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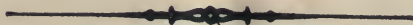
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No. 1.

MEDICAL MISSIONARY WORK AS AN EVANGELISTIC AGENCY.

BY J. DUDGEON, M.D.

THE importance of this branch of mission work is not likely to be over estimated, it is so like the work of the Master who went about continually doing good and healing all manner of diseases. It is an active and tangible embodiment of our living Christianity which sets out with its first principle, "Love your neighbour." We propose now to discuss the subject of medical mission work in one or more of its aspects.

The first question asked is, of course, how far it is useful as an evangelistic agency? It was with this object it was established and it is only in this light that it is supported, at least by the home Christian public. The Christians of the West are not called upon to supply medical advice, and medicines, medical literature or education to heathen peoples or those less advanced in civilization than themselves. Unless it can be proved to be a useful, or perhaps in some cases, at first at least, a necessary agency, the work had better cease altogether. Arrangements for medical attendance upon the mission families can be otherwise made and those missionaries, single for the most part, who take their lives in their hands and go into the interior or travel through unhealthy regions have counted the cost. In the early days of the propagation of Christianity in China, it was necessary to disarm prejudice, to win, inspire and retain confidence, to remove difficulties and pioneer the way for the preaching missionary, thus shewing the true spirit of Christianity as loving all men without distinction, doing good to the body as well as seeking the soul's welfare. The absolute necessity of this form of work, in the open ports and great missionary centres may be no longer felt. Other agencies have sprung up of what is supposed a more directly missionary and Christian character. Boy's and girl's schools have been established, the Bible and other religious books have been translated and are everywhere freely sold and distributed

by special agents of the great Bible Societies of Europe and America; churches have been built; some few tens of thousands of converts have been made; free access into the country has been obtained, if not by treaty right, at least with the connivance of the powers that be, both native and foreign; our motives, modes of work and influence are very widely known and to some extent felt and acknowledged. What then is the present value of medical missions in China? We pass over of course the benefit derived by the medical man himself in his professional capacity, in giving him opportunities for the study of new forms and types of disease; of the fame far and wide which attaches to his name as a simple healer; of the insight he obtains into the customs, manners and inner life of the people which are largely denied to his clerical brother. We must also here leave out of our calculation the more substantial benefits he frequently receives, in the shape of presents of various kinds with which his grateful patients present him. These take a variety of forms embracing food, articles of luxury, native tablets, scrolls, and even sometimes though more rarely substantial help, which we need not observe is in all cases or in most, according to circumstances passed over to the account of his hospital. We pass equally over their usefulness as regards the medical care of the missionaries and their families and perhaps also the Chinese converts and their families, whether of their own or of other missions established in the same locality. Luke the beloved physician we do not suppose was a travelling medicus to the missionary band but rather himself an evangelist. Very rarely do we find more than one medical missionary in one mission centre. The various Missionary Societies at home have not all adopted a medical agency. The London Society was among the first to adopt this agency in China. The other Societies have for the most part granted a medical allowance to the mission families and have taken no further care of this question. Latterly missionary physicians and especially lady physicians have been sent out by other societies and principally by the American Methodist Episcopal Mission. China and India with their seclusion of women have been supposed to be fields peculiarly suitable for female agency, whether medical, educational or directly missionary. It is not our business to discuss here benefits accruing to foreigners of all nationalities at the ports and away in the interior; of the good opinion formed of foreigners; of the help willingly rendered by natives in cases of difficulty or need on account of the fame and good will engendered by the mission hospital. The work has been a key to unlock many hearts and many places. Wherever one travels throughout the empire, one is always sure to hear of the hospitals established or of the good some one has received. Nor do

we require to speak here of the good done to the foreign name in the abstract, which formerly stank in the nostrils of the Chinese, nor to the political capital which has accrued to a country, in the locality in which that country's hospital has been established. The Chinese being taught to rely upon the Emperor for the initiation of all schemes of large philanthropy, it comes readily and naturally to be supposed that hospitals, if not missions generally, are regarded by the common people as established and supported by the various Governments. We have to discuss the question of medical work in these days as a direct evangelistic one. The one great thing required in the clerical missionary is the power and enthusiasm in the work of effective preaching and to this end as indispensable the acquisition of the language. We take no note of Bible classes, schools, translating work, colportage, etc. It may be said the medical missionary ought also to possess these two essential qualifications with a difference perhaps in degree. It has long and doubly been objected to the medicus being ordained. It is said you either spoil a good doctor or a good preacher. The two things are not necessarily antagonists in practice when clearly understood. The medical missionary may be a more effective speaker of religious truths than the clerical. He may not, usually does not, know the language thoroughly, he is usually ignorant of theological terminology. He is not suitable for translation work and yet he may be a first class surgeon and physician. To do his own medical missionary work he does not require a theological training and hence ordination is not needed. The enthusiastic development of the clerical side of his character is very apt to jeopardise his success in the medical department. Every medical man like ever preacher wishes to attain to excellence in his department. The combination of the two is calculated to impair the one or the other. This point is now pretty well admitted on all hands. What then is expected of the medical missionary in addition to his purely professional work combined with a gentlemanly, Christian bearing, an affable, kind, loving and sympathetic disposition? Does he preach regularly or occasionally to his patients in the chapels or waiting room, or dispensary or wards? Does he expound the Scriptures in the wards and have morning and evening religious exercises with his in-patients? Does he prepare and publish religious tracts? Does he undertake preaching tours in the interior carrying his medicine chest with him? Or does he rather, not leaving undone any of these things, where opportunity offers, speak a word in season in the dispensary, prepare the heart of his patient by his kindness of word and manner, medical aid and advice, for the reception of the Gospel when proclaimed by his clerical brethren, his converts, native evangelists, Bible women etc? The

latter on the whole is the mode of work which is adopted, not from choice but from absolute necessity. Owing to the helpless condition of native medicine and the very fame of his own successful practice, such large numbers attend his dispensary as to take up his whole time in attending to their physical ailments. The work becomes thus so engrossing that the various methods of direct medical missionary work above specified are necessarily shut out from him. He is put in charge of a large hospital perhaps the very day he arrives in the field, or he begins medical work by opening a dispensary in connexion with one of the chapels and immediately patients begin to flock to him. Once begun there is no end to it. The place becomes his centre and base of operations; he throws himself enthusiastically body, soul and spirit into the work. The work necessitates daily, constant attendance. He has no holidays, no day of rest, the Sabbath being frequently the busiest day. At first he has everything to do himself, no qualified assistants being yet trained. He becomes doctor, nurse, and apothecary in his own person and probably a good deal more besides of a less dignified character. The disease grows by what it feeds on, and soon he find himself doing the work of a servant or a coolie, doing all himself, perhaps thinking that no body can do anything well but himself. His work thus becomes very onerous and exacting. He finds no time for the study of the language. What he does acquire he picks up by the ear from his patients. However much he may be inclined, he finds no time for direct spiritual work. He perhaps neglects the care of his own family in his ardour to benefit the poor Chinese. His centre now demands his first and foremost attention. He undertakes the education of assistants and students and later on the preparation of text books on the various subjects embraced in a medical career. He finds he cannot leave his flourishing hospital to proceed alone or join his clerical brethren in tours in the interior. The exigencies of the mission families demand his stay at home. He never succeeds perhaps in making himself master of the language, of the written character at least. He cannot afford to spend his first two years doing no work but grinding at the language with the help of native pundits. His usefulness does not depend solely or even primarily on the acquisition of the language. Diseases can be cured and a diagnosis made from the merely objective symptoms. The large bulk of his practice, at first at least, is surgical. Let it not be supposed that we do not think it advisable to pick up a working knowledge of the language as soon as possible. It ensures greater comfort and efficiency on his own part and inspires greater confidence on the part of the patients.

But in the midst of all this purely professional work, can he lend no helping hand in direct missionary work? Christ's command to his disciples when he sent them forth was "Heal the sick and say unto them, The kingdom of Heaven is come nigh unto you." This is the medical missionary's standing order. It indicates the order and the manner of his work. His first duty is to heal the sick and then to say unto them, not *preach*, the kingdom of God is near you. Does he not speak to his patient, single or in groups in his dispensary as opportunity offers, of the truths of the Gospel, of the value of sanitary measures, personal and public, of the principles of hygiene, and nursing? Does he not show the value of cleanliness, said to be next to godliness, vaccination, proper and seasonable clothing, the time when weaning should take place and a dozen different subjects on which the heathen Chinese have but faint and false notions? Such instruction is valuable and necessary and is made a valuable adjunct to more direct speech. The confidence is in this way won. Besides this he has his dispensary and ward hung with scrolls or illustrations from the Bible which convey important truths to the mind. They in large characters proclaim "How shall we escape if we neglect so great salvation," and "What shall it profit a man if he gain the whole world and lose his own soul" with a couple of dozen of like suitable texts of Scripture fitted to arouse and arrest attention. As opportunity offers he speaks a word in season in the wards. His time is too much taken up to permit of religious services being held in the wards. He is trusting to his clerical brethren who are in charge of the spiritualities to see to their spiritual wants. The foreign and native pastors, preachers, evangelists and catechists, are preaching daily to the patients in the waiting room or chapel before, during and after dispensary hours. Books and tracts are sold or distributed to the patients. The in-patients are likewise visited and looked after in this way. The physician in his rounds or in his dispensary drops a word here and there, leaves a tract or book or makes enquiries as to what doctrines they have first listened to or what books they have read, how far they understand them and how they look upon Christianity. He not unfrequently speaks in the chapel or waiting room to his patients and others. When he speaks close attention is given, his illustration are pat, his remarks are direct, his language is simple and free from all theological phraseology, his arm is single, his sympathy is strong and he speaks with knowledge of the circumstances of his audience and consequently with force. In this way the physician makes a most effective preacher. But he is apt to be carried away with his own enthusiasm and that of his audience and to break seriously in upon his dispensary work, while at the same time

exhausting his own energy and strength. If he is too much engrossed on week days to speak publicly to the patients, probably he devotes his Sundays to this work. Perhaps he limits himself to half an hour daily in the waiting room, talking to the patients or he may sit by while his assistants (who are or ought to be Christians, although at first perhaps not exclusively, for this will depend on circumstances) take their turn each day in speaking of some theme previously determined upon and thoughtfully prepared, suggestions for the treatment and division of the subject being given beforehand by the physician. His assistant's remarks are followed up by some of his own and this form of work I have found intensely interesting, attractive and captivating alike to doctor, assistant and patient, but as already remarked it is likely to interfere with the dispensary work. One drawback to long continued preaching in the waiting room is that in many cases patients come long distances necessitating an early return or with such disease that they are wearied out and cannot hold out. Before and while the patients are having their ailments attended to, the preaching is kept up by the foreign missionary and his native staff. The Bible woman meets with the female patients in a separate room. The number of patients daily may exceed one hundred, which to be seen and prescribed for intelligently requires several hours. The work is very exhausting. The atmosphere of a crowded room of Chinese patients is not of the purest, their clothes, their skins and their diseases often unite in producing smells to which a western olfactory nerve is altogether a stranger; he has daily a number of minor operations and not unfrequently a major one requiring administration of chloroform. He has the training of his students and assistants to look after, he has perhaps two hours of translating work daily preparing manuals for their use, he has drugs, ointments, pills, lotions, etc., to compound almost daily. With such labours thrown upon him, belonging strictly to his own proper professional work and in the fitting of natives to start as Christian medical men or missionaries in their own districts or provinces, the physician, however strong his own inclinations may be for more direct Gospel work, seldom finds the time. The chances are he will be knocked down with typhus fever within the first few years and a succession of attacks of the same in after years. The engrossing character of his work hardly leaves him time for healthy exercise or for attending to his own spiritual concerns, private study or the education and moral and religious oversight of his family. The great drawback therefore to the usefulness of the medical work in its evangelistic aspect is the engrossing and laborious duties of the dispensary and hospital over which he is set in charge. This difficulty is not to be met by seeing patients

on certain days of the week only, thus leaving room for study of the language, for relaxation or for occasional short visits to the adjoining country. On his dispensary days the numbers of his patients will perhaps be found doubled and he is unable satisfactorily to attend to them all. Patients coming from a distance and ignorant of the days on which the dispensary is open, are frequently put to great expense and inconvenience. Should he leave his hospital for any length of time to attend to work in the country he will find his work at the dispensary languish and his influence impaired. Should he not visit the interior he will lose doors of usefulness. On the whole he determines, perhaps wisely, to keep the fountain of the circulation in good order trusting to the extremities to receive benefit in the usual way. Should he have assistants and leave them in charge he finds, with very few exceptions, that they are inexperienced, fail in their diagnoses, commit blunders occasionally or fail to afford the desired relief and thus the influence and good name of his hospital wanes. Every medical man, be he missionary or not, is enthusiastic in the practice of his profession and what he does he tries to do well. It stands to reason that if he have any outside private practice whether among Chinese or foreigners all the preceding difficulties will be greatly enhanced. The Chinese frequently make demands to have patients seen at their own homes and by virtue of the gravity of the disease no escape is possible from work of this sort. While it indicates confidence and is calculated to do much good, let it not be forgotten that it makes a very serious demand upon the physician's time, strength and patience. This form of work threatens to assume unlimited proportions unless a very strong determination is made to withstand it as much as possible. Hours are often spent in going great distances to see some poor specimen of suffering humanity for whom perhaps nothing of a medical character can be done and whose influence is evil. Very much of the physician's work will never directly or indirectly perhaps benefit the mission or advance Christianity. The same, of course may, be said with even more truth of the clerical missionaries' work. But though debarred by his own all engrossing professional work the physician nevertheless need be no unimportant factor in a mission. His unbiassed mind, sound judgment, strong common sense, developed by his special education if not brought out also by national or constitutional tendencies are of service in the conduct of a mission, in Committee or otherwise. The patients and others have learned to trust and confide in him and here he exercises a great influence. His bearing and manner express kindness and thoughtfulness, his actions are a living illustration of the Golden Rule. The word dropped in season, the frequent daily calls to give up the debasing

opium vice, intemperance, excesses of other forms and of other kinds have their effect coming from the lips of such a friend. His fame not only brings him patients but their friends and neighbours round him and others often come simply to have the pleasure of his acquaintance, the honour of speaking to him and the privilege of learning something from his lips. Were he so disposed his whole time might thus be very profitably spent. But the urgency of his other duties puts an embargo upon excess of this pleasant form of social intercourse to which the Chinese of the classes to whom abundance of leisure is their greatest evil, are so much addicted. This form of mission work has not yet been thought of, certainly not carried out, though that it is capable of doing much good there can be no question. A well educated, talkative European Christian, well supplied with scientific and other apparatus and prepared to receive and pay visits to the Chinese better classes would undoubtedly prove a great success. It would at the present day and under present circumstances succeed admirably. If the teaching of a little English were combined with it, the effects would be still more startling. The early success of the Roman Catholics in China was of this sort. Astronomy, mathematics, printing, clock making, medicine, etc., were some of the agencies employed by them and did much to advance their cause and bring them favourably before the high officials and emperor. The use of electricity, photography and a hundred different Western scientific appliances, regarding which the Chinese are most curious would prove most useful as an introduction to these very classes, whose absence is so much deplored by the preaching missionaries. The Magic Lantern is probably one of the best methods of interesting the people. The Chinese are mere children and exhibitions of this sort are entertaining and instructive. I have had such magic lantern exhibitions and among my audience I could note some of the highest officials. There is no limit to the usefulness to which such exhibitions could be put. I have an idea of employing a suitable Christian native to visit the houses of the officials every night in winter and among other illustrations to introduce those of Scripture. If discreetly done, much good might be affected. This scheme can be made more than self supporting, a charge being made per night for such an exhibition. But this is a digression. In this way many get acquainted with the physician and mutual visits are exchanged and lasting friendships formed. In this way the social, family and Christian life of the West is brought into close contact with the exclusive oriental family life. By virtue too of his reputation the advice of the medical missionary

is sought by the people for all sorts of objects, the mere mention of which would excite incredulity, and cause laughter.

So much for some of the indirect work of the medical missionary's position. Let us glance briefly at some of the direct evangelistic work connected with his labours. We have already forestalled much that might be cited under this head. And there is first, that his work brings a large class of people to hear the Gospel who would perhaps not otherwise ever hear the joyful news of salvation. They collect in large crowds in the waiting room or chapel, often as many as a hundred or more and thus there is presented a splendid opportunity for preaching which extends daily for several hours. But not only is there this excellent opportunity for bringing the truth to bear upon them but the audience is perhaps in a more receptive and impressionable condition, their sufferings leading them to appreciate the Gospel of life and opening their hearts to the reception of the Gospel message. This at least is the general belief and a large portion of the converts of the various missions possessing the medical adjunct will, I think, bear it out. I have, however, lately been astonished to hear from a zealous and able missionary of twenty years standing in North China, that in his opinion preaching to patients was utterly useless; their minds were so bent upon their physical ailments and condition and their desire to see the doctor, that they were not affected by the proclamation of the Gospel. This is a very sweeping assertion and requires careful examination. It may be difficult if not impossible in some cases to secure an audience without the presence of the patients, but if preaching to them be in vain, much of our labour is in vain. Upon close investigation I think it will be found that a larger percentage of admissions to the church are from the patient class than from the more outside preaching. The bulk of the admissions at Peking have been from among the out-patients. Moreover many of the patients come with diseases which do not prevent them from sitting and listening attentively to the preacher. Gratitude for physical benefits received, dictates that they should hear the foreigners' doctrine. If his practice be so good and so superior to anything native and of which they are the living witnesses, they may consider it necessary to look, like the Bereans, into these things and investigate the claims of the religion they profess. This has been so in not a few cases. Not a few have come with impaired physical vision who have had the eyes of their understanding opened to see the wondrous things written in God's Law, and who it may be in some cases coming to scoff remained to pray. The Chinese are never in a hurry and will often sit for hours listening to the preaching until the doors are actually

closed upon them, and the preacher informs them he is tired out and invites them to come next day. That time is money is no Chinese proverb. I have seen most attentive, almost spell-bound audiences when the physician has been the speaker. This is perhaps to be expected, speaking as he does with directness and singleness of aim, using the phraseology of the common people, drawing his illustrations from their every day life or his own practice and giving them a new interpretation and a Christian turn. He refers frequently to his patients directly in proof of his assertions and this rivets their attention. Perhaps it is just because of this power that he wields, that it is desirable it should be still further exercised.

But not only in bringing patients and their friends under the preaching of the Gospel is medical work useful but in view of the numbers brought into the church through its instrumentality is medical work an advisable agency. The direct results in the number of converts added yearly to the mission are easily estimated; and in this respect differing greatly from the indirect which cannot be computed. Medical missions as a direct evangelistic agency stand prominently forward as compared with ordinary preaching, itinerating, Bible colportage, schools, etc. A goodly number of the converts, preachers and native agents generally, will be found to have been brought into the church through the agency of the medical department. Dr. Edkins in one year reported as many as twenty-three adult baptisms, the direct result of hospital work. Other years have also sent in their quota. Many of the first agents of the mission are the direct result of medical work. In some cases, perhaps, the discontinuance of the medical work would practically amount to breaking up the mission. The chapels in some cases could perhaps not be filled but for the out-patient class. It forms always, to say the least, an important nucleus with which to begin. It brings a more widely extended class to hear the preaching than the mere preaching itself apart from the medical work could ever accomplish. And in proportion to the area from which hearers are drawn, we may suppose Christian ideas to get diffused. The bread is cast upon the waters to return at some other time. We cannot therefore think that the preaching to in-patients is a useless work nor do we place it second in point of importance to regular and ordinary congregations. As compared with direct personal contact in the wards, it is an agency, without doubt, of less power just as seeing and talking with the ordinary hearers at their own homes would produce greater results than mere chapel preaching. The good influence exerted in the wards is probably not all owing to the softening influences of the medical work, of the kindness received,

of the more impressible condition of the heart, a consequence produced by suffering; but to some extent at least from *personal and direct contact*. If this be so, as it undoubtedly is to a great extent, other agencies ought to yield equally good results. The felt want is how to reach the people, how to get into closer, direct sympathy with them, how to get them to love us the more they come to know us. Knowledge of us is the great desideratum. They entertain the ordinary ideas of us and our religion and its objects which have been instilled into them by the anti-foreign party in the state. When they come to know us it is always a wonder to them to find that we are human beings like themselves and by-and-by they begin to learn that our religion inculcates far higher and nobler principles of self-sacrifice than anything they had ever dreamt of. In this way our influence extends and religion is propagated.

Is full advantage taken by the missions of the opportunities presented by medical work? Are the missions not in many cases but imperfectly manned, utterly inadequate to overtake the work devolving upon its members? The having a fully equipped mission is of more importance than having numerous stations, scattered over a wide expanse of country and inadequately supported. No army would venture into an enemy's country without securing its base of operations, garrisoning and keeping the intermediate stations. The rule hitherto aimed at by the London Missionary Society has been to have two missionaries at one station. And even this number has with difficulty been maintained. The Peking station of this society has been starved in this way for many years. Years of usefulness have thus, to a large extent, been lost for want of a larger clerical staff; opportunities of usefulness have been neglected and no advantage taken of them. The fields have been, as it were, white unto harvest but there have been no reapers. The home missionary societies are cognisant of these difficulties but the want of men and money in many cases has prevented the evil from being remedied. This paucity of the foreign staff makes no provision for ill-health, invaliding, furlough or death. Where one of the missionaries is medical, the case is even worse for the interests of the mission work. The openings for usefulness are greatly increased and the means for overtaking it are diminished. But notwithstanding the paucity of labourers, the work has not been without good results. The inadequacy of the staff may be still further manifest, if besides the medical officer, who is engrossed more or less with the purely professional side of his work, the brother clerical missionary is devoting his time and talents to the study of the literature of the country, or as in the case of a new mission in a new region, with the transla-

tion of the Bible, religious books and tracts, English preaching etc. Where this exists, we need not point out the running to waste of opportunities presented by medical work. And as to following up the work in the wards, some special agency is needed to take charge of it. After doctor and clericals have done all that can be expected of them, much is still left undone. We have none of the Christian agencies brought to bear upon the in-patients in hospitals at home, no Christian lady visitors and such like. And yet what a grand opportunity the wards present for coming into free, unfettered and direct contact with the patients. Chinese family etiquette nearly altogether prevents domiciliary visitation and this is one of the greatest drawbacks to the success of missions in China. In hospitals this feeling of exclusiveness is completely done away. The patients rather enjoy such visits and are grateful for them. It seems to me that some other Christian agency is a great desideratum in our hospitals, to second the efforts of the physician, to overlook the nursing and dietary of the patients, take the superintendence of the patients in the wards and to make Christian instruction also one of their chief concerns. Girls day and boarding schools in China and India are provided with missionary ladies whose self-denying labours are well-known and are beyond all praise. Such help is very much wanted in our hospitals. Here the lady physician has a great advantage over her male colleague. It is there where the Roman Catholic sisters find their vocation and the church their benefit. The Chinese on the whole make wretched nurses or rather in the natural heathen state are poor care-takers of the sick. They lack the delicate sense and active sympathy which spring from consecration to that Master in whose service a cup of cold water does not pass unrewarded. The Chinese are lamentably indifferent in any sick dietary. Careful nursing and dietary are recognized in the West as more than half the battle in the cure of disease. Some patients are lost or their recovery retarded or their stay in hospital rendered in-operative for good to their minds and souls for want of such help. The direct missionary results from such an agency would, I have no doubt, be incomparably greater than they are at present by the establishment of such an agency. To secure such success as we desiderate of course suitability in the agents is of the first importance.

Such an addition to the mission or medical staff would entail considerable expense, but it would be money profitably spent. In the mean time, in the absence of such Christian matrons could not the ladies who take charge of the girl's schools or make their object to visit women, find some portion of their work in visiting the Hospital patients? We know their work in the schools is exacting

and requires their undivided attention and we therefore fear to suggest the addition of extra burdens. Those missions that have the medical men are as a rule devoid of female mission agency. This is particularly true of the London Society and the reverse is the case with some of the American Societies. The in-patients, it need hardly be said are but a small fraction of the attendance at the Dispensary. They are not even as a rule of the better classes, they preferring to be attended at their own homes. But this instead of being a hindrance may prove of incalculable advantage. The in-patients consist of those whose cases are serious or require surgical interference or those coming from great distances. The admission of the beggar class, the halt, the lame and the blind, thus turning a hospital into a house of refuge would require such surveillance as to make an irksome task and one which no European could conscientiously undertake.

Can any suggestions be thrown out in addition to those already specified, by which the usefulness of medical missions can be enhanced? Could the clerical brethren do more in visiting the wards and talking with the patients, holding morning and evening prayers, engaging in the reading and expounding of Scripture? Could the native helpers or Christian converts gratuitously help in this work? Can the physician do more in a directly evangelistic way, than he is now doing? Can he undertake visits to country stations within a reasonable distance? Can he employ his trained assistants in work of this kind? Could medicine in some way not be combined with Bible colportage, or missionary itinerating by foreign or native evangelists who go into the interior? Could not such be taught some general medical principles and be armed with simple medicines? Every foreigner in the interior is supposed to be a doctor and is constantly beset for medicine, especially to cure opium smoking. The Mongol missionary of the London Society did a great deal of medical work in this way in his large diocese. Vaccination has been thus frequently practiced. A few simple drugs with a good stock of common sense go a long way in a country like China. In this way the barrier of prejudice and ignorance is torn down, close contact with the people is gained and then it will be found that the Chinese are not very unlike ordinary human nature everywhere.

I shall refer in a future paper to some other questions relating to the medical missionary such as private practice, furloughs, salary, etc. The subject has now assumed such dimensions as to give difficulties to the Missionary Societies at home and to the medical and clerical missionaries on the field.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By REV. ARTHUR H. SMITH.

(Continued from VOL. XVI. page 288.)

PUNS AND OTHER LINGUISTIC DIVERSION.—PARODIES.

AN example has been already given of the facility with which, by slight verbal changes, the meaning of an Antithetical Couplet may be reversed. Parodies of various kinds are common in Chinese, a few specimens of which may serve as further illustrations of 'linguistic diversions.'

It has been already observed that the Chinese are fond of bantering descriptions of the Henpecked Man, (懼內的). One of the numerous anecdotes relating to this individual embodies an example of Parody. A poor scholar who happened to have an educated wife, was kept in the most abject terror by her severity. Whenever he had incurred her high displeasure, he was obliged, in the middle of the night, to kneel by her bed until such time as she saw fit to release him.* Upon one of these occasions she was pleased to offer him his freedom upon condition of his citing from a volume of Odes with which they were familiar, a verse which with adaptations should suit his present situation. If, however, he failed, he was to remain kneeling indefinitely. The lines which he selected were as follows:—

'When clouds are thin, and the wind is light, toward noon of a spring-like day,
I walk mid flowers and willow trees, and over the stream I stray;
My heart-felt joy is little known to those who think, forsooth,
That I am stealing leisure time to imitate idle youth.'

雲淡風輕近午天。傍花隨柳過前川。
時人不識余心樂。將謂偷閑學少年。

The following is the revised version, which secured a remission of the husband's punishment:—

'The clouds are thin, the wind is light
And the hour is just the middle of night;
The objects which the poet described,
Those flowers and willows are all outside;
And little they know of my good Spouse
Who think I'm practicing New Year's bows!'

雲淡風輕半夜天。傍花隨柳在外邊。
時人不識余心苦。將謂偷閑學拜年。

Other examples of verses which have been parodied are found in a little book already referred to, called the Poems of *Shen Tung*, or the Divine Child. Among the many exhortations to study in this collection of verses, one of the most frequently quoted is the following:

* The 'kneeling punishment' (罰跪) would seem to be a well recognized mode of enforcing their authority, in use by Chinese Xanthippes, for the proverb says: 'The Henpecked man is obliged to kneel with a lamp on his head [to make it certain that he does not stir] until the morning watch,' (怕婆頂燈跪到五更)

The Emperor honors the brave of heart,
Then practice composition's art;
The worth of other pursuits is small,
The study of books excels them all.

天子重英豪。文章教爾曹。
萬般皆下品。惟有讀書高。

The shameful greed of gain which in the later reigns of the present dynasty has degraded the civil service of China into a national reproach, is deservedly satirized in a new reading of these lines—a 'reversed version' which has attained general proverbial circulation:—

The Emperor prizes his sycee,
And nothing for Literature cares he;
All other callings now rank first
The study of books is last and worst.

天子重元寶。文章不要了。
萬般皆上品。惟有讀書糟。

Among others verses of *Shen T'ung* are the following, which are called the Four Joys.

The welcome Rain by which long drought is brought to a sudden end.
When in a place remote from home, the sight of intimate Friend,*
The Bridal Chamber's flowery torch upon one's wedding night;
One's Name in the list of the Graduates exposed to public sight,

四 喜

久旱逢甘雨。他鄉遇故知。
洞房花燭夜。金榜題名時。

The parody in this instance consists in adding two characters to each line, by which the meaning is entirely reversed;

久旱逢甘雨	——	雹子。
他鄉遇故交	——	討賬。
洞房花燭夜	——	實女。
金榜題名時	——	作夢。

The dismal drought was stopped by Rain,
—With ruinous hail stones in its train;
When far from home a Friend I met,
—Who promptly dunned for an ancient debt;
The Bridal Chamber's flowery light,
—But the bride is a kind of hermaphrodite;
Successful scholarship—joy supreme,
—But that was only a morning dream.

(神童) Under the head of odes, this *Shen T'ung* or *Hsieh Hsüeh Shih* (解學士) was mentioned as a youth whose capacities for the production of poetry, were unrivalled. He was a native of the province of Kiang Hsi, and is said to have lived in the Ming Dynasty. After he became a Cabinet Minister, (學士) this title was appended to his name as that of Divine Child had been. It is related of him that when a mere lad, on occasion of accompanying

* In Mr. Scarborough's volume the first two lines of this Ode are quoted (No. 2492), and are made to do duty as a "Weather" proverb.

his father to the District City he saw a Buddhist priest wearing a wooden platform (*Chia* 枷) about his neck, a punishment for adultery. The sight of this priest's shaven head emerging from the hole in the cangue, immediately inspired *Shen T'ung* with a verse, in his usual manner, the first line of which contains a play upon the two (*Chia* 家, 枷), characters.

出家又扛枷。 知法又犯法。
四塊無情板。 夾着大西瓜。

FREE TRANSLATION.

This man became a Buddhist priest, and then became a felon.
He learned the laws that Buddha spoke;
Through lust his country's laws he broke.
(His priestly garb was but a cloak
For crimes like those of other folk)
So now he wears a wooden yoke
Its ruthless timbers made of oak (?)
Support his clumsy water-melon.

Of this constant reduction of the Muses to the condition of servant maids, his father at last grew tired, and peremptorily forbade his son to speak at all, unless he could confine himself to prose. At the same time he ordered him to take a broom and sweep the space before the house, to remove gently the basket coops containing young chickens, and to do it all without any rhymes. *Shen T'ung* seized the broom, and fell vigorously to work, but the force of habit was too strong for him, and he unconsciously and mechanically chanted the following lines:—

淨掃堂前地，輕拿罩內鷄，

Run out in front and sweep the yard,
Set not the chicken coop down hard.

At this point he chanced to look up, and perceived his father gazing sternly toward him, whereupon he added *sotto voce*, two lines more:—

分明是說話。又當我吟詩。

(Aside) 'When simply talking—even then
He thinks I'm humming Odes again!'

After he had become a Councillor of State the story is that as he was walking in the Imperial gardens with the Emperor, a strange bird lit upon a tree, and shook his large fan-like tail in a very singular manner. The Emperor inquired of the Minister what bird this was, to which the latter, who had really never seen one before and had no knowledge whatever on the subject, replied in the readiest manner that it was called the 'Seven Shake Chicken' (七鷄搖) because of the number of movements of the tail when it flew. The Emperor then drew his bow, and shot at the bird, which shook itself nine times, and departed. To the not unnatural inquiry of the Emperor how this performance was to be reconciled with the statement which his Minister had just made, *Hsieh Hsüeh Shih* promptly responded with an impromptu verse, as follows:—

七鷄搖，七鷄搖。飛騰上九霄。
今日朝天子。再加搖兩搖。

The Shaker Bird his shakes are seven
As he wings his way to the topmost heaven;
The Son of Heaven he sees to-day
So adds two shakes and flies away.

The facilities for Chinese parody were exemplified in an interior district of Chihli, where the Roman Catholics distributed large quantities of money, upon condition that the recipients should adhere to that faith, and send their children to the newly established schools. Upon these easy terms adherents multiplied by the thousand, and a far greater number of schools was put in operation than could be conveniently supplied with Christian teachers. The Confucian scholars who accepted the position of instructors, for the sake of the salary, had little interest in the formal repetition of the creeds &c. (聖號經) which formed a part of each day's exercises, and many of them had not the smallest comprehension of what the following prayer means 以十字聖架號, 'By the sacred sign of the cross,' 天主, 我等主, 救我等於我仇. 'O God, our Lord, save us from our enemies', 因罷德肋, In the name of (*yin*) the Father [*Pa-te-li*; i.e. *patre*], 及費畧, and of the Son, [*Chi-fei-liao*, *filius*] 及斯彼利多三多名者, 亞孟, and of the Holy Spirit, [*Ssu-pi-li-to*=*Spirito San-to*=*Sancto*] Amen.

Nearly all the last half of this formula, being simply a transference of Latin words into Chinese sounds, was, of course, like the Sanscrit in the Buddhist books, totally unintelligible to those who repeated it. One phrase alone caught the ear—*Chi-fei-liao* 及費畧. To the hearer this immediately suggested a popular proverb; 'When the chicken flies the egg breaks,' *Chi-fei-liao*, *Tan-ta-liao* 鷄飛了, 蛋打了. Hence, instead of repeating the incomprehensible abracadabra of the foreigner, the scholars sometimes muttered a parody of their own 'weaving,' as follows: 'When the chicken flies, the egg breaks; if you listen to foreigners, you will be reduced to idiocy: 鷄飛了, 蛋打了, 隨着外國人的話, 就傻了.'

A story is current in the same region, of a number of rustic recruits to the Roman Catholic faith, who heard that Mass, *Mi-sa* (彌撒) was to be celebrated at a certain place, and who attended *en masse*, each man provided with a bag. It turned out that not being able to discriminate between a horse-chestnut and a chestnut horse, they had mistaken the celebration of Mass, for a *distribution of grain*. This singular misapprehension arose from supposing that *Mi-sa* (彌撒), Mass, the meaning of which was wholly unknown, was the same as *Mi-sa* (米撒) and that this in turn was equivalent to *Sa-mi* (撒米) to *Scatter rice*!

The reasoning of these peasants was not different in kind from that of which one has daily experience in China, for, as has been already pointed out, the Chinese are in the constant habit of treating a mere sound as if it were an entire syllogism.—Physicians prefer to use *old* cash to abrade the skin (by counter irritation), on the ground, as is said, that the character *Ku* (古) ‘ancient’ corresponds to the character *Ku* (骨) which means ‘bone!’

Whoever learns to write the English language, becomes aware of the fact that in order to convey a precise meaning, punctuation and the arrangement of clauses are matters of prime importance. Teachers illustrate this truism by such examples as that of the countryman who was mystified by the information that an Interest Table which he found in a merchant’s office, was “a rule for counting houses,” (counting-houses); and that of the member who apologized for unparliamentary language in the ambiguous words; “I said he was a liar it is true and I am sorry for it.” The Chinese language offers an unlimited field for instances of this sort. Thus a story is told of a father and his two sons who lived in a place where the people were fond of litigation. At the close of the year they agreed each to utter some felicitous sentence, hoping thus to give a favorable turn to the next twelve months. The father first spoke, as follows; (今年好), ‘May this be a good year.’ The elder son continued; (晦氣少), ‘May unpropitious influences be few!’ The younger son added: (不得打官司), ‘May we get on without a lawsuit!’ These eleven characters were then written out, and pasted up in the main room, where the good luck, which it was hoped they would cause, might be multiplied by the perusal of them by every one who entered. The next morning the son-in-law came to pay his respects and was much amazed to see before him two strips, the first with five characters and the second with six, as follows; (今年好晦氣), ‘May we have this year plenty of ill luck!’ (少不得打官司) ‘May we get an abundance of lawsuits!’

The story just cited occurs in a tiny volume styled ‘Laugh and be better’ (笑得好), the tales in which are adapted to expose to ridicule sundry weaknesses and vices of human nature, which it is hoped can be amended by satire. In this case the superstitious folly of those who expect a few sentences of ‘felicitous words’ to exert a beneficial influence upon their lives, is the object aimed at. In another somewhat similar story, the Sons-in-law, who will be no gainers by their Father-in-law’s expenditure on his new house, offer their congratulations in a tone which clearly exposes the utter selfishness of their natures.

Old Mr. Yao he built a house, a mansion new and wide and tall,
His Sons-in-law together came, to pay congratulations all;
Quoth he; 'The building of this house, with constant trouble has been (wrought)
And all this anxious toil and care I do not wish to spend for naught,
So on this glad and happy day, my worthy Sons-in-law you each
Shall now in turn enunciate some timely and auspicious speech.'

'This house of yours,' said number One, 'is not indeed devoid of merit,
But you've no Son, so when you die pray where's the person to inherit?'

'Twas most expensive—this same house,' said number Two 'and that is plain,
So when you sell for less than cost, the loss will cause you keenest pain.'

'Oh! sell at once, and bear the loss,' said number Three, 'and fate forestall,
Lest fire consume it utterly, and you have nothing left at all!'

岳翁新蓋一樓房。三個女婿賀喜到中堂。

岳翁說，每人必須說句吉祥的話。

也不枉我操心受累的忙了這一場。

大婿說，丈人的樓房雖然好。

只怕你死後沒有兒子誰承當。

二婿說，蓋此樓房錢不少，若要轉賣賠了錢必定疼的荒。

三婿說，我看也是急早賠錢轉賣了好。

倘若失了火燒你个片瓦無存，落个精打光。

Every one is aware of the Chinese habit of flourishing one finger in the air, or drawing it across the palm of the hand, to indicate the method in which a character is written. To a foreigner this appears no doubt about as legible as an inscription on water, but to the Chinese, accustomed to remember characters by the number and order of their strokes, it is almost as precise as a pen and ink notation. Somewhat analagous to this method for the eye, is a mode of suggesting a character to the ear by a description of its composition. Thus an extremely obstinate person is spoken of as 'three drops of water, and a girdle, (三點水, 加一個帶字) that is, *Ch'ih* (滯) obstructive. In the same way a stupid man, *Hun* (渾) is obliquely described as 'three drops of water and a general,' (三點水, 加一個軍字). Most such circumlocutions are probably used in an unfavorable sense, yet there are many exceptions. Thus, a man who is number four (行四) in a family, is called a *Fang-tzu-pien-rh* (方字邊兒), on the equitable consideration that a square has four corners, or that the character for four (四) is itself square! The same expression is also applied to four articles of any kind.

THE DISSECTION OF CHINESE CHARACTERS.

The peculiar structure of the Chinese language, gives to the business of analyzing characters a place to which nothing in alphabetic languages corresponds. The construction of anagrams has always been a favorite amusement, in civilized lands, and at times considerable ingenuity is exhibited in this form. In Paris, for

instance many years ago, there was a mania for puzzles of this kind, and among others the name of the First Consul was treated in the following singular fashion, the seven letters composing Napoleon's name, forming a Greek anagram, thus:—

Napoleon
Apoleon
Poleon
Oleon
Leon
Eon
On

This they Parisians affirmed, was a collection of Greek words exclusively, forming a Greek sentence in the following order: Napoleon on oleon leon eon apoleon poleon, signifying in English 'Napoleon being the lion of his people, was marching on destroying the cities.'

There is reason to believe that a collection of all the anagrams ever heard of in the English language, would entirely pale its ineffectual fires in presence of the number which could be collected in Chinese by the analysis of characters, not only on account of the practically infinite range of material in that language but because the development of these results has in China been for ages carried to the point of a fine art. Among the numerous methods of fore-casting the future in use by the Chinese, that which depends upon the dissection of characters (拆字) occupies a prominent place. Of this process some examples have been already adduced in a previous section, yet a word in reference to this class of fortune-tellers may not be out of place in this connection*. The father of the art is vaguely affirmed to be one *Shao K'ang Chieh* (邵康節) of the T'ang Dynasty, and he can certainly boast a multitude of disciples. The modes of operation vary widely. Some fortune-tellers are provided with a stock of 'selected characters,' numbered from thirty to sixty. By the skilful manipulation of generations of fortune-tellers these symbols exhibit the hidden secrets of human life, as a *papier-maché* model in the hands of an expert demonstrator of Anatomy, displays the muscular, nervous and circulatory systems of the human body.

* The following lines are said to have been handed down for about seventeen centuries. They refer to the prosperous life and violent death of *Tung Cho* (董卓 See Mayer's Manual No. 687) who was assassinated A. D. 192.

千里草。何青青。十日卜。不得生。

A thousand *li* of grass—how green it is!

Ten days of divination—he can not survive.

The explanation is found in the characters composing the name of the individual referred to:—*Ch'ien* 千, *Li* 里, and *Tsao* 草, compose the *Tung* 董, character; *Shih* 十, *Jih* 日, and *Pu* 卜, form the *Cho* 卓, character.

The customer selects his character, which is sometimes done by lot by means of sticks in a bamboo tube, and the significance is made known by the fortune-teller in accordance with the occult rules of the guild; others permit the inquirer after his fate to present a character of his own choice, and here the prophet's skill has its widest field. The professors of this branch of their art are not unlike those ancient Sophists who held themselves ready to discourse to a Greek audience upon any subject whatever, for any length of time.

A certain scholar, who like many of his class presented a singular compound of skeptical credulity, consulted a fortune-teller of this kind, as to the result of an impending and much dreaded examination. The character drawn was *Ch'uan* (串) meaning to connect. The fortune-teller promptly pronounced the character most auspicious, for it is composed of the *Chung* (中) character doubled, which, read in one of its tones, mean *to attain*. The prophecy therefore was that the scholar would pass a splendid examination taking in fact a "double first." A spectator, struck with the felicity of the prognostication, thereupon came forward to hear his fortune, and, as if by accident, contrived to choose the same character as the scholar hoping to hoodwink Fate into an equally favorable response. Now a man who spends his life in a promiscuous Chinese crowd, especially when his living depends upon the quickness of his wits, has those wits sharpened to a surprising degree of acumen. The fortune-teller at once took in the situation, and disappointed his client by announcing that the augury was of the very worst, pointing out that this character *Ch'uan* (串) with a heart appended (患) means 'calamity,' which showed that fate was against him because his *heart* was bad! In this celerity of adaptation to the circumstances of the moment, the Chinese fortune-teller rivals his brethren the 'confidence men,' and other sharpers in Western lands.* When no customer presents himself, the shrewd practitioner, who reads faces as he reads characters, between the lines, frequently hails some passer by with the announcement that he perceives by his countenance that Fortune has something in

* After the above was written, the writer met a strolling Professor of the character-dissecting business, who was asked for a specimen of his method. The character which happened to come first to hand was *ku* 古 'Ancient,' which the fortune-teller (who had read some Christian books) promptly explained to mean that the proclamation *K'ou* (口) mouth of the Cross *Shih* (十) had been from 'ancient,' times! A second character, which chanced to be *Yang* (樣) a pattern, was pointed out, when he observed that the 'Virtue-top, (羊) i.e. the upper part of the, character *Shan* (善) 'Virtue' indicated that 'Virtue' was 'eternal (永), and that this desirable state of things prevailed in the East, (the direction of the country from which the writer came) as was evidenced by the fact that Wood (木) 'belongs to' the East!

store for him. Nine men out of ten would like to know what Fortune has in store for them and the individual addressed, being one of the nine, and finding himself politely accosted by a gentleman of a suave manner, calls a halt. Upon this the dissector of characters whips out a slip of paper, upon which is recorded the statement; 'Last night while at an inn I computed the Future, and ascertained that to-day at this place I should meet YOU!' Now of every ten persons whom a sagacious fortune-teller would think it worth while in this way to hail, nine would not stop to consider that for a fortune-teller to have calculated the preceding evening at an 'inn' that he should meet Somebody who could be addressed as 'You,' was no remarkable sign of fore-knowledge. Nor would they reflect that this same 'You' would be equally applicable to every other individual of the human race, who happened to pass that way, just as every day is 'To-day.' Thus he halts and has his fortune told, and this is very likely the means of gathering a crowd. If, as often happens, a crowd should collect, and no one offers to have his fortune explained, the operator engages in casual conversation with the first man whose eye he catches, and asks some question, however trivial as, for example; 'How old were you when you married? The person addressed, taken by surprise, carelessly replies, perhaps, that at that time he was thirty. Then another inquiry is addressed to another person, and so on. Nothing is lost, nothing is forgotten. Each sentence casually dropped is a trolling fish-hook and each hook is admirably adapted to catch a foolish fish. By-and-by the fortune-teller with ostentatious candor makes a proposition to the crowd. Let some one, any one, since all are total strangers to him, give to the crowd the outline statistics of his family, the dates of his birth, number of his relatives, &c., &c. As soon as this shall have been done, the fortune-teller agrees to produce from his bundle of computed fortunes (all of them wrought out 'last night at an inn') one which shall in every smallest particular correspond to this personal history. In proportion to the number and minutiae of the particulars adduced, is the improbability that it can be matched at a moment's notice by a computation prepared 'last night at an inn.' The curiosity of the crowd is thus excited, and the specification of details begins, the fortune-teller meantime standing idly by, with his hands in his sleeves (袖手旁觀). But the sleeve of the fortune-teller resembles the one worn at that now famous game of eucher, by his countryman Ah Sin. Like Oceanic Han and Tidal Su, the interpreter of fates is a rapid penman. Within that capacious sleeve are concealed a little ink-slab, and a stubbed pen, with which are taken swift but accurate notes of the

items given by the witness. When the latter has concluded, the fortune-teller by a skilful sleight of hand, affects to shuffle over a huge pile of memoranda, and select, of course, the one of which the ink is barely dry. This he holds up, and reads to the crowd, some of whom can confirm its accuracy by their knowledge of the character and all of whom are struck with the undeniable accuracy of the calculation made though it was 'last night in an inn.'

If none of these methods are adopted—for the devices are legion—resort is perhaps had to sentences previously framed, and which can be made susceptible of double or even opposite meanings, (雙觀語) like the *Aio te Romanos vincere posse* of antiquity. With this in view, slips have been prepared before hand. Suppose the fortune-teller, as before, offers to produce from his bundle a computation showing which one of an individual's parents had first died. When the fact has been stated to the crowd, the fortune-teller exhibits the result of the calculation made 'last night at an inn,' in the following Delphic words 父在母先亡. If the mother died first, the fortune-teller in reading makes a pause after the second character, the meaning then being; 'While the Father was living, the Mother first died.' If otherwise, he lays, emphasis on the fourth character; 'The Father died before the Mother.' If it be entirely uncertain whether the parents are both living, only one living, or both dead, and the fortune-teller has agreed to prove that he made the calculation accurately 'last night at an inn,' he produces the following magic legend.

父母雙全你不能傷一個。

If one parent only is alive, the character are read thus; Father and Mother both alive—this is impossible for you, who mourn for one of them.' If neither of them are dead, the pause is transferred to the fourth character; 'Father and Mother are both alive—you can not mourn for either of them.' But if both parents prove to have died, the fortune-teller with thumb and finger dextrously wipes off the two final characters, and the remainder are thus read: 'Father, and Mother both alive—this is impossible for you—mourn!'

The irrefragible proof thus given of the powers of insight of the fortune-teller, have by this time perhaps persuaded the countryman of whom a question was asked a few moments before, to come forward and have his fate read. The crafty seer informs his customer that his horoscope indicates that his early settling (少運) was bad, that he was poor, that his parents died early, &c. &c. All this the fortune-teller inferred with unerring accuracy from the discovery made in advance that the man was not married until he was thirty years of age, a circumstance which in ninety-nine cases.

out of an hundred, would be due to poverty, or to trouble in the family. His future fate (老運) would naturally be made as favorable as possible, to contrast with his early misfortunes.

It is not fortune tellers alone who profit by the readiness with which the component parts of Chinese characters may be arranged, and rearranged, and by the extreme facility with which a new meaning may be read into a character, or phrases of a sentence. The process here indicated is one by means of which the Head masters of the numerous Chinese sects (to which reference has been repeatedly made) often found some of their most occult and incommunicable instructions. A certain sect known as that of the Purifying Pill (煉丹門), claims to have inherited the true Taoist secret of Immortality, a secret which they affirm that the ignorant Taoist priests, many of whom can not even read their own Taoist classics, (the *Tao Té Ching*) have altogether lost. Without entering into the profound and almost incomprehensible mysteries in which this business of Purifying the Pill of Immortality is shrouded, a few words of explanation will suffice to render intelligible the kind of exposition to which reference is now made. Upon this system man's nature may be compendiously described as composed of three parts, Body, Soul, and Spirit. The Essence of life (精) which for simplicity we loosely render Body, is concentrated in the pubic region (丹田). The Soul (氣) resides in the thoracic cavity, but it is by no means identical with the breath, albeit the same character is employed to denote it to the great mystification of the inquirer. The spirit (神) is supposed to have its headquarters *in the head*. The process of purification consists in changing or Purifying Body into Soul (精化氣), and then changing or purifying Soul into Spirit, (氣化神), Those who practice this are art able to cause the Spirit to leave the Body by the use of certain means, when the Spirit ascends to heaven (or elsewhere) seeing things unutterable. The aperture through which the soul makes its exit, is by some considered to be near the bridge of the nose, by others it is placed at the back of the head while still a third school affirms that the opening is at the junction of the bones, at the summit of the skull. Such in the baldest outline is one phase of the theory of the Pill of Immortality, a theory, the details of which however skillfully presented, would probably suffice to exhaust the patience of the most forbearing Reader.

According to the laws of the United States all books published in that country, must, in order to receive the copy-right, be entered in the records of a certain officer. In a frontier village in one of the Western States a town-meeting had been held, at which the question of what text-books should be used in a recently established District School, was acriminiously discussed. The advocate of a certain

spelling-book silenced opposition, and stormed the position of his adversaries by the following argument; "Gentlemen, some wants to vote down this book, but just let me read you what it says on the other side of the title page: Entered according to Act of Congress. Now, Gentleman do you suppose that a book that has been entered by a special act of the Congress of our great and glorious country, is to be put down by a town-meeting vote of the likes of us flying in the face of the laws of the land?" The voters had not looked at the matter in that light, and the book was adopted without farther debate.

An insurance agent was surprised on looking over the answers to the questions propounded to a person who wished to take out a policy, to find opposite the inquiry: 'Age of parents if living?' The figures, 131 and 123. On investigation he ascertained that this apparently long-lived couple had been dead between thirty and forty years. The applicant, however explained that his parents '*if living*' would have been of the ages given. These instances of mistaken exegesis, may serve as dim and very inadequate analogies to the Chinese method of reasoning from characters. Thus the character for Heaven is explained by the Sects, in two quite different ways: It may be considered as a union of one *I* (一) and *Ta* (大) great, as in the saying: Heaven is one great heaven, and man is a small heaven, (天是一大天, 人是一小天), according to others, however, it is composed of *Erh* (二) two, and *Jen* (人) man, and indicates that Man unites in himself the Dual Powers. The character *Tao* (道) Road, Doctrine, or Reason, is a mine of wisdom for the sect just described. It is composed of *Shou* (首) a head, and *Che*, (辵) to go, signifying (according to the sect) not that he who leads makes a road, (tao), but that the purified Spirit after pursuing a certain course through various parts of the body, and thence up the spinal column as above explained, finally 'goes' out at the 'head!' The purificationists are firm believers in the proposition that the Three Doctrines are one in essence, (三教歸一), and they quote the ancient Sages in a manner which would make those worthies stare with astonishment. The philosopher Mencius had a long conversation with *Kung Sun Ch'ou* (公孫丑) on the moral, intellectual, and 'active-power' (氣) of man. 'I am skillful,' he said (Bk. II. Pt. I. Ch. I. 11), in nourishing my vast flowing passion-nature, (我善養吾浩然之氣). No wonder that *Ch'ou* pursued; "I venture to ask what you mean by your 'vast flowing passion-nature?'" (敢問何謂浩然之氣). No wonder, too, that Mencius replied: It is difficult to describe it (難言也). But what would Mencius have said if he could have foreseen that according to the Purificationists there is no difficulty whatever about it. Mencius

meant by *Ch'i* (氣) the same that they mean by *Ch'i* and what he designed to intimate was that he had carried the purification of the pill to a great length, and had become very expert at it.

In like manner, when Confucius tells *Yen Yüan* (Analects XII. 1.) how to 'practice perfect virtue,' his words are held to convey much more than appears upon the surface or in any known commentary. The passage was thus; "*Yen Yüan* said: 'I beg to ask the steps of that process.' The Master replied; 'Look not at what is contrary to propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety; make no movement which is contrary to propriety'" (非禮勿視, 非禮勿聽, 非禮勿言, 非禮勿動).

In the phraseology of the Purificationists, this is called the closing of the four gates, *i.e.* of the senses, which is to be followed by the opening of the 'gate to heaven,' that *viz.*, through the top of the skull!

The opening sentence of the Confucian Analects (according to the orthodox interpretation) is as follows; The Master said; 'Is it not pleasant to learn with a constant perseverance and application?' (學而時習之, 不亦說乎). When we have been informed that the last character but one is to be read *Yüeh* (悅) meaning *to be pleased with*, the sentence is perhaps as perspicuous as any other in the books of which it is the introduction. Witness now the manner in which the Purificationists deal with these simple words. In order to make their exposition intelligible, however, it must be premised that the Purified Spirit, after having left the Body (*via* the Heavenly Gate), returns through the same opening, but instead of descending the Spinal column, it passes through the front part of the skull, to the roof of the mouth, and thence along the tip of the tongue which must be pressed against the roof of the mouth to meet it. If the tongue is held away from this roof, the Spirit can not cross. Now when the tongue is held in the position named and vocalized breath is allowed to escape from the throat, there is naturally formed the sound *Erh* (而). For this reason the syllable '*Erh*' has become a *symbol* and *exponent* of the theory and practice of the Purificationists. When '*Erh*' is formed, to use a figure from electricity, the circuit is closed and the purification business goes on. When '*Erh*' can not be formed the circuit is broken, and business is suspended. This recondite theory of the '*Erh*' is a profound secret (a secret which is now intrusted to the honorable confidence of the Reader) *and must never be mentioned*.

With these explanations we are now prepared for the new (and purified) explanation of this passage, which is this; The Master said, 'To learn *Erh* and to practice it constantly is a thing never to be spoken of' (學而時習之, 不亦說乎).

There are some in Christian lands who think it strange that the Bible should be capable of being made to mean anything, everything or nothing, as when the modern Spiritualist finds the prototype of their Cabinets in the Ark of the covenant, &c., &c. These and other examples show that this experience of the Christian Bible is not a unique experience. Mencius observed, (Bk. III. Pt. I.-IV. 15), that he had heard of birds leaving dark valleys to remove to lofty trees, (吾聞出於幽谷, 遷于喬木者), an expression which has become a proverbial figure for the change from a worse to a better position. Among the Purificationists and others, this passage is cited as confirmatory of the theory of the flight of the Spirit already described. The Body is the Dark Valley, (幽谷), and the heavenly regions are the Lofty Tree (喬木). It would seem strange indeed that such a text should have been thus cited, for according to the Purificationists the Spirit does constantly return from its Lofty Tree to its dark valley, yet in the very same sentence, Mencius goes on to say: 'But I have not heard of their descending from lofty trees to enter Dark Valleys,' (未聞下喬木, 而入於幽谷者). A band of individuals, who are members of one of the Eight Diagram Sects, (八卦門) had been firm believers in the Purification doctrines, embraced Christianity, and soon made it evident that with Chinese characters to draw upon, 'reasons' may readily be found 'as plenty as black berries.' In their view removal from the Dark Valley, (幽谷) denoted departure from the Eight Diagram Sect. The Valley (谷) character is composed (said they) of Eight Men and Mouth (八人口) meaning eight men with mouths, eight teachers, to wit the leaders of the Eight Diagram Sects. The 'Lofty Tree' to which they had now removed, was the Cross!

Similar to this exposition was that of a Chinese Christian schoolmaster, who informed his pupils that the *Ya* (亞) found in the *O* (惡) character (wicked) refers to Adam (亞當) in commemoration of his having brought sin into the world. Another teacher explained *I* (義) Righteousness which, is formed of *Wo*, I (我) and *Yang* (羊) a sheep, by saying that it was an unconscious prophecy of Christ, who alone is able to say; 'I am righteous (我羊=義)!

Aside from fortune-tellers, and the Sects, the analysis of characters furnishes endless amusement for those who have sufficient education and skill to practice it.

Five friends at a wine-shop, entertained themselves by a game of character dissecting. Each one in turn was to produce his character and show that the analysis was correct. Whoever failed was to be fined by being obliged to drink an extra cup of wine.

The first promptly gave his character, in the following verse:—

田字不透風。十字在當中。
十字推上去。古字贏了酒一盅。

'The character *Tien* [田] excludes the air,
The character *Shih* [十] lies in the square;
When pushed up high that all may see [古]
It wins my cup of wine for me.'

The second then struck in as follows:—

回字不透風。口字在當中。
口字推上去。呂字贏一盅。

'The character *Hui* [回] excludes the air,
The character *K'ou* [口] lies ambushed there;
When pushed up high as high can be
The *Lü Tzu* [呂] wins my wine for me.'

Number three proceeded thus:—

囟字不透風。令字在當中。
令字推上去。含字贏一盅。

'The character *Ling* [囟] excludes the air,
A smaller *Ling* [令] it has to spare;
But when to the roof I push it on
I win my wine by the character *Han*.' [含].

The next was ready with this:—

困字不透風。木字在當中。
木字推上去。杏字贏一盅。

'The character *K'un* [困] excludes the air,
Yet a Tree is peacefully growing there;
The inner Wood [木] to the top I bring,
And win my wine by the character *Hsing*.' [杏].

Despite his advantage as the last speaker, number five found it impossible to think of any suitable character, and while he hesitated, the others gleefully cried: 'The fine, the fine, come drink the wine. 'Not so fast quoth he,' 'I have a character now, and thus he chanted.'

日字不透風。一字在當中。
一字推上去。——

'The character *Yueh* [日] excludes the wind,
The character *I* [一] is in there pinned;
The character *I* when once pushed up.'

'Stop, stop, exclaimed the others, there is no such character as that would make.' Yes, there is, he cried, and finished the verse thus:—

一口一大盅。

'Leaves One big mouth and One big cup!'

His companionous burst into a hearty laugh, and remitted his fine.

PUNS.—TWO SENSES OF THE SAME CHARACTER.

The extent to which the Chinese employ puns which depend upon 'borrowing' one meaning of one character for another may perhaps justify a somewhat copious illustration of their characteristics. Almost every Chinese character combines within itself many meanings totally distinct from each other, a circumstance which gives occasion for a multitude of puns in which a word is used in one sense to suggest another sense of the same word.

The character *Shen* (神) for example, signifies divinities, and also animal spirits, &c.

The old priest sold his temple, but kept his gods, (老和尚賣廟, 留神), *i.e.* Take care, (留神).

'The local god catching grasshoppers, an agitated divinity' (土地爺捕螞蚱, 荒了神). *i.e.* disturbed in spirits (荒了神) 'A beggar letting off fireworks, the poor man's *Ch'i* goes up to heaven,' (花子放氣花, 窮氣昇了天), *i.e.* He who is in distress complains to every one he meets. His breath is like the exploding gases in his rocket. 'Locust's heads in dumplings,—all mouth;' (螞蚱頭包扁食, 淨嘴), of one all of whose capacity is lodged in his mouth,—good for nothing but talk.

'When a crow stumbles, he is propped up by his mouth' (bill). (老鸛打前失, 嘴支着), similar to the last, "all talk and no cider."

'An old pig raising a bamboo door-screen,—lifted by means of his mouth,' (老豬掀竹簾, 仗着嘴挑着), same as the last.

'On the old lady's birthday they buy her meat' (老太太的生日要打肉). On ordinary occasions she can not afford meat. To buy meat is called *ta jou* (打肉) To say to a child: 'An old lady's birthday,' would imply, 'You will get a whipping' (要打肉).

'The meat seller carrying an ornamental portal upon his shoulder,—what an imposing frame-work!' (扛着牌坊賣肉, 好大架子). Of one who affects a grand style, (好大架子).

'A clay doll carrying on its shoulder an ornamental portal,—the person is small, but what a fine frame,' (泥娃娃扛牌坊, 人兒雖小, 他的架子好大), same as the last.

'To knock on the city gate at midnight,—striking against a nail.' 半夜叫城門, 碰釘子). The iron bound gate of the city will not be opened until day-light, why beat on it? Metaphorically to run into difficulties, (碰釘子).

'Turning a somerset on a cloudy day—there's no shadow.' (陰天打筋斗, 沒影子). *i.e.* not a trace (沒影子), to be found, of anything lost, &c.

'The story-teller looks at his fan, but has no book,' (說平書的看扇子, 沒有本), *i.e.* Of one who has no capital, (沒有本).

'*Wang Lien Feng*, the story-teller, went according to his book,' (王蓮峯說書, 照本). This individual, (a Tientsin man of the time of *Tao Kuang*) employed in a tea-shop to recite stories, instead of trusting to his memory, as others of the class do, held a volume open before him. Hence, said of one whose operations are limited to his capital, (照本).

'A grave-yard plot is not so good as a heart-plot; the house of the dead is not so good as concealed merit' (陰田, 不如心田, 陰宅, 不如陰德). The heart is variously called the 'inch plot' (方寸), and the 'heart plot' (心田). Hence the saying; 'If you desire the most complete happiness, you must depend upon cultivating the heart.' (欲廣福田, 須憑心地). Unostentatious merit, (陰德), is the object of much praise on the part of the Chinese, but the statistics of its cultivation, were they attainable, would not perhaps make so good a showing as one would suppose from the frequency with which it is talked about.

'A weighing-pole without stars [dots], weighs nothing with certainty.' (沒有星的秤, 定不準了). Of one who has no fixed purpose, who can not decide, &c (定不了準).

'The old villager having never seen a watering-pot,—a broken mouth.' (莊家老兒未見過噴壺, 碎嘴子). The phrase *Sui-tsui* (碎嘴子) is used of those who are fond of finding fault.

'*Yen Wang's* fan,—a dark face,' (閻王的扇子, 陰面), of one whose countenance conceals his true character. (陰面).

'Bean-curd tied with a horse-hair, can not be lifted,' (馬尾拴豆腐提不起來), of anything which must not be mentioned. (提不起來).

'The old villager having never seen a gauze veil—does not mind about his face.' (莊家老兒未見過障紗, 不顧面). Met. of one who has no self-respect. (不顧面).

'Trousers worn on the head,—one can not show his face.' (頭上穿套褲, 臉上下不來). Similar to the last.

'The shoes of *Yao Ssu*,—no face.' (姚四的鞋, 沒有臉). A Tientsin man who always wore round tipped shoes; hence said of one with no 'face,' self-respect.

'*Ho Erh Pa* selling sheep's lungs,—he has no heart,' (賀二爸賣肺頭, 沒心了), a Tientsin Mohammedan who sold meat, one of whose customer's wished to buy a sheep's heart. 'Take the lungs,' said the meatman, 'for *I have no heart*.' Used metaphorically.

'A guitar which gives no sound when played, no rest for the strings,' (彈不響的琵琶, 沒有品了). The *p'in* (品) of a guitar causes the resonance of the strings. Met. of one whose behavior is improper. (沒有品了).

'The old villager having never seen rice porridge,—sticky paste' (莊家老兒未見過大米粥, 糊塗糲子). The expression *Hu-tu* (糊塗) signifies glutinous, and also stupid. Used of block-heads.

'The Territorial Intendant, and the Salt Commissioner each goes his own way.' (本道鹽道各行其道). Each *Tao-t'ai* has his own *tao*. Let every one attend to his own affairs.

'A blind man grinding a knife—sharp,' (瞎子磨刀一快了). *i.e.* quick (快) 'When do you want this?' asks the carpenter who is making you a table. 'A blind man grinding a knife,' is the reply, from which he understands that it is to be quickly, (快快).

'Two Mohammedans fighting,—this one is not that one,' (兩個回回打架, 這回子不是那回子). *i.e.* this time (回 turn) is altogether different from the other.

The Mohammedans, although to a casual observer one with the Chinese, form merely a mechanical in distinction from a chemical combination. It is notorious that some of the most desperate robbers are of this race, and the Chinese recognize in their physiognomy, especially in the nose, a proof of the violent temper popularly ascribed to them. Jests at their expense are common. Thus a man and wife were awakened at night by a noise. *She* said it was thief, he declared it was only a dog. This happened twice, but the third time the thief effected his purpose. In the morning the woman said: 'There.' I said each time it was a man, and you said each time it was a dog,' (我說回回是賊, 你說回回是狗). *q.d.* 'I said Mohammedans are thieves, but according to you, they are dogs.'

In the *Chinese Repository* (Vol. XIII. p. 32), is mentioned another instance of the fondness of the Chinese for reviling the bigoted Muslem strangers from the remote west. It is related that over the door of a mosque in *Hang Chou* there was an inscription of four characters, as follows: (西方聖人) 'The Holy Man of the West,' Mohammed. *Kuan Ti* (關帝) the Chinese Mars, came riding by on his cloud, and perceiving the characters, was very angry, and ordered *Chou Tsang* (周倉), his servant, to efface them. Another version claims that it was Confucius who gave *Tzu Lu* (子路) his pupil, the order to obliterate the characters, on the ground that the title 'Holy Man' is the prerogative of Confucius alone. Instead, however, of chiselling out the characters altogether, *Chou Tsang* removed only the upper part of each, leaving the characters (四万王八) *i.e.* 'Four Myriads of Bastards,' (万) is the contracted form of *Wan* (萬) ten thousand. As given in the *Chinese Repository* the change was incomplete, *Fang* (方) being allowed to stand intact.

Among other unfavorable peculiarities, the disciples of the Prophet have the reputation for an unlimited capacity for using violent language.

A local saying giving an estimate of the comparative demerits of Peking and Tientsin people has been already cited. The Mohammedans are believed to be even worse. Hence the saying runs; 'Ten sharpers can not talk down one Tientsin wrangler,' and ten Tientsin wranglers can not talk down one Mohammedan,' (十個京油子, 說不過一個衛嘴子, 十個衛嘴子, 說不過一個回子).

Many Chinese puns, or half puns, depend for their spice on the use of a word in a peculiar and unusual sense. Of these expression great numbers are only intelligible in particular districts, and if used elsewhere must be explained as if quoted from a foreign language. The same is true of phrases as of individual characters. Owing to the vast area over which the Mandarin colloquial, in some one of its varieties, is spoken, and the singular circumstance that colloquial expressions appear to rove about the Empire at will, intelligible here, unintelligible in the next District, or across a river, and again intelligible at points five hundred miles distant, it is generally next to impossible to decide with accuracy what is current Colloquial, (官話) and what is mere local patois, or 'ground talk,' (土話). So far as our present purpose is concerned, viz., 'the exhibition of certain qualities of the Chinese language, it is of no consequence whether any particular saying is current everywhere, provided it is current *somewhere*. Many examples of the class of provincialisms in question will be found scattered through the following pages but a few are appended below, in a group.

'A defeated cricket,—he gives up his mouth,' (筒了的蚰蚰, 讓了口了). Crickets are set to fighting in little earthen ware jars, like cocks in a pit, that spectators may bet on their respective merits. A beaten insect is called *T'ung-tze* (筒子). His 'throwing up the sponge' is called *Jang-liao-k'ou-liao* (讓了口了). The same phrase means in general, defeat, or failure, in which sense the saying is employed.

'A great flood,—the mouth covered up,' (水太大閘了口了). 'The mouth' in this case is that of the lock in a canal, (閘口) which is now submerged. The expression is used (like the last) to indicate a turn of the tide, as when a noisy brawling fellow is suddenly and effectually hushed up, which is a case of 'a great flood—his mouth is shut,' (閘了口).

'A donkey in a mill,—his mouth muzzled' (磨房的驢子, 攏住口了). The muzzle is to prevent him from turning his head, and eating the grain from the lower mill-stone. The phrase is used like the two preceding.

'The flesh of a little pig,—half fat, (小豬子肉, 半膘子.) The phrase *Pan-piao-tzu* (半膘子) is used of a person who is half crazy, or lacking in good sense.

'A dead crab,—no froth on his mouth,' (死螃蟹無了沫了). The phrase *Wu-mo-liao* (無沫了) is employed to denote one who has no resources, no plan, or no decision.

'The cannon of *Tu Chih Heng*,—empty tubes,' (杜智恒的砲空筒子). This was the traitor who opened the *P'ing-tzu* Gate (平子門) of Peking to *Li Tzu Ch'eng* (李自成). The cannon which *Tu* mounted were empty. The phrase *K'ung-t'ung-tzu* (空筒子) denotes emptiness and false pretensions.

'A small knife falling into a well—it cuts deep,' (小刀子掉在井裏, 辣的不淺). The phrase *La-jen* (辣人) for which there is no proper character signifies to take them in, to 'do' them, 'Doing them deep' (不淺) means that they have been badly bitten.

'The local divinity carrying a sedan-chair—vexing a spirit, (土地爺抬轎子, 鎖神). The words *so shen*, (鎖神) are used to signify annoying to one's temper.

'Blowing through a hollow dough-nut,—a twisted fiber,' (吹筒麻花, 凝着個筋), Chinese *Mo-hua* (麻花) are generally twisted over, and are sometimes made with a cavity in the middle. The expression, 'twist the muscle' (凝筋) is used of one who disagrees with others, or is in any way impracticable.

'A stone roller falling into a well,—the hole in the middle (eye) goes to the bottom,' (墩穀輓掉在井裏, 眼子到底了). The phrase *Yen-tzu* (眼子) is used of one who is always getting imposed upon. The saying implies that he carries the art of being cheated to a high degree of perfection, or that he will always continue to be expert at it, (眼子到底了).

'Theatricals with shadow figures, cut so as to let the light through,' (屬影子戲人的, 足了個透). These figures are made of paper, cut in such a manner as to let the light shine through in certain places, as the eyes &c., the figures are cut with a knife, and the operation is called *Tsu* (for which there is no character). The saying is used, like the reduplicated phrase *Tsu-kou* (足穀) to indicate 'ample abundance,' of any kind.

'A *can't-upset* image sitting in a chicken cage, the whole body debts, and holes besides,' (搬不倒坐鷄籠, 一身賬, 又是窟窿). The body of the image is made of paper pasted on a light frame. Old account books are employed, to save expense. Hence the phrase 'the whole body all debts,' (一身賬). A debt is colloquially termed a hole (窟窿) and to contract debt is often called 'drawing holes,' (拉窟窿). The interstices of a chicken coop suggest these 'holes.' The saying is used of one who is over ears in debt, (一身賬又是窟窿).

According to popular belief there are three powers which control Happiness, Official emoluments, and Old Age, and these powers are called 'Stars.' Hence the felicitous phrase over doorways: 'May the three Stars illuminate here,' (三星高照). The Old Age Star (壽星老) is generally represented as a person of great size, and with a head of immense proportions. Now according to Chinese ideas any one who has attained to such dimensions as the *Shou Hsing Lao* is sure to be extremely stupid, unable in fact to hold his own as against others. A man who spends money unnecessarily, merely to gratify himself is said to 'spend grievance money' (花冤錢), paying for example, for a curio three times its value merely because he was resolved to have it. Such persons are called 'Big-heads' (大頭) in allusion to the notion about large people just mentioned, and also 'Great meat-heads,' (大肉頭) or 'Big-heads that do as they like,' (如意大頭).

As the Old Age Star answers these conditions, he is taken as the ideal 'Big-head,' and many jokes are made at his expense, as in the following sayings. The expression *T'ou-ling-pen* (透靈奔), it must be premised is in colloquial use to denote clear intelligence. 'The *Shou Hsing Lao* wearing on his head a glass aquarium, a transparent Big-head!' (壽星老兒帶魚缸, 透靈奔兒的大頭), said in derision of one who wastes his money, but is still pleased with his own shrewdness. The size of his head, and the nature of its clearness, are apparent to every one but himself.

The word *Yüan* (for which there is character) is colloquially employed in the sense of 'tuck under,' as bed clothes. This fact will suffice to explain another jest at the expense of the venerable *Shou Hsing*. 'The Old Age Star covering himself with a saddle cloth, his head is too big to be tucked in,' (壽星老兒蓋馬褥子, 冤不過來的大腦代). The saddle-cloth is too short for a bed-quilt. The words *Yüan-pu-kuo-lai* (冤不過來) here used in the sense just given, are intended to suggest their original meaning: 'No one could possibly be more imposed upon than he!'

The words *Tao-chia* (到家) are colloquially used to mean relevant, as *Shuo-pu-tao-chia* (說不到家) 'to fail to speak to the point,' or extreme, excessive, as *Ch'üing-tao-chia* (窮到家) poor to the last extent. The Old Age Star is often represented in pictures, as knocking at the door of his own dwelling, while beneath is the following legend; 'The *Shou Hsing Lao* knocking at his door, the old Meat-head has got home,' (壽星老兒叩門肉頭到家). This is used to imply that some one who is fond of expending 'grievance money' or *Yüan-ch'ien* has carried the business to an extreme point is, in fact, a 'perfect meat-head,' (肉頭到家).

'We are like the sign of a paint shop, one stick is close to another,' (咱們是顏料舖的幌子, 棍靠棍). The sign (幌子) which indicates the shops where oils and lacker are sold, is composed of several sticks (棍) of various colors, arranged close to one another. A man who is quite destitute of everything, is called a 'Bare stick' (光棍) and as these are the individuals who are the enemies of society, the words signify a bully, black-leg &c. The saying denotes that as you have nothing, and I am in the same case, therefore like the sticks in a shop sign we must stand by each other, (棍靠棍).

'The little bald boy taking off his cap,—perfectly bare,' (小禿子摘帽子, 精光). Similar to the last, nothing in hand, bare, (精光).

'Sitting in a sedan-chair and wailing,—he does not know when he is lifted up,' (坐轎嚎噪, 不識抬舉). Of one who fails to recognize the fact, when he is recommended and praised, (不識抬舉).

'The steelyard ball weighing down the balances,—no weight,' (秤鉈押天平, 沒法子). The weight of the weighing pole called a *T'o* (鉈) is supposed to be placed upon the pan of a pair of balances, the proper weights of which called *Fa-ma* (法碼) or simply *Fa-tzu* (法子) are missing. Used of anything to accomplish which there is no way, (沒有法子).

The customs observed in the worship of the Chinese kitchen-god, (灶王爺) give rise to a great variety of sayings. Immediately over the cooking boiler, (鍋) is a little board forming a shelf, on which are placed the offerings to the kitchen-god and his wife, a paper image of whom is fastened just above with or without a cheap frame made of stalks, for a shrine, (龕). On the twenty-third of the twelve month, this divinity is popularly supposed to ascend to heaven, and report to *Shang Ti* (everything that he has seen during the year, although the Taoist 'Book of Rewards and Punishments' (感應篇) distinctly affirms that these reports are rendered *monthly*: 'On the last day of the moon the kitchen-god does the same,' (月晦之日, 竈神亦然, the same, that is, as the other gods already mentioned).

The discrepancy would be of less consequence were it not for the fact that the Chinese—for sufficient reasons—are very anxious to have these reports couched in the most favorable terms. With this view the offerings on the departure of the god are made.* The

* Those who are interested in the detail of such ceremonies, will find them circumstantially described in Mr. Doolittle's *Social Life of the Chinese*, Vol. II. pp. 81-85. In this however, as in almost everything else, 'Customs are not uniform for ten *li* together, usages differ every hundred *li*' (十里不同風, 百里不同俗).

image of the god, and the shrine, if there be one,—are burned in the cooking furnace, and are supposed to constitute the ‘horse’ on which he ascends. Hence the saying: ‘The kitchen-god coming down from his shelf—he leaves the board,’ (灶王爺下鍋台, 離了老板了). This is a pun on the word meaning castanets (板) which are used at theaters, and which are expected to harmonize with the other music. If played wrong the performer is said to have ‘left the board, (離了板了), i.e. gone astray. The proverb is used of any violation of propriety, when the offender is described as ‘The kitchen-god leaving his board.’ Another similar saying runs; Beating on a drum while playing the lily-flowers—he has no boards,’ (打蓮花落的敲鼓, 沒有板了). The *Lien-hua-lao* (蓮花落) is a substitute for the castanet. Two large pieces of bamboo are held in one hand and struck together, while in the other several smaller pieces are also violently shaken. This is the prelude to a theatrical performance, like the preliminary flourishes of an orchestra. The supposition is that instead of beating the lily-flowers, a drum is struck, the explanation of which is that the pieces of bamboo (板) are lacking. Used of anything in which usage is violated, (沒有板了).

When the kitchen-god is burned and started heavenward, the master of ceremonies is a man, as on the fifteenth of the eighth month a woman is supposed to officiate, (男不圓月, 女不祭灶), and he makes some observations like the following; ‘come god of the kitchen,—whose name is *Chang* [think of a god named *Chang*!], come here is your pudding and here is your *T'ang*,; tell all the good you can, do not tell anything bad &c. (灶王爺本姓張, 有年糕有瓜糖, 上天言好事, 少說是非). This is the ‘farewell address’ to the divinity, but the shrewd Celestial who makes it, has very likely resolved to circumvent the *Tsao-wang-yeh*, and render it impossible for him to give any report at all. This is the ‘true inwardness’ of the *T'ang*, or sugar just mentioned. It is a candy of a particularly glutinous nature called *Kua-t'ang* (瓜糖), and is sometimes not only offered, but even rubbed on the cooking-range, the orifice of which is regarded as the kitchen-god’s mouth, in order to stick his lips tightly together, so that when he reaches *Shang Ti* he shall be unable to utter a word! Hence the saying; ‘The kitchen-god going to heaven,—his mouth pasted up,’ (灶王昇天, 粘着嘴咧).

Notwithstanding this artifice,—which the god was perhaps driven to circumvent by monthly returns, the following Couplet is often put up over his image: ‘Go to heaven and make a good report. Return to your mansion and obtain felicity,’ (上天言好

事，回宮降吉祥)。In consequence of the constant use of the words in this connection, the expression 'Returned to his mansion,' (回了宮了), has come to be a euphemism for the death of any one.

A person who is in vain pursuit of a house to rent, or who has just sold his dwelling, is compared to the kitchen-god, after his image and shrine have been burned, and before the new ones have been set up. 'The kitchen-god gone to heaven,—no place to live,' (灶王爺上天沒了住處).

When he returns at the beginning of the New Year, he finds a new shrine, a new image, &c. Hence the saying: 'The kitchen-god coming home,—everything new,' (灶王爺回家，裕兒新), is used of one who has a complete new outfit of clothing, a new dwelling &c. The partner of the kitchen-god is represented with him in the common images, but in case of a 'Bachelor's hall,' it would be obviously improper to introduce a *Tsao-wang-nai-nai* (灶王奶奶), accordingly in this case the god has no mate. Hence of any one who is quite solitary, it is said, that he is 'A kitchen-god in a Bachelor's hall,—sitting alone,' (光棍堂的灶王爺，獨坐兒).

A person of violent temper, who is always seeking occasions for quarrels is said to revenge himself, in case he finds no one to fight with, by reviling the kitchen-god, the most convenient individual sure to be available. 'Three days without a fight' pointing to the cooking-boiler and abusing the *Tsao Wang*, (三天不打架，指着鍋台罵竈王).

The Chinese make great use of a peculiar kind of earthenware, which is extremely fragile, but which, on account of its thinness, is heated with a very small quantity of fuel. It has a lustre like that of stove polish, and often seems little thicker than egg shells. With careful usage they are made to last a long time. The adage runs, 'The earthenware sauce pan will last a life-time if you do not hit it,' (砂鍋不打，一輩子不漏). Rough usage however, soon puts an end to its career. 'Garlic may be pounded in an earthenware saucepan, but it can be done only once,' (砂鍋擣蒜，一椎子買賣).

One vessel made of this ware is used exclusively for heating water and is fitted with a cover which can not be lifted, so that everything must be poured in through the wide spout. These utensils are called *Sha-tiao-tzu* (砂銚子), there is no proper character, and it is to them that the following proverb refers: 'When dumplings are boiled in a *Sha-tiao-tzu*, although they are in the middle, they can not be poured out through the mouth,' (砂銚子煮扁食，肚裡有，嘴裏倒不出來). This saying is used like the adage, 'When a dumb man sees his mother in a dream, he has something to say, but no way of saying it,' (啞叭夢見娘有話，無處說).

Floating clouds in mid-air—no support,' (半玄空的浮雲, 沒有根了).

'A blind man lighting a lantern, empty pretence of seeing clearly' (瞎子打燈籠, 混充明眼). The expression *Ming-yen* (明眼) is used in general of a person of intelligence, and among the Secret Sects, (教門) it is applied to those who review the performances (看功夫) of the members, with a view to deciding on their respective merits.

'A rat entering a library—he gnaws characters,' (耗子進書房咬字). The phrase (咬文嚼字) 'gnawing sentences and chewing characters,' is applied to one who lays great stress on externals in study, a pedant. The mention of 'a Rat in a study,' is intended to suggest this meaning.

'Eating lily root with only one chop-stick—picking it up by the holes,' (一根快子喫藕挑眼). This root has many apertures, called 'eyes.' The expression *t'iao-yen* (挑眼) means to 'pick flaws,' in which sense the proverb is employed.

'A little girl mourning for her brother-in-law,—useless howling,' (小姨子哭姐夫, 白嚎), a younger sister is supposed to have no relations whatever with the husband of her elder sister, not even to speak with him although *this* rule is at times violated! When he dies it is not her business to mourn, as it is 'none of her funeral.' The expression is applied to useless begging, especially of the clamorous kind, (白嚎).

'Like a foreign cup—the bottom is coarse,' (屬洋碗的是個粗底). The phrase 'coarse at bottom,' (粗底) is applied to those whose origin can be traced back to wood-cutters, water-carriers &c., in which sense the saying is used.

'Like old millet boiled—grain by grain,' (老小米子的飯, 粒粒羅羅的). Millet which has been kept for several years can not be boiled soft. The expression *Li-lo* (粒羅) is used of anything which is done satisfactorily and well.

'There are smoked chickens and smoked ducks, but no smoked men,' (只有薰鷄薰鴨的, 沒有薰人的). The expression 'smoking a man' (薰人) is employed of abusive, depreciatory or threatening language. The saying means that while fowls are to be cured by a smoking process, this treatment should not be extended to human beings.

'The girdle of Wang the Fat Man—loose and long' (王胖子的褲腰帶, 希鬆平常). The phrase *Hsi-sung-p'ing-ch'ang* (希鬆平常) is used of anything which is common-place, nothing out of the ordinary line, to convey which idea is the purpose of the saying.

The word *bitter*, *K'u* (苦) is used in the secondary sense of poverty, pain and trouble of any kind even more frequently than in its literal signification. Hence the saying of one who is very poor, or in deep distress; 'Three-tenths more bitter than yellow gentian,' (比黃連苦三分). Of the same sort is the following: 'If you are bitter, just murmur at fate,' (苦了只怨命). This expression is used in banter, for example of cucumbers or melons which turn out to be bitter: 'If they are bitter lay it to fate,' (苦了只怨命).

'White rice dropped into clear water—one can see to the bottom at a glance,' (清水下白米, 一眼看到底). This saying is employed of anything easily understood—clear and plain (清白) and which is intelligible at first sight, (一眼看到底).

'Your chopping-knife and my whetstone—each recognizes his own whetstone,' (你的壓刀子我的錯, 自認已錯), *i.e.* let every one know his own faults (自認已錯).

'A wet-nurse beating on her breasts—they are good, (奶媽子拍膺脯个个是好的). In some regions the breasts are called *Ko-ko* (个个). The expression used, for example, of things bought, indicates that they are 'all good,' (个个是好的).

'An old villager who has never seen a figured mattress—spotted bedding,' (莊家老, 未見過花褥子, 點兒被). Luck is called *Yün-ch'i* (運氣) or *Tien-ch'i* (點氣). When one's luck turns, as in gambling, it is said to 'go back on him' (點兒背), to signify which the saying is used.

'When the water is hot, it is *no go*' (水熱下不去) *i.e.* of a bath too hot to be entered. Met, of borrowing &c., which 'wont go down,' (下不去).

'One who has entertained guests for many years, an old host,' (多年的賓主, 老東西) Literally *East-west*, from the position of guest and host, *i.e.* an old article (老東西) a curio, (古懂) 'Snowing by daylight, clear and white,' (天亮下雪, 明白了) *i.e.* I understand, (明白了) 'Old—no further addition,' (老了, 不添了). In China whatever a customer can be induced to pay, is the market price. The purchaser makes his offer, and the dealer urges him to 'add' a little to it. 'No' replies the other, 'I am old and shall add no more,' referring to parents too old to 'add' to their families, (不添了). Sticks of candy in the third-nine [after the winter solstice]—they will not run, (三九裏的拔糖, 不行). When the weather is cold the candy will not melt. Metaphorically of anything which is 'no go,' (不行).

'Wu Ta Lang's bag, hanging down,' (武大郎的口袋, 累贅). His stature was so short that the bag depended so as to be always in the way. Of anything troublesome, (累贅).

'A bride mourning for her husband—good heaven!' (新媳婦哭男人, 好天). Husband and wife are supposed to stand to each other in the relation of Heaven and Earth. When the husband dies the wife is said to be left, like the earth without the sun. In her grief, she calls on the dead as her 'good heaven.' Used of a clear day (好天).

'A sparrow crossing the sea—no place to light.' (家雀子過海, 沒有落兒). Of one who has no resources (沒有落兒) *q.d.* (着落兒). 'The Judge in Hades summoning a doctor,—a sick devil,' (判官請大夫是鬼病). In the temples of the City God, *P'an Kuan* is the dispenser of the awards and punishment. When this City God (城隍) holds his court, *P'an Kuan* is in attendance with functions analagous to those of the clerks known as *Tien-shüh* (典史) in the *Yamên* of a *Chih-hsien* (知縣) or District Magistrate. Met., used of concealed misdemeanors, squeezes &c. (私弊) which are called *Kuei-ping* (鬼病) to commit which is known as to 'Act the devil,' (作鬼).

'When the new-born infant slips into a flour jar—he comes white all his life,' (落草兒掉在麵缸裏, 白白來一世). Met., of one with whom nothing ever prospers, and who appears to have come into the world in vain, (白來一世).

'A Tiger drawing a stone roller, do not hear about such a harness as that!' (老虎拉轆子, 不聽那一套). There is no harness (套) that would be strong enough to keep a Tiger dragging a stone roller. The expression means, 'Do not listen to such idle talk,' (不聽那一套).

'White earthen ware dishes,—what a set you have!' (白磁盆子看你這一套). Of one whose language is false or preposterous, (假話一套). 'Sedan-chair-coolies coming upon a dog, alive!' (抬轎的見狗, 活的) every one who has travelled in a Chinese chair, must have noticed the responsive grunts of the bearers, much resembling the social croak of a number of frogs. Chair-bearers have in fact, a little brogue of their own. Thus, when the front bearers spy a dog in the path, of the presence of which they wish to warn the hind bearers that they may not stumble, instead of crying '*Kou*,' 'Dog,' they shout '*Huo-ti*' (活的) 'Alive!' Hence the expression quoted, used in reference to fish, for example, which is demonstrably fresh, for it is 'Sedan-chair-coolies coming upon a dog,' by which the bearer understands '*Huo-ti*'—*alive*. In like manner, wherever water is to be avoided, the shout is 'slippery,' (滑) and if a roof or other obstruction threatens a collision the cry as '*K'ao*' (靠) as *Shang-k'ao*, *Hsia-k'ao*, *Tso-k'ao*, *Yu-k'ao* &c., to indicate the situation as above, below, to the left or to the right.

‘Prancing in front and jumping behind, extremely unsteady,’
前躡後跳的，狠不老實). Of one who is restless or untrust-
worthy, (不老實).

Cleaning out chimneys with a hemp stalk—black when the
work is done,’ (蔴杆子打烟甬，黑了爲止). Used of anything
which continues only until dark, (黑了爲止).

‘The story-teller without his musical instrument—talking
without any accompaniment,’ (說書的不帶弦子，白講). Used
of useless discussion, (白講).

‘A feast spread at the top of a mast—lofty display,’ (桅杆
頂上設筵，高擺). Said of one who affects a grand style to which
he has no claim, (高擺).

‘The barber claps his hands, but does not take hold of the
head,’ (剃頭的拍把掌，沒有拏頭). Of one who has no chance
to take hold, (沒有拏頭).

‘A Shanse man eating sea crabs—he pulls off the legs,’
(老西吃螃蟹，拿腿). Of one who runs as fast as his legs, will
carry him, (拿腿).

‘The fish dealer who has not brought his basket—he hooks the
mouths,’ (賣魚的不帶籃子，鉤嘴兒). Of one who attacks
another with bantering or abusive language, (鉤嘴兒).

‘A doll made of yellow gentian—a bitter child’ (黃蓮堆娃
娃，苦小子). Used of a lad who has a hard lot, (苦小子).

‘A mirror hung with the glass to the wall,—no reflection,’
(反面掛鏡子，此人有些不照頭). Used of one who gives no
promise of anything good, (不照頭).

‘A tumble-bug climbing a bamboo pole,—he does nothing but
pass joints,’ (屎蜋螂趴竹竿子，淨過節). The bamboo is so
full of joints, that one is no sooner got over, than he comes to
another. Said of one who by reckless behavior, or extravagant
language is always, exceeding the bounds of moderation, (淨過節).

‘Twenty-five garlic-bulbs—a small braid,’ (二十五頭蒜，
小辮兒). Garlic is braided together by the stems in lots of one
hundred. Twenty-five only, are called a ‘small braid,’ used of a
person with small cue (小辮兒).

‘Entering a pawn-shop with a child in one’s arms, willing
one-self to pawn the child, but the shop-keeper will not take him
in pawn,’ (抱著孩子進當舖，自己當人，人家不當人).
Used of one who considers himself to be somebody, (自己當人)
but who is despised by others, (人家不當人).

A REVIEW. DR. S. W. WILLIAMS' MIDDLE KINGDOM, CHAPTER V. POPULATION AND STATISTICS.

BY REV. A. P. HAPPER, D.D.

MOST readers who take up this elegant reissue of a standard work on China will naturally turn to the chapters which discuss the subjects in which they feel a special interest. Many will turn first to the last chapters in the 2nd Vol., which continue the history of the intercourse with Foreign nations till the present time. Some will turn with special interest to the chapters on the nature of the Chinese Language and its Literature, seeing that the learned author is now the Professor of the Chinese Language and Literature in one of the oldest Colleges in the U.S.A. At this particular juncture, when a war with France is much discussed, some readers will turn first to those chapters which give some details of the wars of 1840 and of 1860 in order that they may form some correct opinion in reference to the knowledge which the Chinese have of military science and art. It is only the truth to say that on most things pertaining to China, those who consult this revised edition of a valuable work will find the information they seek.

It is not my purpose to give any general review of the whole range of subjects that are treated of in this cyclopedic work. My purpose is to present to our readers a statement of the results of the latest investigations of the learned Professor on the population of China followed with further discussion of the subject. The author has made fewer changes in this chapter than perhaps in any other of equal interest in the two volumes. These pages are occupied with a detailed presentation of the censuses of the population which have been taken from the ninth century B. C., and in subsequent periods down to 1868, with discussions on various matters connected with them. Those discussions take a wide range presenting reasons for regarding some of the censuses as more reliable than others, stating considerations intended to show that the productions of the country could support such a population as is then stated to exist and comparing the density of the population in China with that in other countries in Europe and Asia. Dr. Williams adheres to the opinion which he expressed in the first edition that the census of 1872 which makes the population at that time to be 362,447,183, is the most reliable census which has been made known to Foreigners. He then gives from *Almanac de Gotha* 1882,* as taken from Chinese Customs' Reports the population of each separate province, making the aggregate population of the eighteen provinces in 1881 to be 380,000,000.

Professor Williams expresses his opinion in reference to the population of the Empire and the reliability of the censuses thus, "The subject of the population of China has engaged the attention of the monarchs of the present dynasty, and their censuses have been the best sources of information in making up an intelligent opinion upon the matter. Whatever may be our views of the actual population, it is plain that these censuses, with all their discrepancies and inaccuracies, are the only reliable sources of information. The conflicting opinions and conclusions of foreign writers *neither give any additional weight to them, nor detract from their credibility*. As the question stands at the present, they can be doubted, but they cannot be denied; it is impossible to prove them, while there are many grounds for believing them; The enormous total which they exhibit can be declared to be improbable, but not shown to be impossible." Vol. 1. pp. 258-9. "From 1792 to 1812 the increase of the population [as shown by the censuses of these dates] was 54,126,679 or an annual advance of 2,706,338, not quite one per cent per annum for twenty years. At the same ratio of progress the present population would amount to over 450,000,000; and this might have been the case had not the Tai-ping rebellion reduced the numbers. An enumeration, No. 22 [referring to the number in the list of censuses giving the population as 404,946,514] was published in 1868 by the Russian Professor of Chinese Vassibivitch as a translation from official documents. Foreigners have had greater opportunities for travel through the country between the years 1840-1880 and have ascertained the enormous depopulation in some places caused by wars, short supplies of food in consequence of scarcity of laborers, famines, brigandage, each adding its own power of destruction at different times and places. The conclusion will not completely satisfy any inquirer, but the population of the empire cannot now reasonably be estimated as high as the census of 1812 by at least twenty-five millions. The last in the list of the censuses, No 28, is added as an example of the efforts of intelligent persons residing in China to come to a definite and independent conclusion on this point from such data as they can obtain. The Imperial Customs Service has been able to command the best native assistance in their researches and the table of population given above from the *Gotha Almanac* is the summary of what has been ascertained. The population of extra-provincial China is really unknown at present. Manchuria is put down at twelve millions by one author, and at three or four millions by another, without any official authority for either; and all those vast regions in Ili and Thibet may be easily set down at from twelve to fifteen millions.

To sum up, one must confess that if the Chinese censuses are worth but little, compared with those taken in European states, they are better than the guesses of foreigners who have never been in the country, or who have travelled only partially in it." pp. 270-1.

We think all our readers will agree in the opinion which Dr. Williams has himself expressed viz. "that the conclusion *will not completely satisfy any inquirer*, but the population of the empire cannot now reasonably be estimated as high as the census of 1812 by at least twenty-five millions." And most readers will, I think, agree in the opinion that the chapter on the population of China is the most unsatisfactory one in the whole book. Dr. Williams has indicated very clearly the source whence valuable materials for confirming or disproving the figures as given in the censuses might be obtained, viz, from the observation of foreign travellers. Up to 1848 the exclusion of foreigners was so complete that there was no opportunity of gaining information of the state of the country by such observation. Hence those who investigated such questions as the number of the population, were shut up to the statements of Chinese censuses and native writers, and surmises as to the probable correctness of their statements; and the possibility of the productions of the country being sufficient to support a population so numerous as it was reported to be. The consideration of such probabilities does not satisfy inquirers; and when there is the opportunity of travelling in the country and comparing the appearance of things and the evidences of the populousness of the provinces with that of western countries where the correct number of the population is fully known, we are not restricted to statements given in the censuses, and by native writers. Notwithstanding Professor Williams' declaration that the censuses cannot be disproved most persons will admit that the statements of intelligent travellers do greatly discredit their figures.

But before proceeding to present the observations of travellers in China we must draw attention to a census of the population of China to which Dr. Williams has not referred. This is the census of 1842 as reported by Mr. Sacharoff member of the Imperial Russian Embassy in Peking and translated into English by the Rev. W. Lobscheid and published in Hongkong in 1862. In this census the population is given at 414,686,994. This number was made out, the author says from "the rolls for the years A.D. 1841 and 1842, which were obtained" the writer says "from the Minister of Finance. According to this list the population of China amounted to 178,634,087 families and 418,457,311 individuals for 1841 and 179,554,967 families, and 414,686,994 individuals in 1842."

English Translation p. 49, Mr. Sacharoff says, "We find in the census of twenty six years from A.D. 1757 to 1783, an increase of 98,685,457 individuals, *i.e.* nearly 3,603,287 annually. From A.D. 1782 to 1812, *i.e.* within a period of twenty-nine years, we find an increase of 77,685,394, or at the rate of 2,677,914 individuals annually. From A.D. 1812 to 1842 thirty years elapsed, and the increase of the population within this period is only 53,993,797 or an average annual increase of 1,799,797 individuals." p. 50. In this census of 1842 the population of Chihli province is stated to be 36,879,838 and that of Chekiang is stated to be 30,437,974; Kiangsu 39,646,924; Nganhwei 36,596,968; Fuhkien 25,799,556; Kansuh 19,512,716. The author after presenting these figures for the census of 1842 says, "In conclusion, and in confirmation of what we have said, we will give a few extracts from native Reports and Reivews, which, during the last century and in different times, have been collated in the work entitled *Chuan-chan Tsin-shi Wan-pan*;—To ascertain the amount of the population is not a very easy task. Eight persons are in general counted to each family. But with this computation we get only an approximative and hypothetical increase of the population. We only know the population has considerably increased; but it is difficult to prove the exact number of its increase. You examine the rolls and suddenly discover fresh abuses. A large number live in villages and distant regions. Were we to command all the inhabitants to appear with their families before the magistrates, that would become intolerable to the people; were we to command the magistrates to proceed in person into the villages and settlements, in order to ascertain the number of inhabitants in every house, that would become too burdensome to the officers. The district magistrates never get through their judicial proceedings and the levying of taxes, and have not a single holiday which they could devote to the revision. The most diligent and most acute is incompetent to verify the census. Hence their inferiors have treated the subject with the utmost indifference, and entirely neglected their duty. The verification of the census for every five years is also no easy task. If we cannot have the verification of former censuses, then it is impossible to ascertain the truth with accuracy; for it is neither easy nor possible to enroll the merchants and the remainder of the fluctuating population, who to-day arrive at a place and quit it to-morrow. Hence the clerks are commissioned with taking the census as formerly and with this the matter drops." p. 52.

The writer at page 50 in referring to the census of 1842, says, "These figures show that the same abuses which characterized the

reign of the Sung prevail also in our days. For the present census gives only two souls to one family. When and under what unhappy circumstances can such a state of things exist? Husband and wife are two persons but where are the children?" And yet in the passage quoted above from Chinese writers it is stated that—"Eight persons are in general counted to each family." These statements bring forward one great cause of the uncertainty of the Chinese censuses, and the reason of the discrepancies that appear in the figures as given by different writers. Dr. Williams says; "In the tables, for example, they employ the phrase *Jin-ting* for a male over 15 years of age as the integer; this has then to be multiplied by some factor of increase to get at the total population; and this figure must be obtained elsewhere. It must not be overlooked that the object in taking a census being to calculate the probable revenue by enumerating the taxable persons, the margin for error and deficiency depends on the peace of the state at the time, and not chiefly on the estimate of *five* or more to a household." Vol. I. p. 268.

We would say the margin for error is very great from better sources. For first, each taxable person that is omitted does not withdraw one from the aggregate number, but the number which is fixed upon for a family, whether that number may be 3 or 5, and, second, when the number of taxable persons is given it makes a very *great difference* in the aggregate of individuals whether that number is multiplied by 3 or 5. And to this day, after some 200 years of discussion, the various writers are not agreed as to which figure should be used. Some multiply the number of taxable persons by 8 and some by 5, and hence the discrepancies in the statement of the aggregates, and yet Mr. Sacharoff says; "that in the census of 1842, the number of individuals is only a few more than double the number given as the integers. And the Chinese author quoted by him says "the number reckoned to a family," is neither 3, nor 5 but 8. This statement throws the aggregates of the individuals as given into great confusion and uncertainty. It would appear most obvious, that in order to have any certainty in the matter we must know what is the purpose for which a given census is taken. If it is to know the taxable inhabitants then it must be settled by some recognized Chinese authorities what proportion of the whole number are taxable, and then multiply the number of taxables by the ratio to get the whole number, and even then it will only be an approximation to the actual number.

Mr. Sacharoff accepts the census of 1812 as reliable and bases his arguments in favor of the correctness of the census of 1842 largely on the fact that the ratio of the increase of population from

1812 to 1842 was nearly the same as that which had occurred from 1782 to 1812 and hence the reasons for accepting the reported figures of the population in 1842 are in the main the same as accepting those of 1812. These give the population in 1842 to be 414,686,994. It appears strange that Dr. Williams should not have alluded at all to this census. To complete the List of censuses he should have given the numbers of the population as published by Mr. Sacharoff. I proceed now to present the observation of travellers in China during these latter years.

No traveller in China has had better opportunities of observation, or has been better qualified to give reliable opinions on the state of the country and its population than Baron Von Richthoven. In his Letter on the Provinces of Chekiang and Nganhwei of 1871 he says: "It is with some hesitation that I undertake to present an attempt at estimating the population of the province of Chekiang. But it is desirable that we should arrive at some correct figures in respect to the statistics of China, and I cordially invite contradiction to statements if it tends to correct them. If the area of Chekiang is computed on the great map of China as published at Wuchang, we arrive at the following detailed figures; total area 35,425 statute miles, or about 36,000 square miles, if the islands are included. [The Baron divides the whole into some 8 sub-areas according to natural divisions as the alluvial plain and the basins of different rivers and the number of square miles in each subdivision]. Those portions of this area comprised under the numbers 1 and 4, and having an aggregate area of 3,750 square miles, are the southern extremity of the plain of the lower Yang-tze, and, like the other parts of it, are densely populated. Although it was undoubtedly more populous in former times, an average of 500 inhabitants to a square mile is probably a very high estimate, if we include in it the country and the *district* cities. I add besides, for the five departmental cities. It results from my preceding description of Chekiang, that the rest of the province is *very hilly*; and although it contains about 2000 square miles of tolerably well populated broad valley land, this is more than counter-balanced by large tracts of country which are nearly uninhabited. I believe I do not underrate the population of this hilly part in putting it down at 100 to the square mile. We have then 3750 square miles with 500 inhabitants to the square mile 1,875,000: 32,250 square miles with 100 inhabitants per square mile 3,225,000: Population of Hangchow, Kiabing, Huchow, Shaohing, and Ningpo, 2,000,000. If we add for the fishing population on the coast and the islands 1,000,000 we have a total of 8,100,000 inhabitants, or 225 to a square mile. "It is my opinion that these figures are too high, and

that an actual census would show no more than five or six millions. To refer to only once instance. The basin of the Fansui river covers about 1200 square miles. At the above rate for the hilly districts of 100 to the square mile, it should contain 120,000 inhabitants. But in attempting to compute their actual number on the basis of personal observation, I got to consider 13,000 inhabitants as the highest limit within the range of probability."

"Dr. Williams puts the area of Chekiang at 39,150 square miles, and the number of inhabitants, according to the census of 1812, at 26,000,000; this gives an average of 671 inhabitants to a square mile. The discrepancy between this statement and my own is due, in part, to the destruction of life by the Tai-ping rebels. But it should teach us, at the same time, to accept with distrust statistical figures made up by the Chinese Government. The number of 617 inhabitants to the square mile exceeds by more than one half the density of population of Belgium, the most thickly settled country of Europe, and nearly four times the average density of France. These proportions appear quite unnatural, if it is borne in mind that Belgium is eminently an agricultural, manufacturing and mining country, while Chekiang, with the exception of one ninth of its area, which undoubtedly was formerly among the most densely inhabited portions of the globe, is covered with hills interspersed with a few valleys. Whoever has travelled through the province must consider the number given by the so called census as perfectly absurd. If the number of twenty-six millions is reduced by one half, or thirteen millions, the average density of the population would still have exceeded that of Belgium. It is not probable that it ever has been up to so favorable a proportion in the most flourishing times."

Mr. Hipplesley of the Customs service published in his report from Chekiang of 1879, that he "had read in the Peking Gazette of March, 17th, 1880, a postscript memorial from the Governor of this province reporting the result of a general census held in the Autumn of the fifth year of the present reign (1879). The population of Chekiang which I had estimated as slightly over 15,000,000 is given according to this census at 11,541,054. The census of 1812 having stated the then population at 29,256,784 the present returns show a reduction of 14,700,000 souls, or nearly 60 per cent and an average to the square mile of 265, instead of 671, [which was the average according to the census of 1812]."

The reduction in the number of the population of this one province as stated by an *official census* of 1876 is nearly $\frac{3}{5}$ of 25 millions, the number of reduction which Dr. Williams supposes might have occurred in the whole eighteen provinces by the causes referred to.

I proceed to present statements showing depopulation in the province of Nganhwei. Baron Von Richthoven says in the same letter quoted from above of 1871 "Nganhwei is known to be among the most populous provinces of China; and although the Tai-ping rebellion was attended by *at least as great a destruction of life and property as in Chekiang*, the productive power of the country is still great. * * * If one considers the state of utter depopulation of the provinces infested by the Tai-ping rebels;" &c. p. 18. In *Chinas Millions* for July 1875, p. 44, a writer describing the horrors of civil war in China says; "Nganhwei province had formerly a population of 39 millions. During the latter part of the Tai-ping rebellion it suffered most severely. Twice did the rebel hordes pass through its fertile valleys, carrying off its possessions and with them multitudes of the people, never alas! to return to their desolated home. A great part of the population fled at the approach of the rebels. Famine followed and pestilence in its wake. Thirty out of the thirty-nine millions were swept away to their eternal destiny. So complete in some districts was the destruction, that for miles not a man, nor woman, nor child, not a hamlet, nor cottage, nor hut was left behind: and years after, heaps of unburied bones told the passers by of the fate of the hapless inhabitants." In *Chinas Millions* for 1878, Mr. J. J. Turner, when making a journey through the north part of Nganhwei, says; "crossing the Yang-tze we soon entered the road in a north-western direction. The northern part of this province through which our road lay is very desolate. *Here and there* are signs of cultivation, but the *greater part* of it is lying waste. There were some well built bridges partly destroyed, a few villages of mud huts among heaps of ruins and very few people are to be seen. I believe thirty millions from this province perished in the rebellion. We passed through their villages, and saw the ruins; we passed by some of their cities and saw marks of violence on every hand." p. 10.

In *Chinas Millions* for April 1880, p. 45. Mr. Pearse writes, "By means of visiting we have during the last two years visited all the prefectural and district cities but seven, [north of the Yang-tze river] besides a large number of other small places in the south part of Nganhwei, as well as several cities and town in the north of the province and in Kiangsi and in Chekiang. So far as I have had opportunity for judging, the present population of Nganhwei is small compared with some of the other provinces. Previous to the Tai-ping rebellion, no doubt it was much greater; for but with few exceptions *every city, town or, village* through which I have passed is more or less in ruins. In some parts, which present the appearance

of having once been large and flourishing villages, the buildings have all been destroyed, and scarcely a single house now remains entire, whilst not a dozen of people are to be seen in the place. Further on one may see large and solidly built houses, apparently in good preservation, but unoccupied, the owners or tenants having in the troublous times been either killed, or fled for safety to quieter regions, and never returned * * In the villages but a small number of the original inhabitants remain, *the land being mostly tilled by immigrants from Hupeh and Kiangsi*; whilst in the cities also, men from a distance often out-number the natives of the place. Although there has been such a large *influx* of agriculturalist from other provinces, much of the land both on the hill-sides and in the plains, that was formerly cultivated, is now lying waste for the want of some one to work it." These statements are made of the province fifteen years after the retaking of Nanking and the dispersion of the insurgents. The statements will fully support the supposition that more than one-half if not two-thirds of the population of Nganhwei perished during the ten years that it was overrun and plundered by the insurgents and the mandarin soldiers. As the number of the inhabitants is stated in the census of 1812 to be 84,168,052, and by the census of 1842 to be 36,596,988, we may suppose that some 20 millions of the people perished.

I have not been able to find any detailed statements of travellers through the parts of Kiangsu and Kiangsi provinces which lie near to Nanking and which were for a longer or shorter period of time subject to the same marauding and plundering expeditions of the insurgents during the time that they occupied that city. They were entirely supported by plundering from the residents of those places into which they made incursions. But we may suppose that in the parts of these provinces there was the same destruction of life and property as was experienced in Chekiang and Nganhwei provinces, and twenty millions will probably be a low estimate for the number of lives lost in Kiangsu and Kiangsi. Some eleven other provinces, besides the few in the immediate vicinity of Nanking, were more or less ravaged by the Tai-ping insurgents. I have not seen any detailed statements of the extent of the desolation effected by them in their course. But judging from what they did elsewhere we may suppose it was very great. Honan, Hupeh and Hunan suffered greatly, but Kwangsi suffered more than any of them, as the insurrection commenced there and enlarged its operations for three successive years till it gained sufficient strength to start on its march. Mr. Cameron of the Inland Mission and Mr. Colquhoun have made incidental references to the depopulation

of Kwangsi and of extensive districts lying uncultivated in it. And other members of the Inland Mission have referred to the same scenes of desolation as in the other named provinces. More than twenty years ago the Kweichow province suffered from the outbreaks of the Miao-tsz tribes: and subsequent to that Hunan in the south-west and Kansuh in the south-west were desolated by the Mohammedan rebellions. Of the desolation and depopulation effected in the provinces of Kweichow and Yünnan we find these statements by Mr. Margary in the account of his journey from Shanghai to Bhamo in 1874. Of the Shih-ping district city he says "the city was, like the rest, reduced by devastation to a straggling hamlet. The Yamen itself was newly built, and stood alone, as it were out in the country on a site once surrounded by a busy population." p. 179. "Every village I passed through showed sad signs of the savage havoc made by the raid of the Miao-tze. Every where extensive remains of good substantial store-houses pointed out the prosperity that must have been, and in their stead twenty years of peace and quiet had only produced a huddled group of straw thatched huts, inhabited by *immigrants* from Szech'uan and Kiangsi." p. 182. "The road passed through a very fertile and beautiful, but wholly deserted, region. Large tracts of good arable land were given up to grass and wild weeds. This fact alone speaks very plainly of the *wide spread desolation*." p. 183. "This province of Kweichow is sadly devastated, all the cities are reduced to mere villages and the villages to a mere collection of straw huts. Everywhere ruins of good substantial houses abound, and show what a prosperous region this once was before the wild men of the hills came down *en masse* and *butchered the whole population*. This occurred twenty years ago and still the devoted cities remain as cities of the dead, with extensive walls surrounding acres of ruins." p. 187. "The country (after passing the capital city) was rather more colonized than on the east side of the capital, but still vast tracts of level arable land, bearing distinct signs of former tillage were completely deserted and covered with long grass. The villages on the main road are of a most miserable description. They were far apart and contained few inhabitants who where mostly *immigrants* from Szech'uan." p. 202 "The whole route to-day passed through a fertile valley perfectly level and some six to eight miles wide. It was only partially cultivated, for the country has not yet had time to recover from its twenty years of desolation. It was only last year that this road became free from dangers and obstructions, and *immigrants* could come with safety to occupy the deserted wastes." p. 203. Having

passed the boundary into Yünnan, he writes, "on leaving Yang-lin the ruins caused by the war were sadly prominent. The area which had been covered by houses was evidently very large." p. 231. "Since the war brought ruin on every town there has not been sufficient time for resuscitation. The country to-day showed signs of past cultivation but now lies *utterly deserted*." p. 246. "The city walls [of An-ning chow] were completely destroyed, and nothing had been done yet to rebuild them." p. 248. "All the villages are in ruins, and the valleys, of which we crossed three or four, are sparsely populated." pp. 253. "The country on this side [the west] of Yünnan Fu is sadly deserted." p. 255. "The city walls [of Chio-hsiung] enclosed almost a houseless waste." p. 259. "It is melancholy to see these fine valleys given up to rank grass, and the ruined villages and plainly distinguishable fields lying in silent attestation of former prosperity. Every day I come to what was a busy city, but now only containing a few new houses, inside walls which surround a wide space of ruins, swept empty of many hundred habitations." p. 262. This is Mr. Magary's statement of the appearance of the country as he passed through the whole extent from North-east to the South-west of the two provinces.

In *Chinas Millions* for December, 1880, p. 161. Mr. Baller writes, "The poverty stricken appearance of the country we passed through [in Kweichow] in our nine days journey contrasted unfavourably with the well-to-do air of Hunan. The city wore a desolate appearance, being in places little better than heaps of ruins, with one street running down the middle. In these towns even in the way of provisions but little could be bought; indeed, they were the most woe-begone cities I have seen any where in China, with the exception of some of the cities in Honan during the time of the famine. Judging from the present scantiness of population and the devastated state of the country, a *large proportion* of the inhabitants must have been slain." In *Chinas Millions* for September, 1881, p. 105, Mr. H. Soltau says, "There has been, and there still is, a large influx of people from the adjacent over-crowded province of Si-chuen, and marks of the terrible Mohammedan rebellion [in Yünnan] are gradually disappearing. Many districts which, in Mr. Baber's report are noted as being uncultivated and *without population*, have now been brought under cultivation and are being rapidly repopulated." Similar statements in regard to the evidences of depopulation are found in Mr. Colquhoun's book in regard to Yünnan; but it is not necessary to multiply quotations. Mr. George Parker, of the China Inland Mission who had read my remarks in the article on the "Population of China, in the March-April number

of the *Recorder* for 1883, "we have no detailed statement of the depopulation of the country in Kansuh province by European travellers" has sent me the following statements of his own observations in that part of China. On September 23rd, 1883, he writes, "I subjoin items of information gathered from personal inquiry in every part of the province and leave you to form your own conclusions. The Tai-ping rebels only destroyed one department, Kian-chow in the south, and a district city Liang-tang in the Tsin-chow department. The Mohammedans rose up in the first year of Tung-chi and were pacified by arbitration in the first year of Kwang-sü. Until the last year of Tung-chi they were unresisted in their bloody career. The provincial capital was not destroyed, and Tsinchow-fu city also escaped; but the rest of the province was given up to their butchery for more than ten years. When the Honan soldiers came to get back the land for the Emperor they came too late to save the people. Lang-tai-hien in the South-east, the smallest and most out-of-the way city in Kansuh lost 7000 people by slaughter when the city was taken. "Ku-üen, the residence of the chief military officer of the province (Tituh) is said to have been second only to Lanchow, the capital, in numbers, and to have had a population of 220,000 souls. I said to my informer, perhaps there are 2 or 3 thousand families now. He laughed at my exorbitant estimate. The Tsinchow Department suffered less than any other part. At the examination for degrees this year there were said to be about 4000 candidates for the first degree from its six counties. I have just returned from Eastern Kansuh having visited several department cities just after the examinations had been held in them. At Kiang-iang Fu city there were only *one hundred* student attended the examination for civil honors, and eighty military candidates, from the five counties connected with the department. The one hundred candidates were not sufficient to receive all the degrees due to the department. [Before the war the number of candidates would have been nearly four thousand]. From the four counties of the Kin-chow department there were *one hundred* candidates present at the examination. From the six counties of the Ning-hia department there were six hundred candidates attended the examinations. Chong-sin district in the Kin-chow department is almost without inhabitants. Kiang-iang city, once the residence of the Chow Kings, has only four hundred families. Hoh-chow city and the valley in which it is situated, which is more than 30 miles in length, cannot make up *one hundred* families. Ning-chow city and suburbs has 60 or 70 families. Ching-ning city has 60 *families*. Eastern Kansuh before the rebellion was the most populous part of the province.

The extended table land that stretches away to Mongolia is cut up by deep gullies and these had been terraced from top to bottom. You may search these gullies one after another and not find one plat under cultivation. The numerous cave villages are also without an inhabitant except the wolves, which find a comfortable place to breed in, in what were once human habitations. Great market towns like I-ma-kuan and Si-hua-chih are now without an inhabitant. The rebels pulled down every wall of the houses as well as put the inhabitants to the sword. At the large town of Ping-uen-so, which formerly had 13 pawnshops, 23 wine stores, and 36 oil vats or ware-houses, now not one of either remains; at a stage further to the north is Hia-ma-kuan, which was entered after a six months siege and the population put to death. Out of the 800 families then within the walls only the representatives of 4 families have since turned up. Not far south of Singchow near the Yellow River is Shih-kwei. This place had 36 potteries to supply the north of the province with large jars. Now only three are at work. You can form your own conclusions. I am quite sure that my estimate of *one million* for the whole province is near the truth instead of the ordinarily quoted one, of *fifteen millions*."

From the statements made by those who have travelled through the whole length and breadth of the three provinces in the South-west and North-west, viz, Yünnan, Kweichow and Kansuh, it is evident that more than one-half of the population of the two former must have perished, and more than four-fifths of the latter, Kansuh, or some 18 or 20 millions during the fifteen years of war and butchery.

The dreadful scenes witnessed in the four adjacent provinces of Chihli, Shansi, Shensi and Honan including a population of some seventy millions during the recent great famine are too fresh in the memory of all to require any detailed statements to satisfy all of the terrible loss of life, which resulted from it. The famine relief committee give their estimate of the loss of life at *thirteen millions* while others gave the estimate at twenty millions. The probability of this latter number would appear to be confirmed by the statements which travellers have given of the extensive depopulation which is everywhere manifest throughout the districts in which the famine and the subsequent pestilence prevailed. These statements of travellers and others, of the depopulation of the country by insurrections and wars, by famine and pestilence more than justify the opinion that the loss of life in China has been more than one hundred million. But happily we will soon no longer be under the necessity of depending upon conjecture in regard to the *present population* of China. It is well known that the German minister

at the Court of Peking, more than a year ago obtained from the Boards at the capital the details of a census taken very recently, and that these details are in the course of publication by M. Von Brandt, during his visit to Germany.*

They may be expected now very soon. It has been stated by rumor that the aggregate population of eighteen provinces as reported in this census is in the neighborhood of 260 millions. The above statements by persons who have travelled through so many of the provinces will, we think, prepare all who read them to receive the figures of this recent census as nearly correct. All will wait the publication of the details in regard to each province with great interest. For, however strong the arguments of Dr. Williams may be for the correction of the census of 1812 *at the time* when it was taken, in the face of the facts, which have been made known by travellers and others, no one can be satisfied with it as giving us a knowledge of *the present population* of this country. And there is just the same reason to suppose that a census taken in 1881, or 1882 is taken as carefully and as accurately as the one taken 1812. The difference in the number of the population as given, by report, in this late census, and that of 1812, is very great; but much greater between it and the number given in the census of 1842. The difference between 260 millions and 362 millions is very great when it refers to the population of the same country. The difference between 260, millions and 380 millions or 414 millions the number given in other censuses, is still greater. In this practical age it would be productive of little good to institute special inquiries in order to decide the question whether this difference in the present number of the population, as given in this last census, from what it was at the time the former censuses were taken, arises from the great destruction of life in the country during the intervening years; or whether it has arisen from inaccuracy in the mode of computing the aggregate of individuals compassed in the population. In my opinion the difference is due neither to one nor the other cause exclusively but largely to both causes. It is true beyond all doubt that there has been a great destruction of life in China during these last forty years, and it is most probably true that there have been great inaccuracies in the method of making up the aggregate of the population in the different censuses. We may hope that M. Von Brandt has so presented the details of the census which he has prepared and is publishing to the world, as will commend the results to the credence of all, and thus settle this long disputed and yet interesting question.

* See *N. C. Herald*, April 4th, 1883, p. 369.

SOME NOTICES OF THE HUNS.

BY E. H. PARKER, ESQ.

DURING the reign of Han Wu Ti it was represented that the King of Canton, though nominally a subject, [外臣], was in reality the Lord of a continent, [州主]. As the rivers Kan of Kiangsi and Siang of Hunan were often closed to troops, it was proposed to form an alliance with the barbarian King 多同 of Ye-lang (the modern Tsun-i Szch'uan), and float down in boats to Canton by way of the West River [牂牁江], taking the Canton king by surprise. The proposer 唐蒙 was entrusted with the business, and proceeded by way of Ya-chou Fu to gain over King Totung. The petty kings of K'iung (modern 邛州) and Tso (modern 黎州) were subsequently admitted to the alliance: these kinglets were described by Sz-ma Siang-ju as 西夷二族, (by name 冉 and 駘), and as living very near the modern Chêng-tu Fu. All these Kings now became 內臣, and the frontier barrier was advanced to the rivers 沫 and 若 (not far from the present Ta-tsien Lu) on the west, and to the modern Tsun-i Fu on the south. Four new prefectures were established embracing all Szch'uan.

It becomes plainer than ever that China had nothing whatever to do with Canton, not to say Annam until the raid of Ts'in Shih Hwang. Han Wu Ti was upbraided by his statesmen for attacking the Huns "who had never given trouble previous to the First Emperor, who attacked Tartars [胡] on the north and the Shans, Laos, Miaos [越] on the south, thus causing a general upheaval [天下大畔]." The fact that Han Wu Ti engaged emigrants to people [募民徙之] the newly annexed Hun territory of the modern 寧夏 shews that the ancient Chinese must have followed the right bank of the Hwang Ho when they first came to China. Wu Ti extended his frontiers to Corea [蒼海] on the east, and transferred large numbers of distressed Chinese to the modern Kansuh. The discovery of the large lake at Yünnan Fu led him to form a smaller one 10 miles in circumference to the south-west of his capital, in order to instruct his troops in naval tactics.

To the south Wu Ti added the Nan Yüeh country to his dominions, dividing it into nine prefectures. Canton was 南海; Wu-chow was 蒼梧; Sin-chow in Kwangsi was 鬱林; the Lien-chow peninsula was 合浦. Annam was divided into 交趾, 九真 and 日南; North Hainan was 珠崖, and South Hainan was 儋耳. All these names exist (slightly changed) at the present day.

The founder of the dynasty made 143 earls, but after the wars of the conquest the great barons [大侯] had not more than 10,000 families to "eat," and the lesser only a few hundred. During the peaceful reigns of Wên and King, these numbers had more than doubled. After the bloody reign of Wu Ti, there were only four of the old barons left, and more power was in the hands of the Emperor.

China's first communication with Yünnan [滇] was under the auspices of the celebrated Chang K'ien who, on his return from 月氏, described his travels to Han Wu Ti. He said that 大宛 was about 10,000 *li* due west of Shensi: that it was a settled country, [土著], and not in any way like the nomadic Governments [行國隨畜牧遷徙] which were perpetually changing sites. It had walled cities, proper houses, and very good horses. North-east of this country was 烏孫, and east of it was 于闐; west of Yü-t'ien the rivers all flow to the west and empty themselves into the western sea, [注西海]. East of Yü-t'ien the rivers all flow east, and empty themselves into the Salt Marsh, [鹽澤], which then becomes subterranean, and further south, forms the source of certain rivers. The Salt Marsh is distant about 5,000 *li* from Si-an Fu, and the Western Huns inhabit the territory between the east of the marsh and [岷州 in modern Kansuh] the extreme western part of western Shensi south of the wall, thus preventing the Chinese from reaching Tibet that way. The Government of Wu-sun, K'ang-kü [康居 or 渠], and Yen-ts'ai [奄蔡], as also that of 大月氏, are all nomadic, with customs similar to those of the Huns. The country of 大夏 is South-west of 大宛, whose customs are the same. When Chang was in Ta Hia, he met with the solid bamboo [邛竹杖] stick from 邛崃山 in North Szch'uan, and also with cloth from Ch'êng-tu [蜀布]. Asking the people how they got those things, they said "at the 身毒 fair;" [the first character is to be read 捐 or 乾. Another name, says the annotator, is 天竺 or the modern 天竺, for the sounds Shên-tu have become T'ien-tu. The character 竺 is short for 簞 and has acquired the sound 竹 or *chu*. The country is 30,000 *li* in extent, and the place whence Buddhism came; the people follow Buddha's canons, [浮屠道] and take no life; this has become a fixed custom]. Shên-tu is several thousand *li* south-east of Ta Hia and is likewise settled: it is 12,000 *li* from Shensi to Ta Hia, which is south-west of Shensi. Now (argues Chang Ch'ien) as Shên-tu is several thousand *li* south-east of Ta Hia again, and Szch'uan goods are found there, it cannot be far from Szch'uan. The mission to Ta Hia usually travels through the Tibetan fastnesses: if it swerves northwards, it will be captured by the Huns:

it should go straight through Tibet, where again there are no robbers. Thus said Chang. The Emperor sent envoys in several directions, but though Yünnan was opened, none succeeded in finding Shên-tu. A few years later, however, Chang was sent on a mission to Wu-sun, the object of which was to turn the Huns' flank to the west, and open the road to Ta Hia, which was west of Wu-sun. Envoys were also sent to Ta-wan, K'ang-k'ü, Ta Yüeh-chih, Ta Hia, and 安息 a country 1000 *li* west of Yüeh-chih. Also to Shên-tu and Khoten, and adjoining states. Two new prefectures were also set up in the modern 涼州 and 肅州 in order to prevent the Huns from joining the Tibetans. Thoroughbred horses ["horses which sweated red under the arm"] were brought from Ta-wan.

One of the missions was attacked by 姑師, King of the 婁蘭, a tribe in alliance with the Huns, and living 1600 *li* west of the 陽 pass in Shensi. This tribe was routed, after which the Chinese general scattered the 車師, and menaced the out-lying states subject to Wu-sun, and Ta-wan. The next move was against Ta-wan, whose king had declined to sell horses to the Chinese envoy: the latter was murdered at a place called 郁城 tributary to and east of Ta-wan. The result of this was that the city of 貳師 was forcibly entered by Li Kwang-li, and several thousand horses captured. During the reign of Wu Ti's successor the Emperor Chao, the king of the Leulans intercepted several Chinese envoys in consequence of which 介子, the Chinese envoy to Ta-wan, with the emperor's permission, treacherously procured the king's assassination, and set up as King his younger brother Wei-t'u-ki, who was then in China: the name of the country was then changed to 鄯善. Under the Emperor Sūan, the 車師 country was ravaged by the Huns: the Emperor colonised the country of [支] 渠梨 with respited criminals, and from that base the general 鄭吉 occupied 車師 whose prince fled to Wu-sun.

Under the emperor Sūan, a Tibetan tribe called 先零 (pron. *lien*) revelled but were reduced by the Fabian policy of General Chao [Mayers No. 40] from 50,000 to 4000 souls: a city and moat were built for the surrendered tribe, who thence became a dependency of Han. Shortly after this, one of the Hun princes had a difference with the Khan U-yen-kü-ti, and sent a messenger to the above mentioned colony of Chi-kü-li or Kü-li to say that he and his tribe would surrender. The first Chinese proconsul [都護] or viceroy was General Chêng, who from his out-post at 烏壘城, distant 900 English miles from the 陽 pass in Shensi, exercised a watchful influence over Wu-sun, K'ang-kü, and 34 other states.

Chinese central Asian influence dates from this, [漢之號命班西域]. The Hun King or Khan, Hu-han-ya, was the first to actually style himself 臣. At this time the ancient title of Ch'anyü [which could not possibly, as stated by Dr. Williams, have dated from so late a period as B.C. 25] seems to have been borne by two Hun sovereigns at once; for a few years later, Huhanya and Chichi [郅支], both Khans, sent their sons to serve as Imperial bodyguards. When the Khan Huhanya came to court, it was, after a discussion, decided by the Emperor that he should call himself simply 臣 without using his name, and take precedence of the Chinese feudal princes, [諸侯王 or 諸夏]. It was held that as he had not accepted the Chinese calendar, [非正朔所加] he was an independent sovereign, [故稱敵國], and should be received as such, [以待不臣之禮]. The commentator 荀悅 [Mayers No. 651] disapproves of this procedure. The Khan Huhanya was allowed to settle in the modern Yen-an Fu in Shensi; and the countries near the Huns, from Wu-sun westward as far as An-sih, all did homage to Han [尊漢].

WESTERN KNOWLEDGE POSSESSED BY THE ANCIENT CHINESE.

BY REV. J. EDKINS, D.D.

THE contributions to Chinese knowledge which have come from western countries anterior to A.D. 200 may be conveniently classified under five heads in the following manner.

1. About B.C. 2200 the age of Hwang-ti and Yau and Shun the art of writing, dualistic philosophy in the Pa-kwa, a year of 366 days with an intercalary month, the astrolabe for observing meridian stars, the zodiac, the cycle of sixty and 12 musical reeds which form a gamut and also constitute the basis of a denary metrology for all measures of length, weight and capacity. Divination belongs to the same period and an imperial government with feudal baronies.

2. About B.C. 1130, the age of Ki-tsī, Wen Wang, and Cheu Kung the world was conceived as a hollow hemisphere over which was suspended the hemisphere of the sky. Cheu Kung and his friend Shang Kan discoursed on the equality of the square of three plus the square of four with the square five. Human knowledge was systematized in a scheme of numerical categories in which the five elements played a special part *i.e.* the older dualism became an elemental philosophy like that of the Ionian philosophers;

the clepsydra became known. Soon after Cheu Kung's time the expedition of Mu Wang to the west gave life to the legend of the Kwun Lun mountain the centre of the world, and of the personage known as Si Wang-mu. About this time the gamut of five musical notes is mentioned and it is observable in old Chinese music that the number of notes made use of does not exceed five.

3. About B.C. 550 after the conquests of Cyrus, including Bactria, there was greater facility for the introduction of western knowledge into China. At this time sprang up the silk trade to supply with costumes the Persian court. We find many new names of stars. A complete classification of the stars was made and certain stars were made to represent certain localities, so that celestial phenomena might be employed to indicate political events about to take place in those localities. A set of twelve foreign names to mark years and another set of ten both to be used in applying the cycle of sixty to years were introduced and it has not yet been discovered to what language these words belong. The worship of Tai Yi and other star gods was introduced.

4. About B.C. 140 when the Greek colonies in Bactria, Afghanistan and India had already existed for 80 years, Chinese travellers began to visit them. One of them Chang Chien knew Turkish and lived among the Dahae for a year. He brought back the knowledge of Parthia, India, Greece and Syria. The cycle of Calippus was introduced into the Chinese astronomy. About 90 B.C. China conquered Bactria and retained her connection with the Cashgar country for a long period. Cochin China was also Chinese.

5. In the first and second centuries after Christ Buddhism was introduced into China. Rome became known, China kept possession of Cochin China and Cambodia. There was trade by sea with India and western countries. Paper making and ink manufacture were introduced from Europe. The Babylonian cosmogony was brought probably by Buddhists and became the main element in the Tauist cosmogony. The musical gamut of five notes was increased to seven. The Pipa was introduced. The worship of the Yeu Mu or goddess of the Great Bear was brought from India in the second century. The word Pan Ku occurs for the first time and came with the Babylonian legends so that this personage may be actually the same as Adam, but his place in the Tauist mythology is in the Supreme trinity. China reconquered Turkestan and thoroughly established her institutions there.

HYMN IN HONOUR OF ANCESTORS.

TRANSLATED BY J. L. EDKINS.

(Translated from the French treatise on Chinese Music by Père Amiot Memoires, Vol. VI.)

FIRST PART.*

When O my wise forefathers in thought to you I rise,
 I feel myself uplifted till I reach the higher skies.
 There at the source of being that ever must endure,
 In glory that is solid and in happiness secure,
 I see with joy your spirits rewarded with the meed,
 Of honour due to goodness and each courageous deed.
 The new delights you hourly feel,
 Words are powerless to reveal.

If in spite of my deficiencies and all my lack of worth,
 The decree of Heaven has placed me on the throne of the whole earth,
 This lofty elevation came only to be mine,
 Because I am descended from your illustrious line.
 To follow your bright pathway is what I cannot do,
 But my reverence and zeal and my unceasing care,
 Shall prove to future races that this at least is true
 Of me, that I have not the shame of self-reproach to bear.†

SECOND PART.

To you I owe my all as I willingly confess.
 Your body is the source of this body I possess.
 The breath I breathe it comes from you,
 From you the strength to dare and do.
 When my deep gratitude I wish to make appear,
 And prompted by high duty devoutly I draw nigh,
 I rejoice, Paternal spirit, that you are present here,
 Descending to greet me from your glorious home on high.

Yes! You are before me, Your glorious form I see.
 The light it sheds is proof to me that it naught else can be.
 Your voice, as I listen, of your loving nature tells,
 And my heart within my bosom with a tender feeling swells.
 By humbly falling prostrate before you who gave me birth,
 With purpose true my homage I here to you award.
 Deign to receive this witness, as I bow upon the earth,
 Of my most perfect love and of my profound regard.‡

* This hymn is sung by the musicians in the name of the emperor. They begin the first part, when the emperor, having entered the hall, stands before the table on which are placed the representations of his ancestors.

† After this kind of introduction which is only a preparation by which he in a certain way disposes himself to go through with dignity the various ceremonies of respect he has to perform, the emperor bows down three times, touches the ground each time thrice with his forehead, offers libations and sacrifices. During this time the musicians sing the second part of the hymn, always in the name of the emperor.

‡ After the emperor has finished the ceremonies of respect, that is to say after he has offered the viands, poured out the libations of wine, burned the incense and prostrated himself striking the ground nine times with his forehead in the accustomed manner, he rises and stands in the same attitude as when the first part of the hymn was sung. Then the musicians intone the third part. While this third part is sung, the ancestors, who are believed to have come down from Heaven to receive the homage rendered to them, are supposed to leave the earth and to go back to Heaven.

THIRD PART.

With help of my weak memory once more I here retrace,
 The virtues and the labours which gold could never buy,
 Of those wise souls once mortal which now have found a place,
 Among the spirits of the good in the glory of the sky.
 Linked to my heart by those strong bonds which nothing can destroy
 To them I owe my life and the goods I now enjoy;
 And more than this by their bequest upon the throne I sit,
 Who for this high position am consciously unfit.

This load upon my shoulders laid,
 Had long since weighed me to the ground,
 But for the ever friendly aid,
 Which in kind Heaven I found.
 While when duty calls I act as best I may,
 Yet these countless benefits how can I all repay?
 Thrice with respect I have now made my triple sacrifice,*
 Nothing remains for me to do. These offerings shall suffice.

The hymn finished, the Emperor retires with his ministers and all his followers in the same order as when entering the hall. During this time the music continues till his majesty has reentered his own apartment. Dancers are admitted to this ceremony and perform in it a role which contributes to make it still more solemn by the pomp which accompanies it. But we must not think they are buffoons or jumpers? The dancers of whom we speak here are grave men, who express by their motions, by their attitudes and by all their evolutions the feelings with which the son of heaven, it is thought, ought to be penetrated when he acquits himself towards his ancestors, of the duties which filial piety imposes. When the first word of the hymn is sung viz: "Ssu" which signifies "to think" "to meditate profoundly" to be affected in the depth of one's heart with that of which one thinks etc the dancers stand with their heads bent on their breasts motionless.

Regarding the accompaniment of the instruments let it be observed that when the voices begin the word "Ssu" a stroke is given on the bell of *hoang-tchoang* or *fa* because the piece is set in this key and the word "Ssu" is expressed by the note *koung* or *fa*.

After the bell has given the sound *koung* once the *po-fou* gives the same note three times. After the third note of the *po-fou*, the *kin* and the *shé* give theirs; the *po-fou* gives its note again thrice, after which the *kin* and the *shé* repeat their notes and it is when some one of these instruments begins, that the singers take breath.

* By the three-fold offering is here understood 1st, the offering of meat; 2nd, the libations; 3rd, the incense.

What I say here about the first note is observed at all the others. We can judge by this how slowly the singing proceeds.

In the example which I am now going to give, I have only noted down the part for the bell, for the *kin*, for the *shé*, and for the *po-fou*, because these instrument always accompany the voice.* The other instruments only play the same note as the voice, when their turn comes. All the instruments of which I spoke in the first part of this memoir† are used in the music.

Some of them are played outside the hall, while others are inside near the singers. As a signal to the performers to begin 3 strokes are given on the *tao-kou* with a certain interval between them. Then there is a stroke on the bell and the voice commences as well as the instruments which should accompany it. At the end of each verse the *lien-kou* is struck once and at this signal the voices and all the instruments cease. After a little pause the *ying-kou* is struck and immediatly after the *hiuen-kou*. Then a second and a third blow is struck on each of these two drums. After this a knock on the bell follows and the voices begin the following verse. The method is the same with all the verses.

In regard to the *kin* and the *shé*, as I have said of the *kin* in the fourth article page 171, give always two sounds at the same time that is to say, the note which the voice sings and the fifth of the same tone. At the end of the hymn a blow is struck on the head of the tiger couchant and three times the stick or *tchen* is passed over his back. Here follows the hymn according to our notation.

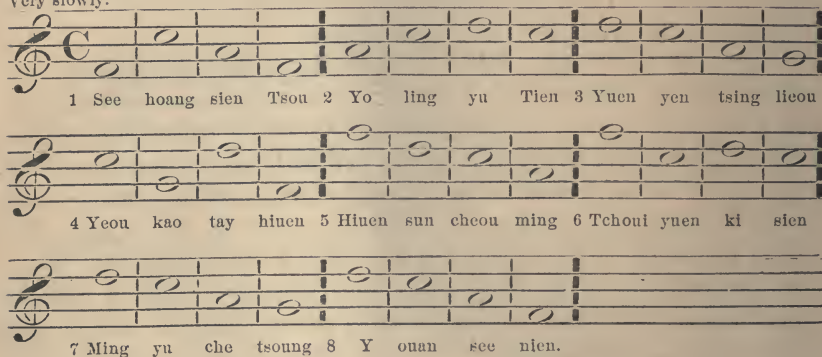
* There is sometimes a difference between the libretto for the voice and for the instruments. In the block which represents the hymn, noted for the voice, in the manner of the ancients, the end of the fourth verse of the second part (block 20) and that of the 6th verse of the third part (block 30) have a low *re* instead of a high one which Père Amiot has noted in his copy. I felt obliged to add the lower *re* in both passages in this copy, thus the reader will have the note for the voice in that for the instruments. This observation might create a doubt concerning the fourth verse of the first part where will be found the same termination in *re* changed from upper *fa*. This termination corresponds with block 12 which represents this verse. Or is there not possibly a fault in the block or the work we have taken it from? I must still mention here that instead of *sol* the last note of the fourth verse of the third part of this copy *fa* is found in the block 28 which represents this fourth verse both in manuscript of M. Bertin and in that of the Library of the king. This *fa* is confirmed by the character *ho*, which corresponds to *koung* in the Chinese blocks of both these manuscripts. It is the same for the three passages of which I have spoken above. The four representations from the blocks agree with what I have stated.

† De la Musique des Chinois, tant anciens que modernes par M. Amiot, Missionnaire à Pékin.

HYMN IN HONOUR OF ANCESTORS.

FIRST PART.

Very slowly.

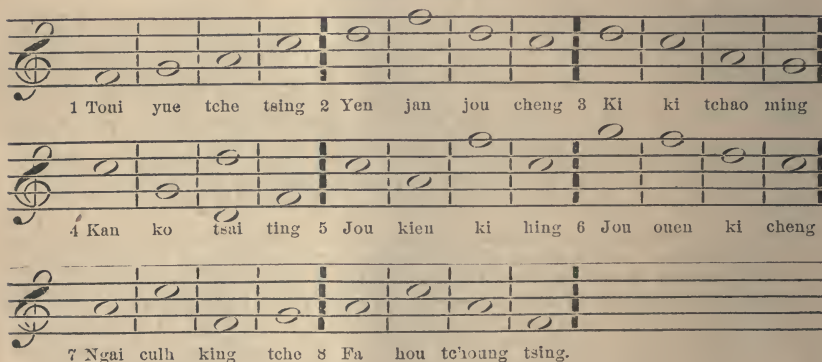


1 See hoang sien Tsou 2 Yo ling yu Tien 3 Yuen yen tsing lieou

4 Yeou kao tay huen 5 Huen sun cheou ming 6 Tchoui yuen ki sien

7 Ming yu che tsoung 8 Y onan see nien.

SECOND PART.

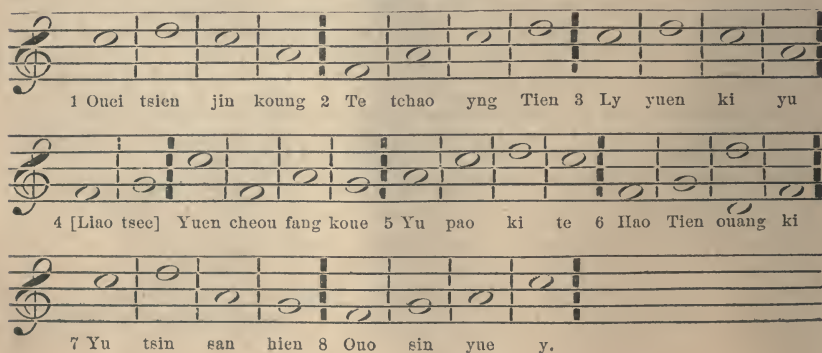


1 Toui yue tche tsing 2 Yen jan jou cheng 3 Ki ki tchao ming

4 Kan ko tsai ting 5 Jou kien ki hing 6 Jou ouen ki cheng

7 Ngai culh king tche 8 Fa hou tchoang tsing.

THIRD PART.



1 Ouei tsien jin koug 2 Te tchao yng Tien 3 Ly yuen ki yu

4 [Liao tsee] Yuen cheou fang koue 5 Yu pao ki te 6 Hiao Tien ouang ki

7 Yu tsin san hien 8 Ouo sin yue y.

Missionary News.

Births.

BIRTHS.

At Hangchow, on December 28th, the wife of Rev. ABSOLOM SYDENSTRICKER, of the American Presbyterian Mission, South, of a daughter.

At Ts'in-chow, Kansuh Province, on January 1st, 1884, the wife of HENRY WILLIAM HUNT, China Inland Mission, of a Son.

At Okayama, on January 27th, the wife of Rev. O. CAREY JR. A.B.C.F.M., Mission of a son.

ARRIVALS.—At Shanghai, on January 12th, Miss E. Hartwell to join the A.B.C.F.M. Mission at Foochow.

Miss M. M. Roberts to join the American Baptist (South) Mission at Tengechow-foo.

At Shanghai, on January 22nd, Rev. and Mrs. H. M. Woods to join the American Presbyterian Mission (South) at Chingkiang.

At Canton, in January Miss E. Young to join the American Baptist (South) Mission.

At Yokohama, in January, Rev. and Mrs. T. N. Macnair to join the American Presbyterian Mission.

At Shanghai, in February 6th, Rev. J. G. Goddard, and family, American Baptist Mission, Ningpo, on their return from U.S.A.

DEPARTURES.—From Foochow, on January 31st, Dr. H. T. Whitney and family A.B.C.F. Mission, for U.S.A. Home address Bolton, Massachusetts.

From Shanghai February 20th Rev. and Mrs. W. S. Walker of the American Baptist Mission, for U.S.A.

OKAYAMA.—We regret to record that Dr. J. C. Berry and family are compelled to leave this place at a nearly date owing to ill health.

CANTON.—The first meeting of the Canton Missionary Conference was held on the 5th of February—Some time was devoted to the presentation of some statistics of the missions having the centre of their operations in Canton. Some of the facts presented will interest the readers of the *Recorder*. The number baptized during the past year is 395 and there are 2166 adult members in connection with the five missions, as follows. There are in the churches of the Wesleyan Mission 300 members, in the churches of the London Mission 380, of the American Baptist Mission 380, of the Berlin mission 500 and of the American Presbyterian Mission 600. The members of the Baptist churches erected a small chapel last year, by their own contributions for several years, at a cost of some \$1500. At a recent meeting of the members of the Wesleyan churches they considered the matter of engaging in some special work themselves and \$200 was subscribed at the meeting, one man giving \$60 a year, for the purpose of purchasing and fixing up a chapel to be sustained by themselves. We have not the statistics of all the mission work in Canton Province but from the facts in our possession it is safe to estimate the number of adult members in the whole province as more than 4000.

The Canton Mission of the Presbyterian Church made a long step forward in the first month of this year. On the 1st of January, three men who had been assistant preachers for some years, after a full examination on the course of study prescribed by the Synod of China were licensed to preach, and on the 22nd of January the same three

licentiates were ordained by the Presbytery to the full work of the ministry of the Gospel. Immediately after their ordination a call from the Second Presbyterian in Canton was presented for the ministerial services of Rev. Kwan Lay, the church promising to provide for the whole salary of the minister. The call having been accepted the Presbytery appointed Rev. Messrs. Happer, Noyes and Henry to install Mr. Kwan on the 24th of January. After the ordination on the 22nd

two small churches in the Tungkun district presented a call for the services of Rev. U. Tikkan which he accepted and a committee was appointed to install him at some convenient time. The third brother Rev. Lai Pòtsun, was appointed to itinerate as an evangelist in the San-ui District till further arrangements are made. These are the first ordinations of native ministers by the Presbytery of Canton. It is hoped they will be followed by many others.

Notices of Recent Publications.

Report of the Second Decennial Missionary Conference for India held at Calcutta. 1882-83.—With a Missionary Map. Calcutta, 1883.

THE title gives a clear and full statement of the nature of the book. It is a volume of 492 pages of closely printed matter on a great variety of subjects connected with the every day work of missionary life. The first general Conference for India was held at Allahabad in December 1872 and the second was held at the close of 1882. The attendance at Allahabad was 136 at Calcutta 475. This large attendance marks a great advance in the recognition of the great usefulness of such conferences, and also of the facilities for travelling in India. Of this large number 181 were ladies and 46 were natives. Of the European and American Missionaries 138 have arrived since the last Conference, 49 have been ten or more years at work, 28 over 20 years 7 over 30 years, 3 over forty years and one over fifty years: 37 had been present at the Allahabad Conference. Of the 136 who were present at the first Conference 81 are still alive and at work in India, 17 have died and 23 have retired to Europe or America. This is the 7th Missionary Conference which has met in India though only two

have been general. The first was held in Calcutta in 1855 having 55 members. The 2nd at Benares in 1857 with 36 members. The 3rd in South India in 1858 with 32 numbers. The 4th in the Punjab in 1862 with 71 members. The 5th in South India in 1879 with 118 members. The meetings were continuous through 7 days. The sessions were presided over by one Chairman General, the Honorable Sir H. Ramsay, K. C. S. I., C. B. with a staff of Vice-chairmen and Secretaries. There were 30 papers read before the Conference on thirteen different subjects. After the reading of each paper the subject was open for general discussion by the members of the Conference. The subjects thus discussed were I. Preaching to the Heathen. II. Sunday school work among Heathen and Mohammedan children. III. Native Agency, its Selection, Training and Development. IV. Promotion of Spiritual Life and Enthusiasm of the native churches. V. Higher education. VI. Primary education. VII. Work among English-speaking Hindoos. VIII. Woman's work in India. IX.

Work among the Mohammedans. X. Self-support and self-propagation of the native churches. XI. Work amongst the Aboriginal Tribes and the lower classes of Hindoos. XII. The press as a Missionary Agency. XIII. Medical Missions. The discussion of some of the subjects was continued during two sessions of the body. Besides these meetings held twice in each day, there were popular meetings on different evenings one of which was a meeting to deepen the interest in the efforts to promote Temperance both among the European residents in India, and the natives. The second was a public missionary meeting.

From the summary of the missionary census read at this meeting, the following items are copied. We give the numbers for four successive decades; viz; 1851-1861, 1871 and 1881. The chief mission stations were at these four periods respectively 262-394-521 and 716. Foreign missionaries numbered 373-537-548 and 558. Native ordained agents numbered 29-185-381 and 574. Native Lay Preachers numbered 551,-1,779,-2,528, and 2,988. The communicants numbered 17, 306,-47,274,-78,494, and 145,095. The native Christians numbered 102,951,-213,370,-318, 353,-528, 590. The male pupils in mission schools numbered 63,855,-74,875,-111,272 and 168,998. Female pupils in mission schools, no-13,995,-21, 024,-31,580 and 65,761.

These figures show increase of members for 1851—61 of 54 per cent from 1861—71 of 61 per cent, and from 1871—81 of 86 per cent. These figures show a steady and increasing growth in all departments of mission work. Various speakers represented that everywhere there was a more open door for the entrance of the Gospel, and a greater readiness to hear its truth by great bodies of the people. There appeared to be a general acquiescence in the fact as stated by a native gentleman in a message he

sent, by a member of the civil service in the Punjab, to the missionaries,—He said, "Tell your missionaries not to despair. There is something taking place they know nothing about. The whole ground is undermined, and sooner than they expect all will become Christians." p. 450.

One of the most interesting discussions was connected with the woman's work in the Indian mission field. It was stated at the general meeting that a Ladies' Conference was held in Lahore, during the first week of December 1882 for the lady christian workers in the Punjab, at which 52 women were present, and held meetings for each day for 5 successive days, considering plans of work in day and boarding schools for European, Eurasian, native Christian and heathen girls; Sunday schools and orphanages; Zenana work; the selection, training and salaries of female agents; vernacular literature, general and educational; medical assistants; village work. This meeting of a Local Ladies Conference indicates that within the next ten years there will be held a Ladies Conference for all India to confer upon the matters of transcendent interest connected with women's work for the women of India, and at this early day we present the subject to the consideration of the lady missionaries in this country, the importance of having a Ladies General Conference in China, in the near future. Whether it shall be held at the same time and place as the general Missionary Conference, or at a different time may properly be a subject of consideration in their own periodical.

Some of the subjects which awakened deep attention in India do not exist in China. The evils arising from child-marriage in India and of constrained widowhood excited great interest. The late census of India makes known the appalling fact that there are some

21 millions of widows in that country. By reason of child-marriages many of them are widows before they have entered thirteen. The need of lady medical practitioners among the 125 millions of women and girls of that land, and the need of female education among the multitudes whom the customs of society deprive of all opportunities for education, were all presented for urgent consideration and effort. In consequence of the interest excited by the matter of child-marriage and the great evils arising therefrom a committee was appointed to consider the expediency "of forming a society containing representatives from all creeds to agitate against child-marriage." All well-wishers of mankind will wish great success to these efforts for the doing away with child-marriage, and enforced widow-hood and all other evils from which women and girls suffer in India.

The subject of primary education engaged much attention in the Conference. The fact that the Government of India gives grants-in-aid to vernacular schools according to results, to missionary in common with all other schools, leaving the missionaries free to impart Christian instruction to their pupils, at their pleasure, makes this a more than usually important subject to missionaries in India. The condition of education among the masses may also well excite the missionaries to special effort for its extension there. A great deal is said and written about the character of the education imparted and the extent of it, in China. China is compared in this particular with western lands, and remarks are made greatly to her disparagement, both in regard to the character of the instruction imparted, and the number of those who are capable of reading their own language. While regretting that the educational advantages in China are not better and more universal than they now are, we

think it is not quite fair to compare her with western lands. The state and condition of educational matters in China and western lands, and the influences giving rise to them are very diverse. We think it is better to compare China, with the other nations of Asia as Japan, Siam, Burmah, India, Persia and Turkey. When compared with any of these lands, the state of education in China and the number of its people who can read, and the estimation in which such knowledge is held, all afford to missionaries advantages and facilities for the prosecution of missionary work among its people, second to no other. It is also a fact, which is made evident by the discussion in the late Calcutta Conference, that the facilities for and the character of the education which is given to the masses in India are much inferior to those existing in China. And there are not nearly as many of the people of India who avail of these opportunities, such as they are, as in China. This is the fact *now* though India has been under the Imperial Government for some twenty six years. And it has been 30 years since the education dispatch of 1854 was issued, which has been styled "The Charter of Indian Education." We think it is greatly to the credit of China that the benefits of common schooling are more widely enjoyed, and that they are of a superior character in China, as compared with those of India, at this present time. Let missionaries in China earnestly endeavor to do all they can to increase the number and improve the character of the schools in this land, while they rejoice in the facilities which the present prevalence of education gives them in their evangelistic work.

The work in India differs in many respects from similar work in China. The methods and means pursued are therefore in many res-

pects very different. In nothing is this more manifest than in the attention which is given in India to what is styled the higher education. In medical missions, in primary education, in itineration, in selecting and training native agents, in the use of the press, &c. there is a great resemblance in their general methods. But in China we have nothing to compare with their Higher Educational Institutions. This branch of missionary work may be said, in general terms, to have been popularized, if not commenced, by that prince of comdern missionaries the late Rev. Dr. Duff. All the large Missionary Societies having missionaries in India have been led by the contagion of his enthusiasm to establish colleges, with a Faculty of Arts in each of them, capable of giving such educational training as enables their students to compete for degrees at the Imperial University examinations in the Provincial capital. There are nearly a score of colleges in India. This accounts for the fact that two sessions of $2\frac{1}{2}$ hours each was given to the consideration of this Higher Education. Some diversity of sentiment exists as to the expediency of devoting so much time and labor to this work. But even on the supposition that circumstances may have led to an undue attention to this department in India, it is very obvious that it has hitherto been too much neglected in China. The need of greater facilities for giving a higher and better education to young men in China, under christian influence is a great and urgent need at this present time.

Another matter in which we in China are greatly behind our brethren in India is in the absence of plans and arrangements for training native women in the knowledge and practice of medicine, for the benefit of their own people. It is true that in India they have some special facilities in training native women as physicians as well as a more

urgent need for their services. The facilities are in the number of women understanding English, the existence of medical colleges under European and thoroughly educated native Professors for educating native male physicians. And now that a Hindoo woman has gone to the United States of America to pursue medical studies in one of the Female Medical Colleges, and that special funds are being contributed to help women to get a medical education; and above all, since the philanthropic Empress of India has given her countenance and expressed her interest in the raising up of women physicians in India, we may expect a still greater advance in this branch of work during the next ten years—There are also facilities and opportunities in China that may be utilized to greater extent than has been done hitherto. In the existing Hospitals at all the large mission stations there are opportunities of clinical instructions at the bedside of the sick, or the prescribing room. In the numerous medical treatises that have been prepared in the different branches of medical science there are text books which can be used in imparting instruction to those who do not know English. This of course requires that the women who purpose to study medicine should be able to read their own language. The many girls' schools should supply such readers. And the number of lady physicians now engaged in medical missionary work should enable some of them to give a part of their time to imparting instruction to a class of students that might be sought out. In our opinion, time should be taken even from pressing medical calls, to attend to this work because of its great importance. The European or American lady physician can enlarge her individual work in many ways as soon as she gets trained and educated native assistants to help her. And until they have trained and prepared such

assistants they would do well to give special attention to preparing them even though it be necessary to forego attending to some of the calls of present suffering led by the consideration that thus they secure the "greatest good to the greatest number." When they have trained assistants they, by directing these assistants and being ready to take charge all serious cases, can multiply their effectiveness many fold.

Another point in which there is a difference in the state of things in India to what they are in China is the character of many of those who hear the gospel. There are some in nearly all audiences who have had the opportunities of hearing the gospel before so that they understand its leading truths. This has led the missionaries to give more time and attention to training their native preachers and thus give them more fullness of knowledge and illustration so as to be able to interest this class of hearers. They have thus, as might be properly expected, from the fact that the work of missions has been longer prosecuted in India than in China, better arrangements and schools for training native preachers than we have in China as yet. It would appear that the time has come when this matter may engage more attention than it has hitherto.

The missionaries in India have been called to meet one evil which as yet has not received attention in China. This is the use of spirituous liquor by the people or converts. The statements made at the Conference show that, whereas formerly the Hindus did not indulge in the use of spirituous liquors, recently the influence of the example of their superiors, and of certain government arrangements for revenue, were leading to the extending of the use of intoxicants among them, both among the men and women. The more potential cause

of this increase of their use is stated to be "the Out-still system of excise in Bengal." This is the licensing of certain numbers of people "to set up their own out-stills and to distill what they like and as much as they like, on condition that they pay a certain monthly rent to government for the privilege and power of distillation." This method of raising revenue only commenced in 1877, and yet the demoralizing influence on the people from giving them abundance of cheap whiskey is very manifest, and has led the missionaries to take earnest measures to arrest the evil. The increase of revenue from this source in Bengal for 1881-82 was 400,000 Rupees showing how rapidly the pernicious habit of drinking is spreading among the people. It is most earnestly to be hoped that the Indian Government will revoke such a plan for raising revenue, one which results in the demoralizing of its own subjects. While it is true that there is comparatively little drinking of spirits by the Chinese, there is sufficient ground to lead missionaries to train and educate their converts to the abstinence from all intoxicant liquors as well as from opium. The fact that a Chinese convert, who after years of training, had been ordained to the Christian ministry and installed as Pastor of a native church has been suspended, by the proper authority from the exercise of this sacred office and displaced from the Pastorship of a church for *drunkenness*, is a sufficient cause of alarm, to induce all to teach and to preach, "taste not" "handle not." Let us not wait till the evil has got a start, as it has in India. The old adage is a safe one on which to act; "An ounce of prevention is better than a pound of cure."

The very successful results of the efforts made by some to reach the Eurasians and others speaking English in the large cities and towns of India, and the formation of self-

supporting and active churches among them, should stimulate some persons to try the same means to reach this class of persons in some of the cities in China.

While there are many things in the evangelistic work in India that are different from what they are in China yet this book will be found full of suggestions suited to our

work in China. We would urge all our missionary readers to send for copies. It can be had by application to Rev. J. W. Thomas, Baptist Mission Press, Calcutta. It costs, including postage, about \$2.00 a copy. The British Post-offices at Hongkong and Shanghai sell money orders for India in small sums.

A Complete Treatise on Western Practice 6 Vols. (西醫內科全書)
By J. G. Kerr, M.D.

For years Dr. Kerr has been engaged in his self-imposed task of giving the Chinese some insight into the treasures of Western Medical Science. Through his indefatigable industry and perseverance no less than *ten* medical works have been published by him. Most of these have been intended to give Chinese practitioners new ideas on Chemistry, Materia Medica and Surgery in its various branches. His last work, and a fit crown for the series, is a *Treatise on Practice* in 6 volumes.

The book opens with Prefaces from two Chinese scholars, one of them a Tao-t'ai. Following these is an Introduction in 30 sections giving the plan of the work and directions to aid in the understanding it. The whole book is divided into 16 sections relating to lesions of the various viscera &c. In connection with each disease we have its ætiology and diagnosis as well as the remedies suitable for its removal.

This book will be a most valuable addition to the knowledge of the native physician; and, if we mistake not, will be highly prized. The Chinese are thoroughly practical and value a work on the treatment of disease more than one on the

theory of medicine. All really useful practice however must be based on a correct theory and this book while giving invaluable advice as to practice will also tend to correct their mistakes in theory. It is to be hoped that by correcting their crude notions and giving them new ideas it may prove an important instrument in relieving human suffering and thus fulfilling the benevolent mission of the physician. In noticing this work we would not neglect the wood cuts which elucidate its meaning. These reflect much credit on the skill of the Chinese engraver.

One of the most important objects of the Medical Missionary is accomplished by the publication of such books as this; for while the Hospital and Dispensary work effect much local good and wide spread and perhaps even more valuable results in raising the standard of medical knowledge throughout the Empire. The benevolent physician may thus multiply himself, so to speak, a hundred fold.

We sincerely congratulate Dr. Kerr on bringing to an issue his important undertaking, and hope that his valuable life may be long spared to make further addi-

tions to the knowledge of medicine among the Chinese and thus show the benevolent spirit of the religion of our Lord Jesus Christ. We would also congratulate the Medical Missionary Society of China, under whose auspices these volumes are published, on this new addition to the list of valuable books published

at their expense and trust that their large-hearted benevolence will enable Dr. Kerr and like minded men to make further contributions to the knowledge of Western Science among the inhabitants of the great Empire of China.

R. H. G.



LIST OF PROTESTANT MISSIONARIES IN CHINA, JAPAN AND SIAM.

CORRECTED TO MARCH, 1884.

The accompanying list is compiled with a view of showing at a glance the number of missionaries belonging to the different Societies having representatives in China. The names are arranged according to date of arrival, keeping those in each locality together. The date when each Society commenced operations in China is given in the same line with the name of the Society.

C H I N A . ENGLISH.

Names.	Station.	Arrival.
倫敦會		
LONDON MISSION. 1807.		
Dudgeon, J., M.D. C.M.	德 Peking	... 1863
Owen, Rev. G. S.	文 Peking	... 1866
Gilmour, Rev. J.	景 Peking	... 1870
Meech, Rev. S. E.	密 Peking	... 1871
Rees, Rev.	... Peking	... 1883
Lees, Rev. J.	理 Tientsin	... 1861
Mackenzie, J. K., M.R.C.S., F.R.C.*	馬 Tientsin	... 1875
King, Rev. A.*	王 Tientsin	... 1880
John, Rev. Griffith.	楊 Hankow	... 1855
Bryson, Rev. T.	貝 (absent)	... 1866
Mawbey Rev. W. M.D.*	毛 (absent)	... 1879
Owen, Rev. W.*	文 Hankow	... 1879
Bousey, Rev. A.*	... Hankow	... 1882
Gillison, Dr. T.*	... Hankow	... 1882
Muirhead, Rev. W.*	慕 Shanglai	... 1847
Stonehouse, Rev. J.*	施 Shanghai	... 1882
Macgowan, Rev. J.	馬 Amoy	... 1860
Palmer, W. S. M.D.* L. R. C. S. I.	... Amoy	... 1862
Sadler, Rev. James.	山 Amoy	... 1866
Budd, Rev. C.*	傅 Amoy	... 1880
Bond, Rev.	... Amoy	... 1883
Chalmers, Rev. J. L. D.	湛 Hongkong	1852
Edge, Rev. Chas.	... (absent)	... 1874
Rowe, Miss.	盧 Hongkong	1876
Hope, Miss.	夏 Hongkong	1882
Pearce, Rev. T. W.	皮 Canton	... 1879
Eichler, Rev. E. R.*	藹 Canton	... 1881

27 聖書會 BRITISH AND FOREIGN BIBLE SOCIETY. 1843.

Dyer, Mr. S. Agent.	代 Shanghai	... 1878
Murray, Mr. D.* Sub-agent	牧 Shanghai	... 1883
Mollmann, Mr. J.*	莫 (absent)	... 1865
Olssen, Mr. A.	... Shanghai	... 1882
Harmon, Mr. F.*	郝 Shanghai	... 1883
Upcroft, Mr. W.*	侯 Shanghai	... 1883
Walley, Mr. J.*	... Shanghai	... 1883
Brown, Mr. F.*	懷 Chefoo	... 1883
Paton, Mr. T.	... Amoy	... 1882
Reinhardt, Mr.*	... Hongkong	1883

* Unmarried.

Names.	Station.	Arrival.
監督會		
CHURCH MISSIONARY SOCIETY. 1814.		
Moule, V. Archdeacon	慕 Shanghai	... 1861
Lanning, Mr. G.	... Shanghai	... 1875
Bates, Rev. J.	裴 Ningpo	... 1867
Hoare, Rev. J. C.*	霍 Ningpo	... 1874
Shann, Rev. R.	山 (absent)	... 1879
Russell, Mrs. W. A.	陸 Ningpo	... 1848
Laurence, Miss M.	祿 Ningpo	... 1870
Moule Rt. Rev. G. E. D.	慕 Hangchow	1858
Elwin, Rev. A.	伊 Hangchow	1870
Nash, Rev. C. B.*	那 (absent)	... 1881
Main, D., M.D.	美 Hangchow	1882
Valentine, Rev. J. D.	法 Shaohing	... 1864
Sedgwick, Rev. J. H.*	葉 (absent)	... 1874
Fuller, Rev. A. R.	... Shaohing	... 1882
Horsburgh, Rev.	... Shaohing	... 1883
Wolfe, Rev. J. R.	胡 Foochow	... 1862
Stewart, Rev. R. W.	宋 Foochow	... 1876
Lloyd, Rev. L.	羅 Foochow	... 1876
Taylor, Von S., M.D.	... Foochow	... 1878
Banister, Rev. W.	... Foochow	... 1881
Shaw, Rev. C.*	... Foochow	... 1882
Martin, Rev. J. R.	... Foochow	... 1882
Goldie, Miss E. A.	... Foochow	... 1882
Burdon, Rt. Rev. J. S. D. D.	包 Hongkong	1853
Ost, Rev. J. B.	何 Hongkong	1880
Grundy, Rev. J.	... Canton	... 1878

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浸禮會

BAPTIST MISSION. 1846.

Richard, Rev. T.	李 Taiyuenfu	1869
Sowerby, Rev. A.	... Taiyuenfu	1881
Kitts, Rev. J. T.	... Chingchowfu	1879
Whitewright, Rev. J. S.	... Chingchowfu	1881
Jones, Rev. A. G.	... (absent)	... 1877
James, Rev. F.	... Chingchowfu	1876
Turner, Rev. J. J.	... (absent)	... 1876

7

Names. Station. Arrival.

長老會

ENGLISH PRESBYTERIAN MISSION. 1874.

Swanson, Rev. W. S.	宣	Amoy	... 1860
McGregor, Rev. W.	倪	Amoy	... 1864
Gordon, Rev. R.	吳 (absent)	...	1872
Thompson, Rev. H.	...	Amoy	... 1877
Watson, Rev. J.	...	Amoy	... 1880
Grant, D., M.B.C.M.*	...	Amoy	... 1880
Macleish, Rev. A. L. M. B. ...	...	Amoy	... 1881
MacLagan, Miss G.	...	Amoy	... 1883
Campbell, Rev. Wm.	甘	Taiwanfu	1871
Barclay, Rev. T.	巴 (absent)	...	1874
Smith, Rev. David,	施 (absent)	...	1875
Anderson, P. L. R. C. S. } E., L. R. C. P. E.	安	Taiwanfu	1880
Thow, Rev. W.*	涂	Taiwanfu	1881
Thompson, Rev. W. R. B. A. ...	...	Taiwanfu	1883
Ritchie, Mrs. E. C.	李	Taiwanfu	1867
Murray, Miss E.	梅	Taiwanfu	1880
Smith, Rev. G.*	施	Swatow	... 1857
Mackenzie, Rev. H. L.	金	Swatow	... 1860
Duffus, Rev. W.	卓	Swatow	... 1869
Gibson, Rev. J. C.	汲 (absent)	...	1874
Ricketts, Miss C. M.	李	Swatow	... 1878
McIver, Rev. D.*	紀	Swatow	... 1879
Lyall, A., M.B.C.M.	來	Swatow	... 1879
Riddell, Rev. W. M. B. C. M. ...	...	Swatow	... 1881
Paton, Wm., Esq.	白	Swatow	... 1881

25

WESLEYAN MISSION. 1852.

Hill, Rev. D.*	李	Wuchang	1865
Tomlinson, Rev. W. S.	孫	Wuchang	1875
Scarborough, Rev. W.*	沙	Hankow	... 1865
Brewer, Rev. J. W.	衛 (absent)	...	1872
Mitchell, Chas. W.*	...	Hankow	... 1873
Nightingale, Rev. A. W.	林	Hanyang	... 1874
North, Rev. T. E.*	羅	Hanyang	... 1880
Fordham, Rev. J. S.	傅 (absent)	...	1878
Bramfitt, Rev. T.	費	Wusueh	... 1875
Wenyon, Rev. C., M.D.	雲容	Fatshan	1880
Parkes, Rev. H.	白 (absent)	...	1864
Masters, Rev. F. J.	馬 (absent)	...	1874
Marris, Rev. G.*	糜	Canton	... 1880
Bone, Rev. C.*	潘	Canton	... 1880
Selby, Rev. T. G.*	司	Shiukwan	1868
Hargreaves, Rev. G.	夏	Shiukwan	1878

16

Names. Station. Arrival.

美以美會

METHODIST NEW CONNECTION MISSION. 1860.

Innocent, Rev. J.	殷	Tientsin	... 1860
Candlin, Rev. G. T.	甘	Tientsin	... 1878
Robinson, Rev. J.	羅	Wutingfu	... 1877
Stenhouse, D., L.R. } C.P. & C., Ed.	施	Wutingfu	... 1878
Hinds, Rev. J.	漢	Wutingfu	... 1879

5

CHURCH OF ENGLAND MISSION,
NORTH CHINA. 1874.

Brereton, Rev. W.	...	Peking	... 1875
Scott, Rt. Rev. C. P. D. D.*	史	Chefoo	... 1874
Greenwood, Rev. M.*	林	Chefoo	... 1874
Corfe, Rev. C. J.*	...	Chefoo	... 1881
Hildesley, Mr. W.*	...	Chefoo	... 1881
Vincent, Mr. J. R.*	...	Chefoo	... 1881

6

NATIONAL BIBLE SOCIETY OF SCOTLAND. 1868

Williamson, Rev. A., <i>Agt.</i> , (absent)	...	1855	[also Mis'y of U.P.C. Scot.]
Murray, W. H.*	Col.	Peking	... 1871
Archibald, John.	Col.	Hankow	... 1877
Wilson, John.*	Col.	Szechuen	1878
Burnett, Robert.*	Col.	(absent)	... 1887

5

內地會

CHINA INLAND MISSION. 1865.

Taylor, Rev. J. H. <i>Director</i>	戴 (absent)	...	1854
Horne, Miss C.	如意	Taiyuenfu	1876
Pigott, Mr. T. W.	畢	Taiyuenfu	1879
Kingsbury, Miss E.	美麗	Taiyuenfu	1880
Edward, Mr. E. H. M. B.*	葉	Taiyuenfu	1882
Rendall, Geo.	...	Taiyuenfu	1883
Easton, Mr. G. F.	義	Tsinchow	... 1875
Wilson, Miss.	蘭生	Tsinchow	... 1876
Parker, Mr. G.	帕	Tsinchow	... 1876
Hunt, Mr. Henry W.	韓	Tsinchow	... 1879
Jones, Miss H.	爲錦	Tsinchow	... 1881
Clarke, Mr. G. W.*	花	Talifu	... 1875
Stevenson, Mr. O.	...	Talifu	... 1883
King, Mr. G.*	金	Singan	... 1875
Wilson, Mr. B. M. B.*	孫	Hangchung	1882
Goodman, Miss C. S.	谷	Hangchung	1883
Muir, Miss S.	...	Hangchung	1883
Black, J. Miss.	...	Hangchung	1883
Black, H. Miss.	...	Hangchung	1883
Baller, Rev. F. W.	鮑	Chefoo	... 1873
Douthwaite, Mr. A. W.	稻	Chefoo	... 1874
Pearse, Rev. E.	貝	Chefoo	... 1876
Elliston, Mr. W. L.	菩	Chefoo	... 1878

Names. Station. Arrival.
CHINA INLAND MISSION. (Cont.)

Sharland, Mrs. Ellen...	Chefoo	1880
Pruen Mr. W. L. R. C. P.*	潘	Chefoo 1880
Pruen, Mrs.	Chefoo	1882
Seed, Miss S.	Chefoo	1883
Drake, Mr. S. B.	林	Pingyang... 1878
Sambrook, Mr. A. W.*	散	Fancheng... 1879
Landale, Rev. R. J. M. A.	藍	(absent) ... 1876
Lancaster, Miss A.	明貞	(absent) ... 1880
Andrew Mr. George*	安	Yünnanfu 1881
Stevens, F. A.	Yünnanfu	1883
Eason, Mr. Arthur E.	伊	Yünnanfu 1881
Clarke, Mr. Samuel R.*	陳	Chentu ... 1878
Thompson, Mr. D. B.*	湯	Chentu ... 1881
Stroud, Miss	Chentu	1882
Dowman, Miss A.	Chentu	1883
Butland, Miss E.	Chentu	1883
Nicoll, Mr. G.	李	Chungking 1875
Riley, Mr. J. H.	賴	Chungking 1878
Fausset, Miss.	德示	Chungking 1878
Trench, Mr. F.*	董	(absent) ... 1878
Dorward, Mr. A. C.*	吳巴	Hunan ... 1878
Brounpton, Mr. J. F.	C.	Kweiyang 1875
Coulthard, Mr. J. J.*	郭	Wuchang... 1879
Dick, Mr. H.*	Wuchang	1883
Tomalin, Mr. Edward.	林	Nganking 1879
Evans, Miss Mary.	義	Nganking... 1882
Williams, Miss Lydia	衛	Nganking... 1883
Wood, F. M.*	木	Nganking... 1883
Mulpas, Miss L. A.	慕	Nganking... 1883
Hughes, Miss K.	吳淑	Nganking... 1876
Cooper, Mr. William*	顧	Nganking... 1881
Cardwell, Rev. J. E.	高	Takut'ang 1863
Parrott, Mr. A. G.	怕	Yangchow 1878
Sturman, Mr. J. H.*	Yangchow	1883
Burnett, W. E.*	Yangchow	1883
Williamson, Rev. J.	衛	Fung'wa... 1866
Judd, Mr. C. H.	祝	Shanghai... 1868
Dalziel, Mr. J.	杜	Shanghai... 1878
Meadows, Rev. J.	密	Shaohing... 1862
Murray, Miss J. H.	愛信	Shaohing... 1876
Randle, Mr. H.	藍	Kinchow... 1876
Boyd, Miss F.	寶德	Kinchow... 1878
Carpenter, Selina Miss...	Kinchow	1883
Carpenter, Matilda.	Kinchow	1883
Stott, Mr. G.	曹	Wunchow 1866
Jackson, Mr. J. A.*	蔡	Wunchow 1866
Whiller, Mr. Andrew.	余	Wunchow 1878
Rudland, Mr. W. D.	路	T'achow... 1866

Names. Station. Arrival.
CHINA INLAND MISSION (Cont.)

Stevenson, Mr. J. W.	范	(absent) ... 1866
Turner, Miss E.	梅嶺	(absent) ... 1872
Soltan, Mr. H.	施	Bhamo ... 1873
Cameron, Rev. J.*	賈	(absent) ... 1876
McCarthy, Rev. J.	麥	(absent) ... 1878
Moore, Rev. C. G.	慕	(absent) ... 1878
Kerr, Miss C. M.	翠貞	(absent) ... 1884

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CANADIAN PRESBYTERIAN MISSION.

Mackay, Rev. G. D. D.	Tamsui	1871
Jamieson, Rev.	Tamsui	1884

2

SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST. 1864.

Smith, Miss G.	Ningpo	1880
Johnstone, Miss.	Hongkong	1874

2

蘇格蘭長老會

UNITED PRESBY. CHURCH OF SCOTLAND. 1865.

Williamson, Rev. A.	韋	(absent) ... 1855
B. A., LL. D.		
Westwater, A. McD. M. D.	Chefoo	1881
Westwater, Rev. A.	西	Chefoo 1882
MacIntyre, Rev. M.	馬	(absent) ... 1872
Ross, Rev. John.	羅	Newchwang 1872
Webster, Rev.	Newchwang	1882
Christie Rev. M. D.	Newchwang	1882

7

UNITED METHODIST FREE CHURCH. 1868.

Galpin, Rev. F.	閩	Ningpo ... 1868
Swallow, Rev. R.	燕	Ningpo ... 1874
Croft, Miss.	Ningpo	1881
Soothill, Rev. W. E.	Hangchow	1882

4

日耳蘭長老會

IRISH PRESBYTERIAN CHURCH. 1869.

Hunter, J., M. D.*	Newchwang	1869
Carson, Rev. James	Newchwang	1874

2

福音堂

CHURCH OF SCOTLAND. 1878.

Cockburn, Rev. G.	郭	Ichang ... 1872
Dowsley, Rev. A.	寶	Ichang ... 1880
Wood, Mr. P., Col.	伍	(absent) ... 1878

3

UNCONNECTED.

Downing, Miss C. B.	道	Chefoo ... 1866
Kemp, Miss S. F.	Taiyuenfu	1882
Foster, Rev. A.	富	Hankow ... 1871
Faber, Rev. E.	花	Hongkong 1865
Jeremiassen Rev. C. C.*	謝	Hainan ... 1882

5

AMERICAN.

Names.	Station.	Arrival.
美 部 會		
A. B. C. F. M. MISSION. 1830.		
Williams, Rev. Mark.	馬 凱	1866
Diamant, Miss Naomi	戴 凱	1870
Sprague, Rev. W. P.	雷 凱	1874
Roberts, Rev. J. H.	羅 凱	1877
Chapin, Rev. F. M.	金 凱	1880
Garretson, Miss E. M.	宋 凱	1880
Murdock, Miss V. C. M. D.	穆 凱	1881
Blodgett, Rev. H., D. D.	柏 凱	1884
Chapin, Miss Jennie.	江 凱	1874
Ament, Rev. W. S.	梅 凱	1877
Noble, Mr. W. C. ...	寶 凱	1878
Haven, Miss Ada ...	文 凱	1879
Chapin, Rev. L. D.	江 (absent)	1863
Goodrich, Rev. C.	富 T'ungchow	1865
Sheffield, Rev. D. Z.	謝 T'ungchow	1869
Andrews, Miss Mary	安 T'ungchow	1868
Evans, Miss Jennie	范 (absent)	1872
Holbrook, Miss M. A. M. D.	T'ungchow	1881
Stanley, Rev. C. A.	山 Tientsin	1862
Perkins, Rev. H. P.	Tientsin	1881
Stimpson, Rev. M. L.	晃 Taiyuen-fu	1881
Cady, Rev. C. M.*	其 Taiyuen-fu	1882
Atwood, Rev. I. J.	文 Taiyuen-fu	1882
Tenny, Rev. C. D.	丁 Taiyuen-fu	1882
Price, Rev.	賈 Taiyuen-fu	1883
Pierson, Rev. Isaac*	貝 Paoting-fu	1870
Pierson, Miss Lizzie B.	貝 Paoting-fu	1877
Peck, A. P., M. D.	裴 Paoting-fu	1880
Hale, Miss F.	海 Paoting-fu	1883
Smith, Rev. A. H.	明 P'angchia	1872
Porter, Rev. H. D. M. D.	博 P'angchia	1872
Porter, Miss Mary H.	博 P'angchia	1868
Baldwin, Rev. C. C. D. D.	摩 Foochow	1848
Hartwell, Rev. Chas.*	夏 Foochow	1853
Woodin, Rev. S. F.	吳 (absent)	1860
Whitney, H. T. M. D.	惠 (absent)	1877
Newton, Miss E. J.	唐 Foochow	1878
Hartwell, Miss E. S.	夏 Foochow	1884
Walker, Rev. J. E.	和 Shaowu	1874
Hager, Rev. C. R.	Hongkong	1883

Names.	Station.	Arrival.
浸 禮 會		
BAPTIST MISSIONARY UNION. 1834.		
Lord, Rev. E. C. D. D.*	羅 Ningpo	1848
Barchet, S. P., M. D.	白 Ningpo	1868
Goddard, Rev. J. R.	高 Ningpo	1869
Lightfoot, Miss F. B.	來 Ningpo	1879
Inveen, Miss E.	應 Ningpo	1879
Mason, Rev. G. L.	梅 Ningpo	1880
Jenkins, Rev. H.	秦 Shaohing	1860
Adams, Rev. J.	Kinhwa	1875
Ashmore, Rev. W., D. D.	耶 Swatow	1851
Partridge, Rev. S. B.*	巴 Swatow	1868
McKibben, Rev. W. K.	目 Swatow	1875
Ashmore, Rev. W. jr.	耶 Swatow	1880
Fielde, Miss A. M.	旨 (absent)	1866
Thompson, Miss M. E.	章 Swatow	1876
Norwood, Miss S. A.	娜 Swatow	1877
Daniells, Miss C. H. M. D.	董 Swatow	1878
監 督 會		
PROTESTANT EPISCOPAL MISSION. 1835.		
Thomson, Rev. E. H.	湯 Shanghai	1859
Boone, Rev. W. J.	文 Shanghai	1869
Boone, H. W., M. D.	文 Shanghai	1880
Lawson, Miss E. F.	Shanghai	1883
Bruce, Miss M.	Shanghai	1882
Sayres, Rev. W. S.	謝 Shanghai	1878
Appleton, Rev. G. H.	白 Shanghai	1883
Spencer, Miss.	Shanghai	1883
Deas, W. A., M. D.*	狄 Wuchang	1881
Graves, Rev. F. R.	Wuchang	1881
Sowerby, Mr. H.	Wuchang	1882
Lock, Rev. A. F.	Wuchang	1883
Sayres, Mrs.	Wuchang	1883
長 老 會		
PRESBYTERIAN MISSION. 1838.		
Wherry, Rev. J.	惠 Peking	1864
McCoy, Rev. D. C.	高 Peking	1869
Whiting, Rev. J. L.	懷 Peking	1869
Douw, Miss D. M.	懷 (absent)	1869
Atterbury, B. C. M. D.*	Peking	1879
Strong, Miss F. M.	Peking	1882
Lowrie Rev. J. W.*	Peking	1883
Lowrie, Miss A. P.	Peking	1883

LIST OF PROTESTANT MISSIONARIES IN CHINA.

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Names.	Station.	Arrival.
PRESBYTERIAN MISSION. (Cont.)		
Murray, Rev. J.	莫 Chinan-fu	1876
Hunter, Rev. S. A. D. M. D.	洪 Chinan-fu	1877
Mills, Rev. C. R., D. D.*	梅 Tengchow	1859
Mateer, Rev. C. W. D. D.	狄 Tengchow	1863
Hayes, Rev. W. M.	海 Tengchow	1881
Shaw, Mrs. M. H.	邵 Tengchow	1874
Kelsey, Miss A. D. H. M. D.	契 (absent) ...	1878
Neal, J. B., M. D.	... Tengchow	1883
Smith, H. R. M. D.	明 (absent) ...	1881
Mateer, Rev. Robt.	狄 Weihien ...	1881
Laughlin, Rev. J. H.	梁 Weihien ...	1881
Mathewson, J. M. M. D.*	... Weihien ...	1883
Nevius, Rev. J. L., D. D.	倪 Chefoo ...	1854
Corbett, Rev. H.	郭 Chefoo ...	1863
Leyenberger, Rev. J. A.	雷 Chefoo ...	1866
Anderson, Miss J. E.	安 (absent) ...	1878
Reid, Rev. G.*	... Chefoo ...	1882
Berry, Miss M. L.	... Chefoo ...	1883
Leaman, Rev. C.	李 Nanking ...	1874
Abbey, Rev. R. E.	艾 Nanking ...	1882
Chapin, Rev. O. H.	賓 Nanking ...	1882
Allen H. N., M. D.	麟 Nanking ...	1883
Fitch, Rev. G. F. ...	費 Soochow ...	1870
Hayes, Rev. J. N.	海 Soochow ...	1882
Farnham, Rev. J. M. W. D. D.	范 (absent) ...	1860
Holt, Rev. W. S.	和 Shanghai... 1873	
Smith, Rev. J. N. B.*	斯 Shanghai... 1881	
Butler, Rev. J.	浦 Ningpo ... 1868	
McKee, Rev. W. J.	麻 Ningpo ... 1879	
Warner, Miss S. A.	華 Ningpo ... 1878	
Judson, Rev. J. H.	求 Hangchow 1879	
Mills, Rev. F. V. ...	密 Hangchow 1883	
Happer, Rev. A. P. D. D.	哈吧 Canton ... 1844	
Kerr, J. G., M. D.	嘉 Canton ... 1854	
Noyes, Rev. H. V.	哪 Canton ... 1866	
Noyes, Miss H.	哪 Canton ... 1868	
Noyes, Miss M.	哪 (absent) ... 1873	
Henry, Rev. B. C.	香 (absent) ... 1873	
Happer, Miss M. R.	哈吧 Canton ... 1879	
Happer, Miss A. C.	哈吧 Canton ... 1880	
Fulton, Rev. A. A.	富 Canton ... 1880	
White, Rev. W. J.	惠 Canton ... 1880	
Thomson, Rev. J. C. M. D. ...	Canton ... 1881	
Butler, Miss E. M. ...	Canton ... 1881	
Niles, Miss M. M. D. ...	Canton ... 1882	

Names.	Station.	Arrival.
美以美會		
METHODIST EPISCOPAL MISSION. 1847.		
Davis, Rev. G. R.	達 Peking ...	1870
Pyke, Rev. J. H.	白 Peking ...	1873
Lowry, Rev. H. H.	劉 Peking ...	1876
Cushman, Miss C. M.	滿 Peking ...	1878
Willits, Rev. O. W.	衛 (absent) ...	1880
Sears, Miss. A. B.	希 Peking ...	1880
Yates, Miss E. U.	葉 Peking ...	1880
Gamewell, Rev. F. D.	加 Peking ...	1881
Hobart, Rev. W. T.	... Peking ...	1882
Jewell, Mrs.	... Peking ...	1883
Walker, Rev. W. F.	侯 Tientsin ...	1870
Pilcher, Rev. L. W.	李 Tientsin ...	1873
Howard, Miss L. A. M. D.	郝 Tientsin ...	1877
Akers, Miss L. E. M. D.	恩 Tientsin ...	1882
Wheeler, Rev. L. N. D. D.	韋 Chungking	1866
Wheeler, Miss F. D.	韋 Chungking	1881
Lewis, Rev. S.	... Chungking	1881
Crews, —. M. D.	... Chungking	1883
Hart, Rev. V. C.	赫 Kiukiang... 1866	
Hykes, Rev. J. R.	海 Kiukiang... 1873	
Kupfer, Rev. C. F.	... Kiukiang... 1882	
Worley, Rev. H.	... Kiukiang... 1882	
Woodall, Rev. G. W.	... Wuhu ... 1882	
Taft, Rev. M. L.	德 Chingkiang 1880	
Worley, Rev. T. H.	... Chingkiang 1882	
Longden, Rev.	... Chingkiang 1883	
Baldwin, Rev. S. L., D. D.	保 (absent) ... 1859	
Sites, Rev. N.	薛 (absent) ... 1861	
Ohlinger, Rev. F.	武 Foochow... 1870	
Plumb, Rev. N. J.	李 Foochow... 1870	
Chandler, Rev. D. W.	曾 (absent) ... 1874	
Trask, Miss S., M. D.	戴 Foochow... 1874	
Sparr, Miss J. E., M. D.	謝 (absent) ... 1878	
Smyth, Rev. G. B.	... Foochow... 1882	
Wilcox, Rev. M. C.*	... Foochow... 1882	

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浸理會

SOUTHERN BAPTIST MISSION. 1847.

Crawford, Rev. T. P. D. D.	高 Tengchow	1852
Holmes, Mrs. S. J.	花 (absent)	1859
Moon, Miss L.	慕 Tengchow	1878
Holcomb, Rev. N. W.*	... Tengchow	1881
Pruitt, Rev. C. W.	... Tengchow	1882
Roberts, Miss M. M.	... Tengchow	1884
Yates, Rev. M. T. D. D.	晏 Shanghai...	1847
Hunnex, Mr. W. J.	胡 Chinkiang	1882

Names.	Station.	Arrival.
SOUTHERN BAPTIST MISSION. (Cont.)		
Graves, Rev. R. H. M. D. D.	紀 Canton	... 1856
Simmons, Rev. E. Z. 士文	Canton	... 1871
Whilden, Miss L. F. 威	(absent)	... 1872
Stein, Miss S. E. 全	Canton	... 1880
Young, Miss E.	... Canton	... 1884

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SEVENTH DAY BAPTIST MISSION. 1847.

Davis, Rev. D. H.	... Shanghai	... 1879
Swinney, Miss Ella M. D.	... Shanghai	... 1883

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監禮會

METHODIST EPISCOPAL (SOUTH) MISSION. 1848

Lambuth, Rev. J. W. D. D.	藍 Shanghai	... 1855
Allen, Rev. Y. J. D. D. L. D.	林 Shanghai	... 1860
Allen, Miss M.	... Shanghai	... 1878
Royall, Rev. W. W.	陸 Shanghai	... 1880
Loehr, Rev. G. R.*	劉 Shanghai	... 1880
Muse, Miss A. J.	梅 Shanghai	... 1882
Parker, Rev. A. P.	潘 Soochow	... 1875
Lambuth, Rev. W. R. M. D.	藍 Soochow	... 1878
Reid, Rev. C. F.	李德 Soochow	... 1879
Anderson, Rev. D. L.	孫 Soochow	... 1882
Park, W. H. M. D.*	柏 Soochow	... 1882
Rankin, Miss L.	姐 Nansiang	... 1878
Rankin, Miss Dora.	雷 Nansiang	... 1879
Mingledorff, Rev. O. G.	明 Nansiang	... 1882

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AMERICAN REFORMED MISSION. 1858.

Talmage, Rev. J. V. }	打馬字 } Amoy	... 1847
N., D. D.		
Rapalje, Rev. D.	來 Amoy	... 1859
Kip, Rev. L. W. D. D.	汲 Amoy	... 1861
Talmage, Miss M. E.	... Amoy	... 1873
Talmage, Miss C. M.	... Amoy	... 1883
Vandyke, Rev. A. S.	... Amoy	... 1884

6

WOMAN'S UNION MISSION. 1859.

Burnett, Miss M. A.	貝 Shanghai	... 1875
Pruyn, Mrs	...	... 1883
Reifsnnyder, Miss M. D.	... Shanghai	... 1883

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SOUTHERN PRESBYTERIAN MISSION. 1867.

Stuart, Rev. J. L.	司徒 Hangchow	... 1868
Randolph, Mrs A. E.	蘭 Hangchow	... 1872
Painter, Rev. G. W.*	貝 (absent)	... 1878
Kirkland, Miss H.	葛 Hangchow	... 1875
Sydenstricker, Rev. A.	西 Hangchow	... 1880
Johnson, Rev. J. F.*	... Hangchow	... 1883
DuBose, Rev. H. C.	杜 Soochow	... 1872

Names.	Station.	Arrival.
SOUTHERN PRESBYTERIAN MISSION. (Cont.)		
Davis, Rev. J. W.	殷 Soochow	... 1873
Safford, Miss A. C.	帥 Soochow	... 1873
Woodbridge, Rev. S. J.*	... Chingkiang	... 1882
Woods, Rev. H. M.	... Chingkiang	... 1884

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AMERICAN BIBLE SOCIETY. 1876.

Gulick, Rev. L. H. M. D. A. g. t.	具 Shanghai	... 1876
Wills, Rev. W. A. Asst.	蔚 Shanghai	... 1876
Ware, Mr. J.	... Shanghai	... 1881
Copp, Mr. A.	柯 Chinkiang	... 1878
Bagnall, Mr. B.*	... Peking	... 1871
Taylor, Mr. J.*	... Hongkong	... 1883
Protheroe, Mr. T.*	白 Chinkiang	... 1881
Aminoff Mr. John.*	... Foochow	... 1884

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CONTINENTAL.

RHENISH MISSION. 1874.

Dietrich, Rev. W.	銀 Canton	... 1877
Geriahr, Rev. J.	... Fukwing	... 1883

2

BASEL MISSION. 1874.

Lechler, Rev. R.	黎 Hongkong	... 1847
Reusch, Rev. G.	葉 Hongkong	... 1872
Bender, Rev. H.*	邊 Chonglok	... 1882
Gussmann, Rev. G.	顧 (absent)	... 1869
Kiang, Rev. A.	江 Chonglok	... 1877
Schaible, Rev. D.	舒 Chonglok	... 1877
Ziegler, Rev. H.	祭 Chonglok	... 1871
Chan, Rev. M.	陳 Sinon	... 1869
Morgenroth, Rev. G.	Sinon	... 1877
Kammerer, Rev. P.	甘 Sinon	... 1877
Shin En Li, Rev.	李 Sinon	... 1878
Schulze, Rev. O.*	瑞 Sinon	... 1881
Piton, Rev. C. P.	畢 Lilong	... 1864
Schaub, Rev. M.	紹 Lilong	... 1874
Loercher, Rev. J. G.	駱 Lilong	... 1865
Ott, Rev. R.	葛 Yunon	... 1878
Leonhardt, Rev. J.*	... Yunon	... 1891

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BERLIN MISSION. 1831.

Hubrig, Rev. F.	何 Canton	... 1866
Tentsch, Rev. F.	... Canton	... 1882
Lehmann, Rev. T.	... Canton	... 1883
Reinhardt, Mr. C.	... Canton	... 1882

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BERLIN FOUNDLING HOSPITAL. 1850.

Brandt, Miss Louise	... Hongkong	... 1864
Süss, Miss Louise	... Hongkong	... 1862
Schroeder, Miss Fanny	... Hongkong	... 1873
Hartmann, Rev. F.	... Hongkong	... 1883
Schnaebeli, Miss Anna	... Hongkong	... 1883

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J A P A N.

AMERICAN.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
AMERICAN EPISCOPAL MISSION. 1859.			A.B.C.F.M. MISSION. (Cont.)		
Williams, Rt. Rev. C. M. D. D.*	Tokio ...	1859	Dudley, Miss J. E.	Kobe ...	1872
Blanchet, Rev. C. T.	Tokio ...	1873	Atkinson, Rev. J. L.	Kobe ...	1873
Gardner, Mr. J. McD.*	Tokio ...	1880	Barrows, Miss M. J.	Kobe ...	1876
Woodman, Rev. E. R.	Tokio ...	1880	Jencks, Mr. D. C.	Kobe ...	1877
Pitman, Miss F. A.	Tokio ...	1876	Brown, Miss.	Kobe ...	1882
Verbeck, Miss E.	Tokio ...	1883	Searle, Miss.	Kobe ...	1883
Morris, Rev. A. R.*	Osaka ...	1871	Greene, Rev. D. C. D. D.	Kiyoto ...	1869
Launing, H., M.D.	Osaka ...	1873	Gordon, Rev. M. L. M. D.	Kiyoto ...	1872
Ting, Rev. T. S.	Osaka ...	1878	Learned, Rev. D. W.	Kiyoto ...	1875
McKim, Rev. J.	Osaka ...	1880	Davis, Miss A. Y.	Kiyoto ...	1878
Cole, Rev. J. T.	Osaka ...	1880	Doughadey, Miss.	Kiyoto ...	1883
11			Davis, Rev. J. D.	Kiyoto ...	1871
REFORMED (DUTCH) MISSION. 1859.			Taylor, Rev. W., M.D.	Osaka ...	1873
Verbeck, Rev. G. F., D.D.	Tokio ...	1859	De Forest, Rev. J. H.	Osaka ...	1874
Miller, Rev. E. R.	Tokio ...	1869	Gouldy, Miss M. E.	Osaka ...	1873
Amerman, Rev. J. L.	Tokio ...	1876	Curtis, Rev. W. W.*	(<i>absent</i>) ...	1877
Wykoff, Prof. M. N.	Tokio ...	1881	Gardner, Miss F. A.	Osaka ...	1878
Ballagh, Rev. J. H.	Yokohama	1861	Gulick, Rev. John T.	Osaka ...	1878
Witbeck, Miss E. C.	(<i>absent</i>) ...	1874	Colby, Miss A. M.	Osaka ...	1879
Winn, Miss H. L.	Yokohama	1878	Allchin, Rev. Geo.	Osaka ...	1881
Booth, Rev. E. S.	Yokohama	1878	Hooper, Miss.	Osaka ...	1883
Ballagh, Miss Carrio.	Yokohama	1881	Starkweather, Miss A. J.	(<i>absent</i>) ...	1876
Stout, Rev. H.	Nagasaki	1869	Parmlee, Miss. H. F.	(<i>absent</i>) ...	1877
Demorest, Rev.	Nagasaki	1883	Berry, J. C., M.D.	(<i>absent</i>) ...	1872
11			Carey, Rev. Otis, Jr.	Okayama... 1878	
PRESBYTERIAN MISSION. 1859.			Pettee, Rev. J. H.	Okayama... 1878	
Hepburn, J. C. M. D. D. D.	Yokohama	1859	Talcott, Miss E.	(<i>absent</i>) ...	1873
Alexander, Miss C. T.	Yokohama	1880	30		
McNair, Rev. T. N.	Yokohama	1884	WOMAN'S UNION MISSION. 1871.		
Thompson, Rev. D.	Tokio ...	1868	Crosby, Miss J. N.	Yokohama	1871
True, Mrs. M. T.	(<i>absent</i>) ...	1874	Pierson, Miss L. H.	Yokohama	1871
Imbrie, Rev. W.	Tokio ...	1875	Viele, Mrs. A.	(<i>absent</i>) ...	1877
Ballagh, Mr. John	(<i>absent</i>) ...	1875	Fletcher, Miss N.	(<i>absent</i>) ...	1877
Youngman, Miss K. M.	Tokio ...	1878	4		
Knox, Rev. G. W.	Tokio ...	1878	METHODIST EPISCOPAL MISSION. 1873.		
McCauley, Rev. J.	Tokio ...	1880	Maclay, Rev. R. S. D. D.	Tokio ...	1873
Leete, Miss L. L.	Tokio ...	1879	Correll, Rev. J. H.	Tokio ...	1873
Davis, Miss A. K.	Tokio ...	1880	Soper, Rev. J.	(<i>absent</i>) ...	1873
Smith, Miss S. C.	Tokio ...	1880	Holbrook, Miss M. J.	Tokio ...	1878
Leete, Miss J. A.	Tokio ...	1881	Bishop, Rev. C.	Tokio ...	1879
Readle, Miss M. E.	Tokio ...	1881	Vail, Rev. M. S.	Tokio ...	1879
Alexander, Rev. T. T.	Osaka ...	1878	Vail, Miss J.	Tokio ...	1880
Winn, Rev. C. T.	Kanazawa	1878	Van Potten, Mrs.	Tokio ...	1881
Porter, Rev. J. B.	Kanazawa	1881	Atkinson, Miss	Tokio ...	1882
Porter, Miss	Kanazawa	1883	Blackledge, Jas. Rev.	Tokio ...	1882
19			Spencer, Rev. J. O.	Tokio ...	1883
BAPTIST MISSION. 1860.			Spencer, Rev. D. S.	Tokio ...	1883
Kidder, Miss Anna H.	Tokio ...	1875	Spencer, Miss	Tokio ...	
Rhees, Rev. H. H.	Kobe ...	1878	Davison, Rev. J. C.	Yokohama	1873
Brown, Rev. N., D.D.	Yokohama	1873	Harris, Rev. M. C.	Yokohama	1873
Sands, Miss C. A.	Yokohama	1873	Davison, Rev. W. C.	Yokohama	1877
Bennett, Rev. A. A.	Yokohama	1879	Benton, Miss E. J.	Yokohama	1882
Poate, Rev. T. P.	Yokohama	1879	Watson, Miss R. J.	Yokohama	1883
6			Russell, Miss E.	Nagasaki...	1879
A.B.C.F.M. MISSION. 1869.			Ghier, Miss J. M.	Nagasaki...	1879
Gulick, Rev. O. H.	Niigata ...	1871	Long, Rev. C. S.	Nagasaki...	1880
Gulick, Miss J. A.	Niigata ...	1874	Kitchin, Rev.	Nagasaki...	1882
Davis, Rev. R. H.	Niigata ...	1878	Everdean, Miss.	Nagasaki...	1883
			Hampton, Miss.	Hakodate...	1881

Names.	Station.	Arrival.	Names.	Station.	Arrival.
METHODIST EPISCOPAL MISSION. (Cont.)			CHURCH MISSIONARY SOCIETY. (Cont.)		
Squires, Rev. L. W.	Hakodate...	1881	Shaw, Miss F. J.	Nagasaki	1881
Green, Rev.	Hakodate...	1882	Hutchinson, Rev. A. B.	Nagasaki	1871
Hamisfar, Miss	Hakodate...	1883	Batchelor, Mr. J.*	(absent)	1877
Green, Rev.	Hakodate	1883	Fyson, Rev. P. K.	Tokio	1874
23			12		
EVANGELICAL ASSOCIATION, N. A. 1876.			SOCIETY FOR THE PROPAGATION OF THE GOSPEL. 1873.		
Hartzler, Rev. J.	Tokio	1880	Wright, Rev. W. B.	(absent)	1873
Hudson, Miss R. J.	Tokio	1876	Shaw, Rev. A. C.	Tokio	1873
Halmhuber, Rev. A.	(absent)	1876	Shaw, Miss F.	Tokio	1878
Vügilstein, Rev.	Tokio	1884	Hoar, Miss Alice	Tokio	...
Johnston, Miss.	Tokio	1884	Hopper, Rev. E. C.	Tokio	1880
5			Foss, Rev. H. J.	Kobe	1877
AMERICAN BIBLE SOCIETY. 1876.			Hughes, Mr. H.	Kobe	1878
Loomis, Rev. H., <i>Agt.</i>	Yokohama	1881	7		
Elmer, Mr. Geo. W.	Yokohama	1867	CANADIAN WESLEYAN UNION. 1873.		
2			McDonald, Rev. D., M.D.	Tokio	1873
CUMBERLAND PRESBYTERIAN MISSION. 1877.			Meacham, Rev. G. M.	Tokio	1875
Hail, Rev. J. D.	Osaka	1877	Eby, Rev. C. S.	Tokio	1875
Hail, Rev. A. D.	Osaka	1879	3		
Leavitt, Miss J.	...	1881	MEDICAL MISSIONARY SOCIETY, EDINBURGH 1874		
Orr, Miss J. M.	...	1881	Palm, T. A., M.D.	(absent)	1874
4			1		
REFORMED (GERMAN) MISSION. 1879.			UNITED PRESBYTERIAN (SCOTCH). 1874.		
Gring, Rev. A. D.	Tokio	1879	Faulds, Henry, M.D.	Tokio	1874
1			Davidson, Rev. Robt	(absent)	1874
METHODIST PROTESTANT MISSION. 1880.			Waddell, Rev. Hugh	Tokio	1874
Britain, Miss H. G.	Yokohama	1880	McLaren, Rev. S. G.	Tokio	1875
Klein, Rev.	Yokohama	1880	4		
2			NATIONAL BIBLE SOCIETY SCOTLAND. 1876.		
UNCONNECTED.			Thomson, Mr. J. A.	Yokohama	1879
Denning, Rev. W.	Tokio	1874	1		
1			BAPTIST MISSIONARY SOCIETY. 1878.		
CHURCH MISSIONARY SOCIETY. 1869.			White, Rev. W. J.	Tokio	1878
Williams, Rev. J.	Tokio	1876	1		
Warren, Rev. C. F.	Osaka	1874	BRITISH AND FOREIGN BIBLE SOCIETY. 1881		
Evington, Rev. H.	Osaka	1875	Taylor, Rev. Isaac.	(absent)	1881
Pole, Rev. G. H.*	Osaka	1880	1		
Oxlad, Miss	Osaka	1877	CHRISTIAN SOCIETY.		
Andrews, Rev. W.	Hakodate	1878	Garst, Rev.	Yokohama	1883
Maundrell, Rev. H.	Nagasaki	1875	Campbell, Rev.	Yokohama	1883
Goodall, Mrs.	Nagasaki	1876	2		

S I A M .

AMERICAN.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
BAPTIST MISSION. 1833			PRESBYTERIAN MISSION. (Cont.)		
Dean, Rev. W., D.D.	Bangkok...	1834	Sturge, E. A., M.D.	Petchaburi	1880
Eaton, Rev. L. A.*	Bangkok...	1882	Cort, Miss M. L.	Petchaburi	1874
2			McLaren, Mrs.	Petchaburi	1882
PRESBYTERIAN MISSION. 1838.			McGilvary, Rev. D.	Chiengmai	1858
McDonald, Rev. N. A.	Bangkok...	1860	Wilson, Rev. J.	Chiengmai	1858
McFarland, Rev. S.G. (<i>King's College</i>)	1860		Cheek, M.A., M.D.	(absent)...	1874
Van Dyke, Rev. J.J.W.	Bangkok...	1869	Peoples, Rev. S.E. M.D.	Chiengmai	1882
McDonald, Miss H. H.	Bangkok...	1879	Warner, Miss N.	Chiengmai	1882
Hartwell, Miss M. E.	Bangkok...	1879	Griffin, Miss J.	Chiengmai	1882
Olmstead, Miss L. H.	Bangkok...	1880	17		
Cross, Mr. S. <i>Col.</i>	Bangkok...	1882	UNCONNECTED.		
Dunlap, Rev. E. P.	Petchaburi	1875	Smith, Rev. S. J.	Bangkok...	1849
			Bradley, Mrs. S. B.	Bangkok...	1850
			2		

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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By REV. ARTHUR H. SMITH.

(Continued from page 41.)

PUNS.—TWO SENSES OF THE SAME CHARACTER CONTINUED.

THAT there are in use in every locality great numbers of words which have no corresponding character, is a circumstance familiar to every student of Chinese. There is, as already remarked, a vulgar patois, (earth talk 土話), which springs from the ground like weeds, there is a current colloquial, and there is besides a literary style; moreover the frontiers of these territories are as ill defined as the terminus of a rainbow and as difficult of determination as the boundary between Enough and Too much. All this is well known. There is another fact even more depressing.

Every one has seen the ivory balls in the production of which the Cantonese are so expert. To external appearance one of them seems to resemble a billiard ball, but upon examination it is found to have a small eye, through which may be seen another distinct and perfect ball within. This in turn, has also an opening through which may be dimly discerned a third ball, also with an aperture of its own, and so on. Each ball, in other words, is a hollow sphere, down to the last, which is solid. No wonder that upon first meeting with these toys, foreigners puzzled themselves, like King George with the apple dumpling, as to how the contents could possibly have been introduced. No wonder, too, that some of an inquisitive turn of mind, boiled the little globes in oil, to open therein the cunningly concealed seams at which they are joined. Such experiments, it is needless to say, proved a failure, for joint there was none, and all the requisite chiselling had been done through the little opening, with a dexterity which seemed like sleight of hand.

The ivory ball may represent to us the Chinese language as a whole, the inner spheres are its manifold styles and dialects, and in the 'deep interior' are lodged sundry little nodules to which we will, for a moment, direct our attention. In the first place there are provincial periphrases which may be termed *nicknames*. Thus :

A bald man is nicknamed Old Light, (老亮);

A one eyed man is called Old Hall, (老殿; *

A pock-marked man is called Old Sea, (老海);

A lame man is called Old Abundance, (老盛);

A humpback is called Old Harmony, (老翁);

A hare-lip is called Old Phoenix, (老鳳);

One whose face is badly scarred, is called Old Beauty, (老俊).

Appellations of this sort, like everything else Chinese, not improbably vary in different localities. In the next place, there are the trade brogues, called *Shih-yü* (市語), or *Tiao-shih-yü* (調市語), which are exemplifications of Talleyrand's maxim, that language is the instrument by which thought is concealed.

Here, for instance, are four sets of numerals, one preëmpted by the Brass and Pewter trade, another the prerogative of Curio dealers, a third the peculiar birthright of small dealers in fresh fruits, fish &c., and a fourth sacred to Barbers and blind Fortune tellers, (think of a dialect with a notice, None but Barbers admitted)!

1. Brass and Pewter dealer's numerals: (由中人共大天地景洋洪).

2. Curios and second hand clothes dealer's numerals; (肖到挑羅福尊現世吾哥).

3. Numerals of the dealers in fresh fruits, fresh fish &c., (搖柳搜哨歪料壳笨攪勺).

4. Barber's and Fortune-teller's numerals: (柳月汪在中神仙張太君).

Only one or two characters seem to be common to any two of the lists. One of them confounds confusion by introducing the sound of the character five, in the place of nine. In one of these trade dialects the character for *beans*, *Tou* (豆) means great, for *Ta* (大)? the character meaning to *wash*, *Hsi* (洗) signifies small, for *Hsiao* (小) thus by a comparatively slight change in the sound, we have for 'great' *Tou-ko-ti* (豆個的), for 'small' *Hsi-ko-ti* (洗個的) &c.

* This particular nickname (current in Tientsin) is said to have originated from a well known desperado (混星子) who lived many generations ago. He was one eyed, and was known as Old Hall, (老殿). His notoriety brought his name into use as a synonym for one eyed persons. The same explanation might perhaps be given of several other expressions of the same class. The phenomenon is a curious one.

Whoever has curiosity enough to investigate these secret dialects, will find in them, as in other forms of Chinese speech, unity in variety and variety in unity. There is no certainty that the brogue of a particular trade, which is current in Peking, will be equally current in Si-ngan-fu, yet it may be so. The Fortune-teller, for example, who instructs his pupil in the mysteries of the craft, and introduces him to the circle of his own acquaintance, must also teach him the secret dialect of the guild. This becomes his pass-word, and counter-sign without which he can not get on. Each business and trade thus comes to be a kind of free-masonry.

It is related that a person who had once been employed by a clothing firm, afterward gained a button and became an official. Entering a clothing shop in a distant city to make purchases, he heard two employees speak of him (in the trade-brogue) in a highly disrespectful manner. Throwing off his official habiliments, he proceeded to punish the astonished culprits with his fists, in an exemplary manner. Young telegraphic operators in Western lands, rapping out messages to each other, upon hotel coffee-cups, have been known to encounter a similar discomfiture. In almost any country but China, the 'code' of such dialects would not long remain a secret. Some enterprising 'reporter' would ferret out the whole mystery, and work it up into a sensational novel. In China there are no reporters and no sensational novels and the dialectic phenomena go on from age to age without notice or inquiry.

Once more, there is the dialect of the lower and 'dangerous classes,' which is probably to be found in all languages. Every reader will recall in Victor Hugo's *Les Misérables* the Copious examples of the 'argot' of the Paris street gamins and gutter snipes, as well as those of a like character in Dickens 'Oliver Twist.' These expressions can be easily matched in Chinese, where they are sometimes vaguely called *Tiao k'an* (調坎) a term often applied also to other forms of expression of a different sort. Here are a few samples, out of hundreds, or very likely thousands which might be collected. Pig=Black-runner (黑跑) Horse=Swift-foot (快脚). Donkey=Devil (鬼子)* and Donkey's flesh is called devil's meat. (鬼子肉), A great many persons=A good mountain (山子好).

* This nickname is said to be founded upon one of those singular observations of which the Chinese are so fond. It is proverbial that when a horse meets a specter, he starts with terror, (馬見鬼。直了眼). An ass, however, is alleged to have no fear of goblins, but seems rather pleased to meet them—hence it is a logical inference that a donkey is himself a devil.

Drinking tea=Knowing the pool (知池). Wine=Four and Five (四 五 子), *i.e.* Nine, *Chiu* (九) *q.d.* *Chiu* (酒) Wine.*

Here is a snatch of dialogue between two thieves—the one who asks the questions is below, he who answers is on a roof prospecting for a burglary:

Qu. 'Is there any water?' (有水沒有水), *i.e.* any chance for plunder?

Ans. 'Yes,' (有).

Qu. Is it sweet water?' (水甜不甜), *i.e.* is the prospect good?

Ans. 'Yes,' (甜).

Qu. 'Are there any fish?' (有魚沒有魚), *i.e.* Is there certainly booty?

Ans. There is *mien* fish' (有鮓魚), (a slippery fish, without scales); *i.e.* The prospect is not good after all.

Qu. 'Shall we throw the hook, or not?' (釣不釣) *i.e.* Shall we try?

Ans. 'They won't bite.' (不上釣), *i.e.* it is of no use, or had the reverse been the case.

Ans. 'There is *K'uai-tsu* fish'—easy to catch.

From this oblique use of the terms of the piscatorial art to denote burglary, has arisen the current saying; 'Where there is an abundance of water, there are sure to be plenty of fish—the only fear is lest one can not get a bite, (水大魚多只怕不上釣), *i.e.* in a fine large mansion there is sure to be sufficient plunder—if only it can be had.†

* So also in some regions—as in Honan—a millionaire is obliquely called 'Old Grass-head,' on the truly Chinese ground that the character *Wan* 萬 ten thousand, (*q.d.* *Wan-kuan-chia-ts'ai* 萬貫家財) has the grass radical on the top—a characteristic which it shares, however, with some hundreds of other characters. The local dialect of Peking is especially prolific in these tortuous modes of speech, which are frequently collected in little pamphlets and are hawked on the street. There is a tradition of a magistrate named *Ch'en* who was in the habit of promptly punishing any person caught using such secret dialects by beating on the mouth, (打嘴巴). Hence the following verses:

北京虛子恨人心。羣立街頭恐嚇人。
口中調坎人難懂。可惜今無嘴巴陳。

'The odious Peking Blackguards on the street,'

'Collect in swarms and bully all they meet,'

'The brogue they talk is understood by none—

'Alas! wherever is that mouth-beating *Ch'en*?'

† The enterprising (but prudent) Reader must not undertake merely on the strength of such a hint as the above concerning the piscatorial nature of the rogue's dialect, to hold communication by means of it with a band of bona fide Chinese thieves. His fishing phraseology is not the true thief's 'argol' (although often so represented) but only a species of counterfeit adroitly put as it were on the market to mislead the honest inquirer.

The use of this kind of speech, in presence of a third party who can not comprehend it, is considered by the latter a sufficient provocation for at least *mild* reviling (笑罵) of which the following expression is a sample; 'Men have their language, and beasts have theirs, (人有人言獸有獸語)—*q.d.* it is true I do not understand you, but it is because you are Beasts! Such conversation is called, 'a dove that has no eyes—blind cooing.' (沒眼的鴿子, 瞎呱呱) used of persons whose language is unintelligible to bystanders, and also of extravagant talk, lies, (瞎話) &c.

The fact that the conversation is intelligible and above board, may be indicated by the saying; 'Breaking down the partition, and speaking plain language,' (打破了壁子說亮話), where however the term 'partition' *Pi-tzu* (壁子) is by some regarded as a pun for *Pi-tzu* (鼻子) the 'nose,' *q.d.* 'Break his nose off, and it will let daylight into his talk.' (打破了鼻子, 說亮話).

This far too extended preface is intended (大題小作) merely to introduce one or two poor little proverbial puns, based upon these secret phrases (私語).

Every foreigner in China is, by painful experience, aware that whenever Chinese 'commit matrimony,' a band of depraved persons 'blow music' during the whole night. At the 'third watch' these wretches are fed with a meal composed of a kind of vermicelli (麵湯). Now in the 'shady language' (隱語) of the musicians, to eat is called 'getting a root,' (安了根) hence—for this secret seems to have leaked out, as everything in China which concerns eating must eventually do—the saying, 'A musician eating vermicelli—he has the root,' (吹鼓手吃面湯安了根了) is used generally of anything that is fixed and certain (有了根).

Our next example is of a pun, not upon two meanings of the same word, but upon a phrase, and a sound without any meaning. 'An old lady calling the cat—*hua hua*,' (老太太叫貓花花的). This is the sound by which cats are summoned. Used to suggest that anything is variegated or flowery in appearance, (花的).

The expression *Ti-ti-ku-ku* 笛笛呱呱 is a repetitious colloquialism used to signify indecision, like our dilly-dally, shilly-shally &c. From its resemblance to the cooing made by chickens when confined, we have the following choice paranomasia: 'A musician carrying in his arms a cock, nothing but *Ti-ti-ku-ku*' (吹鼓手抱公雞笛笛呱呱). Used of one who does not know his own mind.

Somewhat similar is the play on a mere sound in the following: 'A hare-lipped mouth blowing out a lamp, puff, puff, puff,' (豁子嘴吹燈飛飛飛). His inability to produce anything but

the feeble sound of *fei, fei, fei*, suggests the case of one who is given to finding fault, always crying 'Wrong, wrong, wrong!' (非 非 非).

Here is another example of the same; 'Two hare lips quarrelling, let neither upbraid the other' (兩個豁嘴打架, 肥也別弗肥). The mother-in-law, and daughter-in-law are suppose to be each hare-lipped. The latter is in the outer room, raking out the ashes; when the former from the inner room calls out; 'Who is raking out the ashes?' (誰掏灰), But as persons with this defect can not pronounce the characters *Shui-t'ao-hui*, the sounds as heard, are simply: *Fei-t'ao-fei* (肥掏飛). The daughter-in-law replies: 'I am raking out the ashes,' (我掏灰) but as she is unable to pronounce properly the words *Wo-t'ao-hui*, all that her mother-in-law hears is *Hui-t'ao-fei* (火掏飛) *q.d.* 'the fire is raking out the ashes.' Upon this the mother-in-law becomes angry, and cries; 'Why do you mock my defect?' The daughter replies; 'We are both in the same conditions neither of us should upbraid the other,' *Shui-yeh-pieh-shuo-shui* (誰也別說誰) or, in the dialect of the hare-lipped, *Fei-yeh-pieh-fo-fei* (肥也別弗肥). These words are used by a third person, to the parties to a quarrel, each of whom is in the wrong. You are a brace of quarrelling hare-lips, let neither complain of the other.'

Puns in which one word is used to suggest another word of the same sound. This class of puns is much larger than those which depend merely upon different meanings of the same word. It is one of the curiosities of the Chinese spoken language, that even in places which are separated by but a slight distance, its pronunciation varies in the most essential points. To an instance of this, in the tones as heard in Tientsin and at Peking, reference has been already made. No less marked are the changes in other particulars. The initial vowel sounds of Pekingese, cease to be initial at Tientsin, for, as in most other parts of North China except those immediately about the capital, they are preceded by a nasal twang. Characters which in Pekingese are sounded *cha* and *ch'a*, become in Tientsin *tsa* and *ts'a*. But as this metathesis is a uniform one, it can be condoned. When, however, we reach sounds as *shoa*, *shih* &c. we strike, what Robert Hall declared Dr. Gill's writings to be, 'A continent of mud.' Many of the sounds of this class are shortened into *sao*, or degraded to a sibilant *shi*, yet there are numerous exceptions. It is to this dialectic elegance that we owe the following. A Tientsin man, of whom we have heard before, bought a female red-necked bird, ignorant of the circumstance that the female has no gift of utterance. When his friends pressed him to know if she had not yet emitted any sound, he merely replied; *mei sao* 沒有哨, the Tientsin pronunciation of *shao* (哨) to whistle. Hence

the saying; 'Yao-mi's female red neck, it would not whistle,' (姚西的母紅脖子沒有哨). Said of persons without shame, *q.d.* *mei sao* (沒臊).

The following example combines a borrowed sound, and a borrowed meaning: 'A mid-winter turnip, [*i.e.* in the third period of nine days after the winter solstice] the heart is frozen,' (三九的蘿蔔凍了心). Met. affected in heart, (動了心).

Punning devices to give oblique expression to numerals are very frequent: 'A blind man thrumming a lute—eight tunes,' (瞎子彈絃子, 八板兒), *i.e.* Eight hundred, *Pa-pai*, (八百). 'The *Hai Lan* flower—drops its petals,' (海藍花掉瓣兒), *i.e.* Fifteen hundred cash *Tiao-pan* (吊半兒).

'Li Tsui Lien's death—by hanging,' (李翠蓮死, 一吊). This is an allusion to a celebrated woman of the T'ang Dynasty, who lived in the District of *T'eng Hua Hsien* in Shansi. She is represented to have been very devout, and became, in fact, a pattern of Buddhist good works. Her husband, however, did not approve of her proceedings, and exerted every effort to persuade her to give up her pious practices, but in vain. After a 'domestic unpleasiness' of unusual violence, *Li Tsui Lien* hung herself, and thus became immortal as a martyr. The Buddhist priests have a book which bears her name, called the *Tsui Lien Pao Chuan* (翠蓮寶卷) setting forth her merits in abandoning her husband and her children, and devoting herself to a life of piety. This book is often chanted at the Buddhist masses known as *Ta-chiao* (打齋), which are largely patronized by women. The opening verses relate the determination of *Tsui Lien* to fast, her husband's arguments against it and her reply.

The fame of *Tsui Lien* is not confined to the Buddhists, but her story has been made the basis of theatricals, in which are intermingled a great variety of legends grouped together on no other principle than that of producing the greatest possible dramatic effect. The tale of *Li Tsui Lien* has not however stopped even here, but has filtered downward into the nonsense rhymes of Chinese children. The first lines of the Buddhist book referred to, are as follows:

李翠蓮、要吃齋、他丈夫、勸他開。

'The vow of rigid fasting—
'T was *Li Tsui Lien* would take it;
Her husband kept exhorting her
To give it up, and break it.'

These words are parodied in the children's verses, as follows:

李翠蓮、要吃秤砣、他丈夫、怕他噎着。
李翠蓮、要吃辣角、他丈夫、怕他辣着。

'Mrs. *Li Ts'ui Lien* was inflexibly bent
On eating a steelyard-weight,
Her husband, however, refused to consent,
For fear she should strangle.''

'Madame *Li Ts'ui Lien* she then set a plan
For eating red-peppers, afloat
Which her husband forbade—like a sensible man,
As he knew they would blister her throat!'

The words *Li Ts'ui Lien's* death, in the saying above cited, are employed to suggest the other two characters, in the sense of 'one string of cash,' (一吊).

'*Huang Mao's* theatrical play—three hangings,' (黃毛兒的戲三吊). *Huang Mao* (Yellow Hair) was an actor who was noted for his skill in a certain play, of which the plot was as follows, a typical Chinese mother-in-law treats her daughter-in-law so cruelly, that the latter meditates hanging herself to end her woes. According to Chinese theory the spirits (*kuei* 鬼) of those who meet with any violent death (橫死) are obliged to haunt the spot where the death occurred until they can obtain a substitute, (替身). This takes place only when some one else has died in the same place and in the same manner, after which the first spirit is released, and the second takes its place. Not only so but the first spirit is gifted with the dangerous power of evil suggestion, so that if once its advice gains admittance to the mind, the deluded person is absolutely certain to commit suicide. This accounts for the uninterrupted succession of this class of phenomena. Now this daughter-in-law hung herself near a window and it chanced that about that time a thief arrived to plunder the premises, intending to enter by that window. Finding a dead body blocking the way, he thrusts in his sword, and cuts it down. Now the spirits of the deceased are able not only to suggest suicide to others, but strange as it may appear, to commit suicide on other people. Else how is to be explained the fact, that spirit Number One, who was watching the dangling body, finding it suddenly and inexplicably cut down, at once tied it up again. It was now the thief's turn to be surprised, but he once more severed the rope, whereupon the astonished spirit again tied the woman up. The next time the thief untied the rope and pulled it out of the window, which checkmated the spirit within, who however now ascertaining he cause of his annoyance leaped out and engaged in battle with the thief. This combat lasted until day-break, when the spirit was obliged to retire, leaving the thief badly wounded. The daughter-in-law, thus thrice hung (三吊) was rescued after all; and the mother-in-law was cured of her harshness. 'All's well that ends well.' The saying as quoted, means three thousand cash, (三吊).

'The little boat that waits on a steamship—a sampan' (火輪船上的划子, 三板兒), used for three hundred cash, (三百).

It is evident that, this saying must be of recent origin. Proverbs of the sort are doubtless sprouting every day.

The Chinese memory is ideally tenacious of anything relating to cash. In the third year of Hsien Feng 1853 the disturbed state of the Empire necessitated levies of troops. The Salt Commissioner at Tientsin enlisted certain 'Braves,' who were paid four hundred cash a day—the wages of skilled mechanics. Hence, to this day, at that place to say 'The Salt Commissioners troops,' means four hundred cash (鹽道衙門當勇, 四百錢).

That every one should contribute to the expenses of the weddings and funerals in the families of his relatives and friends, is in China one of those social postulates which were apparently fixed at the time of the advent of 'the first families.' The wish to seem generous, and at the same time not to be too lavish with one's money, has, perhaps, led to the custom of frequently calling a contribution four times as much as it is—a thousand cash is regarded as a suitable 'share'—i.e. 250 cash. Hence to say 'I will give you one share,' (給你個份子錢), means, I will give you 250 cash. 'I will give you one hand's cash,' (給你個把掌錢), not a handful, but as many as there are fingers on one hand, meaning five, fifty, five hundred, five thousand, &c.

'Two Sisters catching locusts—pressing with both hands,' (兩姐妹撲螞蚱, 對搗), i.e. a double five (對五), =ten.

'The aged hump-back picks up a cash,' (老頭子毛腰, 拾大錢), i.e. ten large cash, (十大錢).

In China a monkey often goes by the nickname of *Sa-rh*, as we call a rabbit Bunny, or a parrot Poll. The character denoting three, *San* (三) is often colloquially pronounced *Sa*. By the aid of these presuppositions the significance of the following expression, becomes darkly visible; (猴兒拉馬, 三兒溜). The monkey is supposed to be leading a horse, after the latter has been ridden hard, this is called *Liu-ma* (遛馬). The three final characters are intended to be pronounced *Sa-rh-liu*, and give a dim hint of a sum of money. On hearing a person say: 'a monkey leading a horse,' one must supply the predicate 'three six,' *Sa-liu* (三, 六) which means six and thirty cash.

Another equally unintelligible method of indicating a sum of money is by an oblique expression, which, while to an outsider conveying no meaning whatever, to the initiated at once suggests the amount meant. The Chinese have a series of signs—resembling a deaf-and-dumb alphabet, to denote numbers. From one to five

are naturally indicated by the fingers of one hand held up. The fingers of the whole hand bent signify *six*, the thumb and the two nearest fingers denote *seven*, the thumb and fore-finger opened out (to represent the *Pa* (八) character upside down) mean *eight*, while the forefinger bent stands for nine. If the amount to be named is *two*, two hundred, two thousand &c., and the parties do not wish to let bystanders know the sum, they perhaps say (挽眼嘎) *i.e.* 'An eye-gouge.' This not too perspicuous phrase means that as in digging out eyes, *two fingers* would be extended (one for each eye) the hearer is to understand that *two fingers* are held out to show the sum which is therefore *two hundred cash*! The same information is conveyed with equal obscurity, by the expression, 'One hundred Fish,' (一百魚). Here the person addressed must be aware that the reference is to the *picture of a fish* on a wall. Now the saying runs: 'A fish on a wall has but one eye,' (牆上的魚一隻眼), that is, a fish can not be depicted on the Chinese plan upon a flat surface so as to show both eyes. Hence the expression may be used to denote a person with only one eye, or it may signify (as here) there is another eye only it is not in sight. An hundred fish (on an hundred walls) would have an hundred eyes, therefore to mention 'an hundred fish' would appear to hint at an hundred cash, which would also have 'an hundred eyes.' But the fish have another hundred eyes on the other side (of the wall), hence the true and secret reference is to another hundred cash—to wit *two hundred cash*!

The Chinese, as is well known, pay great attention, not only to one's age, but to his rank in his own family as first, second, &c. *Lao I* (老一) No. 1, *Lao Erh* (老二) No. 2, &c., following the surname, form a convenient style of appellation in general use.* Such titles could not escape running the gauntlet of puns. 'A Stone of antiquity—an old mountain,' (多年的石頭老山). This is another of those puns which are peculiar to one dialect; it would pass current only where (as at Tientsin) *Shan* (山) is pronounced *san*. Hence for No. three (老三).

* This habit of designating individuals simply by a number, leads to perpetual uncertainties as to the person meant. When a reading man is dubbed *Ssu Hsien Sheng* (四先生) merely because he happens to be the fourth in the family, and when every woman who has married a number four, is called *Ssu Sao* (四嫂) confusion is inevitable. "If the man is well disposed, as you say," said the writer to a visitor, "why does he never come to see us?" To this inquiry the only reply was the fingers of one hand held up in a mysterious but significant manner, but without a word. To a foreigner, such a deaf mute sign would convey absolutely no meaning, but a Chinese understands at once that something was wrong between the person in question, and a man who was number four (老四).

'An ancient temple—old monastery,' (多年的古廟, 老寺), for *Lao Szu* (老四) No. 4. So also *Miao-shang-miao* (廟上廟) is used to suggest *Ssu-ssu* (寺寺 *q.d.* 四四) *i.e.* aged 44. 'A woman the companion of more than half one's life—an old wife,' (多半世的婦人, 老妻), for *Lao Ch'i* (老七) No. 7. 'The ancient product of *Shao Hsing Fu*, old wine,' (多年的紹興, 老酒) for *Lao Chiu* (老九) No. 9.

The characters meaning 'face' (*lien* 臉 and *mien* 面) in the sense of self-respect, are common subjects of puns, of which some have been already cited. Here is another: 'When the seller of prune pudding has nothing left but the prunes, he has lost his flour,' (賣切糕的淨騰了棗, 沒麪), for *Mei-mien* (沒面) no *face*.

The character designating Right, or Reason, *Li* (理) which is always upon every Chinaman's lips, (however wrong or unreasonable he may be) is a target for many puns.

'Both hands full of birth-day sweetmeats—he has a gift, (兩手捧壽桃, 有禮). Of one in the right, *Yiu-li* (有理). Quite the reverse is the following: 'The Sect of White Clothes* drinking wine—disobeying the rules,' (白衣道喝酒, 反禮了), of one who violates the right, *Fan-li* (反理).

'It is better to be strong on the outside, then strong on the inside,' (裏壯不如表壯) *i.e.* it is better to be able to carry one's point than to be in the right—in an ironical sense 'might makes right,' (理壯不如表壯).

'Wearing a wadded garment with the wadding ripped out—no inside,' (拆了棉花去穿大褂, 沒有裏) *i.e.* altogether in the wrong, (沒有理).

'Like the cloth that wraps one's feet—each side is inside' (屬包腳布的, 反正都是裏). Of one who under all circumstances makes himself appear to be in the right, (反正都是理).

The Chinese tendency to deceit gives rise to sundry plays upon the *Huang* (謊) character.

* This is a famous Sect, the members of which are called *Tsai-li* (在禮), also written (在裡). Their rules forbid smoking both of opium and tobacco and wine drinking. They are ostensibly a Total Abstinence Society, and flourish especially at Tientsin, notwithstanding the fact that they have been rigorously suppressed by the authorities, by whom they are regarded with extreme suspicion. Their singular costume—which is that of mourning—has excited general ridicule. They are said to have been once known generally by the name quoted above in the proverb, *Pai I Tao*, or Sect of the White Clothes, but this gave occasion to the profane to ridicule them with the nickname of *Pai-i-pa-tao*, (白尾把道) or Sect of the White Tail, in allusion to the white cord braided into their cues. The term *Tsai-li* was therefore substituted. It is in allusion to their dress that another proverb runs: 'He who joins the White Clothes Sect wears mourning although his father is not dead,' (入了白衣道, 不死老爺也穿孝).

'The melon exposed to the sun—more than half yellow,' (向太陽的甜瓜黃了一半了), half false, (荒了一半).

'A lama's cap—half yellow,' (喇嘛的帽子, 黃了一半) same as the last.

'Vegetable leaves grown in the sun—yellow,' (太陽地的菜子黃了) same.

The chronic want of cash often comes to light.

'A hump-back's garment—short in front,' (鍋腰裁袍子前短). *i.e.* short of money (錢短).

'A hump-back climbing a mountain—tight in front' (鍋腰上山前緊). *q.d.* (錢緊).

'Going south at noon—no shadow in front,' (經天晌午朝南走, 沒有前影). *i.e.* not a trace of any money, (沒有錢影).

The character signifying to meditate, hope, or expect, receives its full share of attention.

'Making rope at midnight—one's thoughts are on hemp' (半夜打繩子想蔴了). *i.e.* what are you thinking about? (想麼).

'A soldier hallooing the street—no rations,' (當兵的叫街沒餉了). *q.d.* no expectations (沒想了).

'A Cantonese discharging a fire-cracker—a fine sound,' (洋蠻子放炮好響頭). Of one whose hopes are on too grand a scale, (好想頭).

'An iron fire-cracker—makes no sound,' (鐵炮響不開). *i.e.* can not think it out, (想不開).

'Water in the back boiler—no sound of boiling,' (後鍋裏的水響不開). In some tea-shops there are double boilers, but the water in the rear one is too far from the fire to boil. Used of unfounded anticipation, (想不開).

'The old villager who does not understand rams-horn fire-crackers—the sound goes up to heaven' (莊家老兒不認羊角炮響到天上去了). In this form of fireworks one explosion takes place on the ground, and one high in the air. Used like the last.

'You are only half the proper amount of gunpowder—no sound—(你是火藥短一半, 沒響頭了), *i.e.* having no hopes (沒想頭了).

'You are a fowling piece exchanged for fireworks—the sound louder than before,' (你是鳥槍換砲, 響頭越發大了). *i.e.* one's hopes wilder than ever, (想頭越發大了).

'Allowing the duck to escape, and then trying to seize the goose,' (現放着鴨子不拿, 要拿鵝). Of one who refuses an opportunity for gain, in order to practice extortion, (拿訛).

When a knob grows on a duck's head, it must be a goose's head,' (鴨子頭上長疙疸, 是個頭鵝), *i.e.* a chief extortioner (訛頭).

‘Elegant drawings! They should be pasted on a southern wall!’ (好畫貼在南牆上). Said in derision of one who thinks whatever he says is right; *q.d.* fine talk (好話).

‘A tiger turning his body—no neck,’ (老虎大轉身, 沒有脖子). The tiger is supposed to have no neck, and is hence obliged to turn his whole body. Met. of one who can not refuse a request (however unwilling to comply)—(沒有駁兒).

‘He is a sea-crab—huge nippers’ (他也算是海螃蟹, 大夾兒); although at present young and crude, he is not to be lightly esteemed, since he belongs to an important family, (大家).

‘One whose whole body is covered with boils, is an individual with much *matter*,’ (渾身生瘡, 你是個膿人). This is said sarcastically, with reference to one who pretends to universal accomplishments; ‘truly you are an able fellow,’ (你是個能人).

‘A chicken’s bill pecking at a glass bottle—one is jointed, the other slippery,’ (雞嘴啄琉璃瓶子, 又尖又滑). Met. of one who is crafty and deceitful, (又奸又滑).

‘Chicken feathers tied on a flag-staff—what a large dust-brush!’ (旗杆上綁雞毛, 好大掸子). Met. of a person of great courage, (好大膽子).

In Western languages proper names offer a wide field for puns. Who has not heard, for example, of ‘the shortest man in the Bible’—Knee High Miah; or of his still more successful competitor, Bildad the Shoe Height? Similar plays on names are sometimes—though apparently not with great frequency—met with in China. Thus:—

‘The general of *Liang Shan*. Wu-yung,’ (梁山的軍師吳用). Met. useless, (無用).

‘The local god* falling into the river—a wet divinity,’ (土地爺掉在河裏, 濕神), *i.e.* out of spirits, (失神).

‘No matter, how long you talk, it will be only a porpoise—white feet,’ (說了半天算是江豬, 白蹄). This fish is believed to have ‘white hoofs and claws.’ Met. of useless asking, &c. (白題).

‘Eating too much fat—nauseated,’ (吃了葷了, 膩咧). Met. of one who is disturbed because matters do not go right, (逆了).

‘The whole ones all sold—nothing left but dust,’ (整的賣完了, 淨剩下末末了). Of one who has no employment, and is at leisure to roam about where he likes, (閑行蹉跎).

* In Mencius (Bk. I. Pt. II. XV. I). occurs the expression; ‘What the barbarians want is my territory,’ the last two words being represented by the four characters *Wu-t’u-ti-yeh*, (吾土地也). These characters are often seen over the entrance to the temple to the local god, where they are by easy pun appropriated to the divinity himself, signifying; ‘I am T’u Ti.’

'Searching through the street for chicken feathers to make a duster,' (滿街上找雞毛, 湊掸子). Met. of those who gather courage by collecting numbers, (湊胆子).

'Boiling water poured on your head—let us see how you will endure such an irrigation,' (開水從頭倒, 看你經澆不經澆). Met. 'Let us see if you are worth associating with,' (經交).

'The nephew lighting a lantern to give light to his uncle,' (外甥打燈籠照舅). *i.e.* the same as before, (照舊).

'An ear of Indian maize, carried in the girdle—not gnawed,' (玉米棒子, 攬在腰裏, 不啃)—of one who is unwilling, (不肯).

'Twenty-five ounces of silver—half a packet,' (二十五兩, 半封). Used of one who is half insane, (半瘋).

'A camel on the house-top—a tall beast,' (駱駝上房, 高獸). Used of great age, (高壽).

'The tailor who has no food to eat—pawns his needle,' (裁縫沒有飯吃, 當針). Used of anything certainly true, (當真).

'The old man from the country, who has never seen bean-curd strips—wilted sprouts,' (莊家人不認的豆腐絲, 蔫筍). This is one of the numerous sayings, in which a colloquial meaning rules a pun. The character *yen* (蔫 or *nien*) signifies old and wilted, as vegetables. It is also used to denote anything which is half concealed and which does not emerge into light for a long time. The villager is supposed to see bean-curd (which is a thick substance like unpressed cheese) cut into the strips called *Tou-fu-ssu* (豆腐絲) and to mistake it for old and wilted sea-weed sprouts. This phrase is employed to suggest another, *viz*; *Nien-sun* or *Nien-hsün* (蔫損) which means *secret injury*. Thus one person makes a depreciatory remark at the expense of another the full meaning of which is not at once obvious. When its full force strikes the bearer, he exclaims; 'It was the old countryman who had never seen bean-curd strips,' *i.e.* he meant concealed mischief (蔫損).

'A bitter herb in a drug-shop—see your little thistle,' (藥舖的苦菜, 看你這小薊兒). Thistles, as occurring in the Chinese pharmacopeia are of two varieties, the large and the small. The latter are here mentioned, to suggest a word signifying capacity, talent, *Chi* (伎); that is to say; 'what contemptible abilities are yours' (你這小伎兒).

'Matching the fractures in a broken bone,' (打折了骨頭要對爻). Bringing ends together to unite them is spoken of to suggest the idea of tracing out an error (對差), as in accounts. Used of any circumstances in which differences are adjusted.

'Small onions mixed with bean-curd—very blue and very white,' (小葱子拌豆腐, 青青白白). The onions are of an azure blue, while the bean-curd is (a dirty) white. Used of anything which is entirely lucid, (清白).

'Lying on ones back, and working on an image—dexterous drawing' (仰八脚兒要塑神, 巧畫), *i.e.* apt words, (巧話).

'The jar containing pickled bean-curd—it has no bamboo frame,' (醬豆腐罈子沒有筊子). Jars which are exported from the south of China, generally have a loose basket-work frame of bamboo called a *Lao* (筊). Those which are used to hold only pickled bean-curd have no such frame. The saying is used like the last to indicate one who has no resources, (沒有落子).

'Old Mrs. Mêng going to see her daughter—in a bad way,' (孟奶奶看閨女, 爛了). This woman's daughter had an ulcer, which passed into the malignant form. When the mother returned from her visit, on being asked how her daughter was she compendiously replied, *Lan-la* (爛了) 'Broken, *i.e.* the ulcer was running. Used of any-thing which is in a condition of confusion, (亂了) or of fruit &c., which is rotten, (爛了).

'An old lady spreading out the cards—and winning' (老太太鋪牌, 獲了). The term *Hu* (獲) is used of cards or dominoes which match those laid down, thus winning. The saying is employed of one who is in extreme distress, as it were scorched, burnt black, (糊了).

'Wadding a double garment—stitching and quilting,' (夾襖繕棉花, 勾引). The robe is first sewed at the edges, (勾) and then the cotton lining can be quilted, (引). Used of any temptation to evil, (搆引).

'The King of Corea—an outside province,' (高麗國的王, 外省), that is, a nephew on the wife's side, (外甥).

'Do not put salt with a boat-load of pickled fish,' (鹹魚船, 莫打鹽), *i.e.* 'Do not speak' (莫打言).

'When you cook food in the briny fluid of bean-curd, you need not use salt' (豆腐滷作菜, 不用鹽), that is, 'There is no need of words' (不用言).

'A little knife stuck in the side, but not cutting the heart,' (小刀子插到肋窩裏, 並不割心). Of anything not 'laid to heart,' (不攔心).

'The wood pecker flies to the top of the flag-staff, thinking to sit on a tall peg' (馱塔壯子飛到旗杆頂上想坐高樑). Of one who hopes to enjoy a high position, (坐高衙).

'There is said to be no more oil, but there remains this lamp,' (只說無油, 還有這一燈. This is an expression used by a person in a passion, who dismisses his opponent with these words, accompanied with a gesture to correspond—that is, there remains this *one kick*, (有這一蹬).

'The Fourth Assistant Magistrate is still a higher dignitary than the Second Assistant Magistrate, since he has two teeth more,' (四衙却比二衙大, 四衙比二衙多倆牙). This *jeu d' esprit* is based upon a pun on the *ya* (衙牙) characters. *Erh-ya*, *San-ya*, and *Ssu-ya*, Second, Third and Fourth Assistant, are terms denoting subordinates who relieve the District Magistrate of some the unimportant cases within his jurisdiction.

'A three year old Mohammedan—a small '*Pa-erh*,' (三歲的回回, 小爸兒). The Mohammedans are styled *Pa-erh*, (from a word of their own tongue) as an appendage to the name, *Chang Pa-erh*, *Mu Pa-erh*, &c. [In the case of those named *Wang* where the combination would be singularly infelicitous, another character is inserted, as *Wang Ta Pa Erh*, &c.] The expression signifies a small handful of anything, (小把兒).

'A broken tea-pot in a hospital—both poor and trickling,' (養病堂裏的破茶壺, 又窮又滴答). The expression *Ti-ta* (滴答) is used of anything always dripping, as the eaves of a house, &c. It is intended to suggest the phrase *Ti-ta* (低答) which signifies very poor and inferior. Barbers and other 'low crafts' are called *Ti-ta-shou-i* (低答手藝).

'Do not steam bread—put forth your best efforts,' (別蒸饅頭, 爭口氣). The expression *Cheng-kou-ch'i* is commonly used of quarrels and disputes. Here, however, it is employed in the sense of being stirred to rivalry, as for instance, when one is struggling to learn, and though discouraged by some one who declares that the effort is a mere waste of time, determines to succeed; this might be called *Cheng-kou-ch'i*. The first clause is affixed only for the sake of the pun in the character *Cheng* 'to steam.'

'New cards—two candles—gambling on credit, but the keeper of the establishment must first be paid,' (新牌, 兩支蠟, 賒賭現抽頭). Cards, dominoes, &c., are called *P'ai* (牌). The supposition is that the players have a new set of these, and a pair of candles. Most people who gamble do so on 'the credit system,' each person keeping a record of his gains and losses without paying at the time any money. But the percentage on the stakes, due to the keeper of the gambling house (賭博場), say three cash in every hundred played for, must be paid in ready money. This is called

'taking the fee' (抽頭). The whole expression signifies only that anything—as for example a theatrical play—is newly arranged, (新牌), or in the language of the stage *cast*.

'A barber's carrying pole is neither long nor round,' (剃頭的扁担, 長元不了). Met. of an enterprise which can not last' (長遠不了).

'Military Yamens have no cangue,' (武職的衙門沒有枷) Martial punishments being so much more severe than civil ones, there is no place for the wooden collar. Of one with no home (沒有家).

'You two are red peppers and anise-seed—two flavors,, (你兩個是花椒大料二味). This is a species of sarcastic banter (改人的話), directed at persons who have no claim to be addressed by the 'numeration of scholars and gentlemen,' *q.d.* 'fine gentlemen' you two are?' (二位).

'An old lady's toes—bent and hard to straighten out,' (老太太的脚指頭曲而難伸). Used of any one whose wrongs are great, and hard to be redressed, (曲而難伸).

'Living in a rented house—where is there any deed?' (賃房子住那裏有契). It is only when houses are purchased, or taken in pawn that the deed is in the occupants possession. Used by one who is remonstrated with for being angry, and who replies: 'Where is there any anger?' (那裏有氣).

'*Wu Tu Lang* carrying an ornamental portal on his shoulder—he can not support a large framework,' (武大郎挑牌坊, 担不起大架子). Used of one who has not courage enough to 'carry off a grand style,' 擔不起大架子.

'Taking a willow-wood bushel upon the city wall, and bawling—a high pint, and a high measure,' (帶着柳斗上城壕高升高較的). The bushel (斗) which is taken up to an elevation, is used, as in one of the Picture Puns already described, to suggest *Sheng* (升) a pint, and this in turn is a play on the *Sheng* (聲) signifying 'sound,' as *Chiao* (較) a measure, is a pun on *Chiao* (叫) to call, *i.e.* lofty speech, and honorable treatment, (高聲高叫).

'Prunes measured in the shell of a turtle—what kind of a pint is that?' (甲魚蓋子量棗兒, 什麼升兒). Of discordant or unpleasing tones—what 'sort of a sound is that,' (什麼聲兒).

[N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.]

(知過必改得能莫忘. *Millenary Classic.*)

(To be continued.)

FROM CANTON TO SWATOW OVERLAND.

BY REV. R. LECHLER.

WHEN in the year 1848 I first came to the prefecture of Chao Chow 潮州, I occasionally heard my Chinese acquaintances speak of a land route down to Canton by way of Kia-yin-chow 嘉應州, and going from that city to Khi-yang and embarking at a port called Lan-lung on the eastern river, which flowed down to the provincial capital. I very much wished to try that route, but at that time I could not persuade my Chinese attendants to accompany me, as they considered such undertaking too dangerous for my life, as well as for theirs. Circumstances have changed for the better since 1848, the country has been opened up, and Mission work is now going on and prospering in those places which then were still closed. Having personally had to experience much inconvenience from the obstructiveness of the Chinese in former years, it gives me the greater pleasure to describe a tour I had occasion to make from Canton to Swatow in the present year. The principal object I had in view, was the establishing of a new station in the prefectural city of Kia-yin-chow, for which purpose I was accompanied by the Rev. O. Schultze, who was to take up his permanent abode in Kia-yin-chow, and see if he could erect suitable buildings for Europeans to live in. The city of Kia-yin-chow, as well as the country round about, had previously been worked by the Rev. H. Bender in Chong-tshun, and he also expected to move from his old station to Kia-yin-chow as soon as practicable. For this reason our steps were bent toward Chong-tshun first, in order to have a consultation with Mr. Bender. Embarking in Canton on board a passage boat on the 7th of May, we had the pleasure of Mr. Eichlers company, who was going to visit the stations of the London Mission in the Poklo District. The boat glided down the river with the tide and passing Whampoa we reached Shik-lung on Wednesday, the 9th of May. This is a very large place, and Mission work had been carried on here for a number of years by the Rev. A. Krolczyk of the Rhenish Mission. It was the Genii Powder excitement in 1871 which caused the demolition of the house, chapel and dispensary of Mr. Krolczyk, who with his family had to flee for his life under Mandarin protection to Canton, to escape being killed by the excited mob. Mr. Krolczyk's unexpected death in 1872 prevented the work in Shik-lung being

taken up again by the Rhenish Mission, but the American Presbyterian Mission of Canton have a native helper there now and the little church in Shik-lung is said to number about thirty members. As the tedious journey is continued, by being dragged with the rope, or pushed with the bamboo poles against the stream, one gradually comes to the city of Poklo, which brings to your remembrance the martyr Cha Sen-sang who was instrumental in the founding of the Poklo Church, but had to encounter the enmity of his countrymen to such an extent that he was finally killed, because he stoutly refused to burn incense to the idols. There are now five stations in this district, and the number of Church members amounts to 209 converts, from 60-70 being communicants; there are also two schools. We pass the prefectural city of Wei-chow 惠州 on the south bank of the eastern river and, closely joined to it, the district city of Kwei-shin 歸善. But in this prefecture of benevolence the Gospel has not found much access, yet repeated attempts have been made by the Berlin Mission to establish a station in the city, but hitherto without the wished for result. More encouragement has attended the labours of the Berlin Mission in the district of 歸善 Kwei-shin. The principal station, Yun-fu, is, however, 12 miles to the south-east of the city, and could not be visited in passing. Had we time to see the place, we should be surprised to find a clean and neat looking building in an orchard, which is the place of divine worship and besides a house for the native pastor and a school. Besides Yun-fu there are a number of other out-stations all over the district, worked by native Evangelists, and the Church members amount to 300. Much opposition had to be encountered from the beginning, and even now hostility has not died out, but even the people of this place shall finally bow their knees to the Lord and every tongue shall swear to him and say, "In the Lord have I righteousness and strength." There it was also where some years ago 5 R. C. Converts were beaten to death. Leaving the district of Kwei-shin behind we proceeded to that of Yung-an 永安 which means eternal rest. The river has made a sharp bend to the north. We are coming to the last custom house. From Canton to this there were five other custom houses; at the one place taking Lee-kin for this sort of merchandise, and at the other for something else. Here we are in Kon-yim-kok, where the boats are searched for salt, which is however stowed away in so many corners that the customs people don't easily find it. The usual number of a boat's crew is eight men to work the vessel; the captain is at the helm, and a sort of chief mate does the poling which is required when the eight sailors pull the rope to move the boat up stream. Their pay is very

small, and they try to increase their income by smuggling a bag of salt each, which in case of success, brings them half a dollar for a bag, but in case of discovery, the salt is confiscated, and they lose a dollar for every bag. We are now nearing Fu-chuk-p'ai. Some little distance from the river we soon descry a mission station. A house which has a verandah and otherwise an European aspect, a chapel close to it and some more Chinese looking houses for the Catechist, teacher and school form the whole compound, and a cheering sight it is in the midst of heathenism. Entering the compound we meet Mr. and Mrs. Ott and Mr. Leonhardt, all happy and working cheerfully in this part of the Lord's vineyard. The first convert of this place was baptised in Hongkong in the year 1868. On passing visits the Missionaries kept the spark of spiritual life glimmering under the ashes, untill some more souls were born, and a place was hired in the market town for conducting divine worship, and to accommodate a native helper, who now was stationed there. Thus the work gradually extended and some monied men having joined the Christians, they offered ground of their own to build upon. In 1880 Mr. Ott built first a dwelling house to live in and moved into it with his family; subsequently the chapel and school were built to the great astonishment of the heathen. Reproachfully they asked the Christians why they allowed foreigners to build one house after the other on their ground. But they were met with the courageous reply, that to have Missionaries among them was a very good thing, and to have a chapel for divine worship and a school to educate the children was all very desirable and they were thankful for it. The sooner the heathen would convince themselves of the truth of what the Christians said by joining them the better it would be for themselves. Fu-chuk-p'ai is a very important point, and forms a vantage ground for further operations in the neighbouring districts of Ho-ngen, Chong-nen and Len-phin. Mr. Leonhardt has lately visited these districts on a reconnoitering tour, and returned much encouraged. The country has hitherto been flat and fertile. We have indeed passed high mountains such as the Lo-pan in Poklo, on the north side of the river and the chain of high mountains in Kwei-shin, south of it, but the valley was of wide extent and we have not come in immediate contact with hills. Leaving now Yung-an district, and having passed the city of Ho-ngen, we enter hilly country. Some of the scenes are very picturesque, and the river wends its course through wooded hills, where partridges, wild pigeon and other birds are plentiful. Still we require to leave the river altogether in order to realize that we are in the Highlands of the province of Canton. This we

do at the port of Lou-lung having reached which we take leave of our boat, which has accommodated us for a fortnight, stretch our limbs once more for a good long walk, since the next Mission station is distant 30 English miles, and not to be reached in one day. I may mention here, that between this eastern river and the river by which one can get down to Swatow there is a stretch of country, say seventy miles in width, which forms the Chong-lok district and is, on account of its mountainous character, perhaps the poorest district in this province. Yet it need not be so if the resources of the country were only better developed. For insufficient as the flat land is to maintain the population by the cultivation of rice and other cereals, there is coal and iron in abundance, if but the mines were worked. Among this poor people Christianity has taken root and in the district of Chong-lok the Basel Mission has two flourishing stations where Europeans are at work, and in connection with these there is quite a number of out-stations and native helpers. After a whole day's exertion with alternate walking and riding in a mountain chair, we reached, in the evening, such an out-station called Sung-then. The last census of the church shows 146 church members in this place, of whom 88 are communicants. There is a native preacher on the station and a schoolmaster. The children are instructed in the Chinese character and in the Romanised system. We were most heartily welcomed by the Christians, who gathered in great numbers, it being a fine moonlight night, and we had a pleasant meeting, singing, praying and reading together the Word of God. Next morning we continued our journey, the road leading past a coal mine, from which the country people carried away hundreds of baskets of coal to sell in the next market town.

We had now reached the foot of Nam-sha-kong, a hill 1500 feet in height, on the plateau of which there is the station Chong-tshun where Mr. Bender and Mr. Zügler reside with their families. The history of this station is of some interest and has been described in Vol. VII. of the *Recorder* p. 278 ff.

The extension of the work from Chong-tshun has been no less remarkable, the light of the Gospel having been carried westward to the district of Lung-chwan and Ho-yan, and eastward or North East to Hing-ning and Kia-ying. The census of the station shows 551 souls of whom 338 are communicants. There is also a girls' school under Mrs. Bender's supervision. The next station called Nyen-hang-li formed another centre from which the missionaries worked southward into the district of Yung-ngan, and south-east to the borders of the Luk-fung district,

There we join hands with the brethren of the English Presbyterian Mission at Swatow, who have been working among the Hakka people for a number of years and find the work growing in importance on their hands.

In Nyen-hang-li there is the largest chapel of all our stations, and the edifice was erected chiefly by funds collected from among the Christians themselves. No mission funds have been required for the purpose. The census of this station shows 642 souls of whom 361 are communicants. There are besides educational establishments, namely an Elementary and a Secondary school, numbering some sixty boys; also a Middle school into which the pupils are drafted from the Elementary schools. The Middle school in its turn after a course of 4 years sends the youths to the Seminary in Lilong for a higher education to become teachers or preachers as their acquirements may fit them to be. I spent one week at each of these stations, rejoicing with the brethren over the progress which had been made and taking counsel together on the best plans as regards further operations. Mr. Bender having promised to meet us in Hin-ning, and to accompany us to the city of Kia-ying Mr. Schultze and myself set out on a different route, wishing to visit some more of the out-stations. From Nyen-hang-li we started in a south-easterly direction, and reached the market town of Moi-lim in the evening. We here found ourselves in the plain of the Moi-kong, the river flowing past Kia-ying down to Swatow. We had taken leave of the hills, and enjoyed the view of a more extended flat and fertile country, verdant with sugar cane and rice fields, and rich in vegetable and other produce. The people appeared to be a great deal more comfortable here than those living in the hilly part of Chong-lok. There were some places where the houses were very good, but they indicated better days in bygone times. The present generation are suffering much on account of the unsettled state of society and the weakness of government. Those dreadful feudal fights devastate the country, impoverish the people, and hinder any developement of the resources of the country which might otherwise bring comfort and even wealth to the people. We were witnesses of such a fight, going on between two clans, who had disagreed about certain claims on territory, and instead of bringing their complaint before the proper authorities, preferred to have it out by the use of arms. A battle had been fought on the 11th of June, and we met the combatants of one side on their return from the field. Victory seems not to have been on their side, as there was no display of any triumph over an enemy. On the contrary we noticed a corpse being carried with ropes, just the same way as

the Chinese carry their pigs, the feet being bound together and the weight hanging down from a pole which two men were carrying. A little fellow was following the corpse filling the air with most piteous cries, which led one to think that it was his parent who had been slain by the enemy.

With Thong-shun-tshai the southernmost outpost of the Chong-lok Mission field was reached, and here it is where we join hands with the brethren of the English Presbyterian Mission at Swatow, their westernmost out-station called Ng-yun-thung in the Luk-fung district being only from 40 to 50 *li* distant from Thong-shun-tshai. The little flock which has been formed into a church here, consists of 15 members only, and they had to suffer much persecution from their nearest relatives. They were besieged in their own houses, and their cattle and pigs were taken from them, and they had to endure a state of anxiety and privation for a long time; their enemies had threatened to exterminate them if they would continue worshipping the God of the foreigners, neglecting their own ancestors and the worship of those idols that had been the time honored protectors of the country.

Lately one of their bitterest enemies became a Roman Catholic convert, and he persuaded the others to desist from farther hostilities. So the Christians have improved the opportunity of peace and quietness, and have betaken themselves to building a place for Christian worship. They showed me the ground and the building material which they had provided, and were hopeful to have their chapel finished in the course of the year. In the evening there was a general gathering in the house of the Christians where we got a lodging for the night, and the room became full of people, attentively listening to the explanation of the Word of God, after which they joined us in prayer thanking God for His mercy in sending the light of the gospel to such a remote and mountainous corner of the earth, and pleading for the multitudes, that their hearts might be made accessible to the truth, in order that the kingdom of Christ might be established, and they be gathered into it as children of God.

On Tuesday the 12th June, we directed our course northward toward Ka-yin-chu with the intention of visiting the district of Hin-nin on our way, where we were to meet Mr. Bender who had promised to join us there, coming direct from Chong-tshun. It took us one days travel by land from Thong-shun-tshai to Wang-lyu-thu a market town on the Moi-kong, or Ka-yin-chu river. There we got a boat to continue our journey in this, for China, the most convenient mode of travelling, especially when it goes down stream.

Nothing of special interest occurred on the first day. At the market town of Shui-tshai we had to anchor, as I had to deliver a letter to an old mother from her son abroad, and 28 dollars which he had sent to her. The old woman was naturally greatly delighted, and brought a present of cakes to show her thankfulness for the safe delivery of letter and money. We did not pass the night there but sped on our way, wishing to reach the village of Tshoi-thung, where we were to visit some Christians. However night overtook us, and prevented us from accomplishing our purpose. Next morning at an early hour the boat halted at Tshai-thung, and I went up to find our friend, Mr. Schültze remaining in the boat. The distance from the station Chong-tshun to this village is 100 *li*, and consequently the people do not get very frequent visits from the Missionaries. We were therefore most heartily welcomed and had a few very pleasant hours with these earnest Christians. Their leader had lately been removed from them by death, but this sad event did in no wise discourage the little flock. They seemed only the more anxious to cling to Jesus, and to induce the heathen around them to join their cause. I may mention here, that since then nine adults have been added to the members of the church in Tshai-thung, and that a Catechist will soon be stationed there, to attend to the spiritual wants of the people. We read with the Christians a portion of Scripture, and had a season of prayer with them, after which we got again under weigh and entering the Hin-nin district had to go up a side river called Hong-kong which flows into the Moi-kong at the market town of Shui-kheu. Our resting place for the night was to be the market town Jin-hi, where we wanted to look up a friend, in whom I had a special interest. His name is Yi Ken-on and his history is this:—

His father had been converted and baptized in Siam, and when he returned to China he stayed in Amoy and engaged in evangelistic work in the employ of the Mission there. During the rebellion in 1853 he lost his life in the city of Chiang-chiu, and left a wife and infant son in Amoy. These returned with a brother of the deceased father to their home in Hin-nin. Although not baptized the woman was determined to remain a Christian and also to train up her child as such, so far as she knew how. They came in contact with some Roman Catholics, and seeing that they did not worship the Chinese idols, they sometimes attended their services. In their possession was however a gospel of Luke, Morrison's translation, on foreign paper bound in morocco with gilt edge which the lad prized very highly, and he gradually understood that the books which the Roman Catholics were using, differed very much from

this book. In 1878 I received a letter from Dr. Talmage in Amoy inquiring after Yi Ken-on, which letter I forwarded to Mr. Bender in Chong-tshun, who had extended his operations from Chong-lok to Hin-nin, and found him out in the district city in a tobacco shop. The proof being established that the gospel which Mr. Bender preached was the same as the book contained which Yi Ken-on had brought from Amoy in his infancy, he henceforth joined the Basel Mission, and has ever since given satisfaction as a consistent Christian. Mother and son and, if I remember aright, the uncle, who thirty years ago brought them up from Amoy are now all baptised. He does not live in the district city of Hin-nin now, but has opened a shop in the market town of Sin-hi, and there we called on him that evening. His shop was soon crowded, and there was a good opportunity of speaking to an audience of a mixed character, some being rather attentive and putting questions, whereas others had come for mere curiosity's sake and did not seem impressed by the truth at all. Yi Ken-on promised to come to the out-station Sa-phyang on Sunday next, where Mr. Bender was expected to be present to administer the holy communion to the Christians of this district.

On Friday the 15th June, we reached Sa-phyang, having left the boat at the market town of Nai-pi, from whence we walked about two hours through rich fields of a fertile country, and about 2 o'clock in the afternoon had the pleasure of meeting Mr. Bender in Sa-phyang. This is a village about an hour's walk from the district city, and a house has been obtained there where the Christians meet for divine worship. The number of communicants in the Hin-nin district amounts to thirty-nine, and they are scattered to a distance of forty, fifty and even a hundred *li* from Sa-phyang. It was refreshing to see them come in, some on Saturday evening and some on Sunday morning to hear the word of God and to partake of the sacrament. Two Evangelists have been at work in this district, and a third one has lately gone to Hin-nin, who is a native of the place and is maintained by a Christian Chinaman in the Sandwich Islands, from Hin-nin, called Luke Assin, who had expressed his desire to me, to do something for his native place in the way of colportage, and evangelistic work generally. There seems to be a good opening in that district although opposition has not been wanting either; the people of the market town of Lo-kong, in the north of the district, having shewn great hostility and a determination to have no preaching of any foreign religion in their place. Still the Gospel has been preached in Lo-kong and with the help of God such opposition will be overcome by patience and faith.

On Monday the 17th June we left So-phyang for the district city of Hin-nin where a boat had been engaged to bring us to the prefectural city of Ka-yin-chu, which we reached on Tuesday forenoon, after a pleasant passage down stream through a very picturesque tract of land.

Mr. Bender has been working Ka-yin-chu from his station in Chong-lok for quite a number of years, and being acquainted here, he led us on from the boat to the house of the Evangelist, which we reached after a ten minutes walk from the river.

A very humble abode Lyong Sen-sang has. He was not at home having gone out preaching. However he came home in the evening and accomodation was provided for all three of us, in the mean time, Mr. Bender occupying his usual prophet's chamber in the house of the Evangelist, and Mr. Schultze and myself being located in the neighbourhood in a newly built house, the owner of which had gone to Peking for his examination. The city of Ka-yin-chu is situated in a fertile plain, watered by the Moi-kong, which river inundates the country more or less during the rainy season. The houses of the Chinese are built for such an exigency, being mostly two storied. In the upper storey there is a back door for the people to get into a boat, should the water rise to such a height as to necessitate their leaving the house. The people are very much given to literary pursuits, and almost in every cluster of houses there is a school. The literary as well as military examinations are attended by thousands and tens of thousands. At the same time the men of Ka-yin-chu are rather fond of going abroad, and it is owing to the money which they earn and bring home, that they are able to build substantial houses. In the neighbourhood of the Evangelist's house, there was a newly erected, very neat looking house which a man had lately built with money he had earned in Singapore, where he has a shoemaker's business. Strange to say the man left Ka-yin-chu again during my stay there, to return to Singapore, leaving his wife and children in the new house. Another man had returned from Java where he was born of a Javanese mother. A third was met in a tea shed, who had returned from Mauritius and quite a number had been in the Sandwich Islands, acquiring a little property and spending it now in their sweet home. A Christian of good repute, and uncommon generosity of mind in Honolulu hails from Ka-yin-chu. His name is Goo-kim, and an adopted son of his has returned from Hawaii to China, and is living in the village of Len-thong-ka. He married a girl from the Basel Mission boarding school here, and by direction of his adopted father opened a school and preaching place in his home.

We provided a suitable man for the post, and Goo-kim paid his salary. I went to the village with Mr. Schultze and stayed there a night, in order to visit the few Christians and to encourage them to be steadfast in their profession. Passing through the city of Ka-yin-chu it struck me very favorably how quiet the people were. No ugly names were called after us and when for once a little boy remarked that there were two foreign devils, a woman behind him, who I suppose was his mother, boxed his ears to punish him for his impudence. Foreign articles find their way to this city, and we were able to buy a kerosine oil lamp, condensed milk and even fresh cow milk which the Chinese, as a rule, are not in the habit of using.

Our chief object in coming to Ka-yin-chu was to obtain a piece of ground to build a chapel and dwelling house for European Missionaries to reside in, and thus to open a permanent station there. After some difficulties the ground was obtained, and the Christians entered a petition to the Mandarin of the city, whose rank is that of a Prefect, praying to have the purchase sanctioned and the deed stamped. This however the official neither refused nor complied with. We prolonged our stay in Ka-yin-chu for a fortnight, waiting for the decision of the Mandarin, but seeing that there was no immediate prospect of his coming to any, and Mr. Bender and myself wanting to return each to his own sphere of labour, Mr. Schultze remained in Ka-yin-chu to watch the farther development of affairs, and Mr. Bender returned to Chong-lok, whereas I took a boat down the river to Chau-chu-fu, where I arrived on Sunday morning the eighth of July. Knowing that the English and American Missionaries, labouring in Swatow, had chapels in this city, I improved the opportunity and spent the forenoon in the chapel of the American Baptists and the afternoon in that of the English Presbyterians. What a change since 1848 when I, for the first time stealthily entered this city, where eight years later the sainted William Burns was arrested, and transported to Canton by the same route as I had now traversed with so much freedom, and enjoying so much Christian fellowship in many places. And yet we live in the days of small things, waiting and praying for a much greater manifestation of the power of the Spirit to shake these dry bones, and impart breath and life unto them. Let us therefore forget those things which are behind, reaching forth unto those things which are before, until the promise be fulfilled given to the Son by the Father, "ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I reached Swatow on the morning of the 9th July,

and was most kindly received by the Brethren of the Presbyterian Mission, with whom I had the privilege of staying a few days. I was also assisted by these dear friends to visit my first station in the village of Yam-tsao where I had been staying from 1849 to 1852. The gospel boat was got ready for me and a six hours sail with a favorable breeze brought me to the place which I had not had a chance to revisit all these 30 years long. Still I had never forgotten this my first love, neither had the people forgotten me, and there was a mutual and sincere joy over this opportunity of meeting once more on earth. There was still one man living whom I had baptized, and who now occupies a prominent position as an Elder in the church of Yam-tsao. He has the great satisfaction of seeing all his family gathered into the church, one of his sons being a deacon in the church, a younger one studying for the ministry in the seminary under Mr. Smith's control at Swatow, and a daughter helping the ladies in the girls' school in Swatow. A new chapel and school had lately been built near the sea-shore, giving ample room to men and women and there was a prophet's chamber for the visiting Missionary, and a room for the native pastor.

The name of the worthy pastor in charge of this church is Khai-lin. He was sent for by the brethren to afford me an opportunity of making his acquaintance. There are four congregations round about, which have been formed into one church, and the pastor goes the round of them. He happened at the time to be in a place called Thu-swa about 20 *li* distant. I was very much pleased with his earnest and gentle character. We arranged to have a service in the morning, to which all the Christians in Yam-tsao assembled, and it made my heart glad and thankful to the Lord to see that He had given so much success to his servants who so earnestly desired and worked for the promotion of Christ's Kingdom in China.

Having accomplished my object I returned to Swatow. Owing to cholera infesting the port, there was no chance of getting a passage to Hongkong direct. Thus after having spent two days more in Swatow, and visited the American brethren in Kak-chia, I took passage in the "Albay" to Amoy, and had the additional pleasure of meeting old friends and forming new acquaintances, until the "Fokien" came in from Formosa on her way to Hongkong giving me the opportunity of returning to my own station, which was reached on Friday, the 20th July.

TRAVELLING IN SIBERIA.

BY REV. J. GILMOUR.

WHILE living in Troitsko Sofska among the acquaintances I formed was a Russian military officer of German extraction, who was naturally somewhat of a linguist, and finding himself in my neighbourhood, was glad to embrace the opportunity, rarely met with in Siberia, of brushing up his English by conversing with a native of Britain. Bound in courtesy to return his friendly visit, I sought him out and found him in the quarters assigned to such officers as during their travels have to spend a few days in Troitsko Sofska, and his surroundings were of the most lugubrious description. A solitary candle cast a feeble light over the room. On the ground was spread out one of the antelope skin coarse overcoats which Buriats of the poorer class wear; a great pillow lay at the head of it. This was his bed. Almost blocking up the other door of the room lay his huge portmanteau. His sword stood in one corner, his hat lay on the ground, his overcoat cumbered a chair, one table was littered with half open packets of pressed vegetables and other kinds of provisions, another was covered with letters and writing materials, on another stood an immense and dirty Samovar. The whole room was in a most desolate state, wanting sweeping, dusting, arranging and heating, for it was cold. This was the condition in which I found the captain, and when some time afterwards I was about to start on a journey, the vision of this officer's quarters rose up before me and led me to expect little comfort in the post-houses. In this however I was agreeably disappointed, finding most of the post-houses warm, bright, and clean for Siberia, that is moderately well swept and dusted. Only in one instance did I find anything approaching to the unattractiveness of this officer's quarters in Troitsko Sofska and this other solitary instance was also in a great city, the reason evidently being that while all travellers *en route* must use the post-houses which mark the end of every stage, most people on arriving at a large town either belong to the place and go home, or have acquaintances with whom they put up, or, delaying some days, hire private lodgings. In China the traveller sometimes fares in the same way. All along the road he finds good (for China that is) inns, and good attendance, and is no where so miserably lodged and cared for as in some great

terminus city, in which most travellers having some belonging. Inns for the passing stranger do not flourish, and the unfortunate who has no belonging has to put up with poor accommodation and wretched surroundings.

Desiring to travel in Siberia the first thing was to apply to the Police Master for liberty to do so. On producing a note from this functionary the manager of the travelling system, having thus legal proof that I was neither a runaway exile nor a debtor escaping from his creditors, was free to permit me to purchase a way-bill costing one kopeck—one-third of a penny—per verst (three versts are about two English miles) armed with which way-bill I was entitled to use the government travelling appliances, consisting of carriages, horses, drivers, and post-houses. Russians for the most part start at night. Completing their business arrangements during the day, in place of going to bed they send their way-bill to the posting office, the carriage drives up to the door, and away they go into the night. Not being hardened to it I started in the morning, but after all a little experience served to show that the Russians are right, and that night is the best time to start. The stages are not too long, every post-house has a framed and glazed sheet showing the distance to the post-houses on either side and the amount due by travellers, so that there is almost no ground for dispute. In addition to the legal charge for carriage and for horses, it is usual to give a few kopecks to the driver if he behaves well, and the knowledge that if he behaves ill he is likely to lose this wine money, is commonly sufficient to make any driver behave well enough to his passenger to earn the gratuity.

The greatest comfort in Russian travelling is the Samovar. The word Samovar is said to mean self-boiler, and the article is a kettle with a fire place in the centre. It is usually made of brass and nothing delights the cold and tired traveller more than to see it carried into his room at the post-house, shining like a great yellow vase and simmering loudly as a kettle does when rapidly approaching the boiling point. Every traveller is supposed to carry with him his own provisions, among them tea and sugar, and as soon as the Samovar ceases its singing and begins boiling he can have delicious tea, made strong in a very small tea-pot which keeps warm by being placed on the top of the chimney of the Samovar. The tea-pot is small and used only for drawing the tea. When properly drawn a little is poured into a tumbler, and then reduced to the proper strength or weakness that suits the drinker's taste. The Samovar is an institution especially Russian, and though some-

times adopted out of Russia, does not seem to flourish anywhere but on its native soil. Nor is the reason far to seek. Judging from Siberia, Russian cooking seems to be done not at open fires but in the great brick oven which also heats the house. In the oven are set pots of water which become hot but do not boil, and when tea is wanted the Samovar is supplied, as to its kettle, with a pot of hot water and, as to its fire, with some of the smouldering wood ashes from the oven and in a few minutes the water boils. Anything which needs only hot water in its preparation can be had at once, and any one not over fastidious can take off the lid of the Samovar and cook eggs by laying them along the aperture surrounding the fire cylinder where they steam beautifully. For the use of the Samovar at the post-houses there is small fixed charge, and resuscitated by tea the traveller is soon ready to resume his journey. Ordinary travellers use the government carriage or tarantass which is furnished at a fixed rate per stage. The changing from one vehicle to another at every post-house is, perhaps, the greatest inconvenience the traveller in Siberia meets, as he has to carry with him not only such baggage as would be necessary in the case of European travelling, but most of such provisions as he wishes to use and his own bedding. In addition to the inevitable changing at the end of every stage, it frequently happens that he is asked to change in the middle of a stage to oblige two drivers who, coming from opposite directions, happen to meet about half way, and who, by exchanging fares, can save themselves a long run. This seems to happen frequently in the night, when it is all the more uncomfortable for the passenger to be so transferred, but when, out of compassion to the drivers, he feels less inclined to resist. Siberian residents who travel much, and even occasional travellers who have very long journeys to make, purchase private vehicles in which they stow away themselves and their belongings, and in this case they have not to pay the government charge for tarantass. Families going long distances usually go in their own carriage, alight for refreshment at the post-houses, have fresh horses attached, and go on from day to-day and week to week every thing and person in the company having its own place, the whole surroundings being almost as permanent as those of a passenger on board ship.

Any one who has travelled in China, for example, is much struck with the completeness, rapidity, and above board arrangements made by the Russian government to facilitate intercourse among the inhabitants scattered throughout the length and breadth of the wide domains that own its sway. There is no bargaining and

haggling to be done in Russia as in China. The traveller learns from printed papers exposed within his reach all he has to pay, and on paper the system seems almost perfect. On arriving at any post-station the officer in charge refers to his book and tells the traveller at what hour he can have horses. In many cases there is no delay, in some cases there may be a detention of hours. It would seem that there are a certain number of horses and men employed at each station, and that they can be called out only at fixed intervals. Should some traveller arrive soon after all the horses and men had been sent off he might have to wait for hours till the horses and men returned and rested. The government has provided wisely and well for such a contingency by allowing travellers, unwilling to suffer detention, to hire from the peasants, and it often happens that by thus hiring for one stage the block can be passed and government horses found at the next post-house. The only inconvenience attending this outside hiring is that the peasants are free to ask what prices they like, and the prices they demand are much higher than the government regulations.

Personally I did not suffer much from delay. I was not in a violent hurry and when told that I must wait some hours, would, if it was night, settle to sleep, if it was day, go out to view the country and take exercise by sliding on the frozen ponds and rivers. I was usually roused or called in long before the time was up, and informed horses were ready. How it happened that I was let go before the time I could not tell and did not ask many questions. The Siberians are suspicious of foreigners and they may have been anxious to get rid of me, or the delay may have been caused by some obstacle that the post master could surmount when he became convinced that he could gain nothing by detaining me, or my Buriat interpreter may have worked on his good nature. I cannot tell, but as a rule detentions that should have been hours were soon declared to be at an end, and after but a short rest I would find myself on my journey again. One rich merchant who got into a block along with me extricated himself by hiring peasants' horses at four or five times the government fare. I could not afford to spend money at that rate and had to wait an hour or two. There was only one occasion on which I found myself fixed fast for an indefinite time and had to extricate myself from what promised to be a very long delay by hiring at an exorbitant rate.

In Russia everything seems to belong to government and the general populace are attended to only after government has been served. The telegraph stretches its wires along all the immense

solitude and forests of Siberia, but foreigner or Russian can hope to send messages only when there is no government communication in hand. It is the same with the posting system. If the mail is expected or due the ordinary traveller has no attention paid to him till its requirements have been supplied, and it may happen that after long delay a traveller is just stepping into his tarantass and ready to start when an official personage arrives, claims the ordinary traveller's horses, has them harnessed to his own vehicle, and drives away victoriously, leaving the unofficial passenger dumbfounded the victim of a second delay. The way-bill of a private traveller bears the government stamp, the double headed eagle, on one side, that of an official has two stamps, and all way-bills adorned with only one "bird," as the Buriats call the national emblem, must give place to those adorned with two. I did not come into collision with many travelling officers and two at least whom I did see on a journey were going about it very leisurely stopping to sleep at night when they found their quarters comfortable.

The ordinary Siberian tarantass somewhat resembles what would remain of a boat if the stem and stern were cut off leaving a middle section of about eight feet. The half of this is covered with a hood, and this remnant of a boat in place of being launched, is set on some three or four stout poles of ash or some strong elastic wood, which again are carried by four wheels. The traveller gets inside on and among his bedding and baggage, the driver gets up in front, and with two horses or three, according to the season, a stage of ten or fifteen miles is soon passed. The roads are mostly in a state not much removed from that of nature, but the ponies and the vehicles are strong and many of the drivers seem brave and able. Most of the distance is done at a jog trot, but now and again the reins are shaken out, the driver's suppressed howl uttered, and away the ponies go like the wind, showering up into the air earth or snow from their feet and the wheels and acquiring such momentum and spirit as sometimes to make it impossible for the driver to draw up till the post-house has been far overshot. Some of the ponies too are exceedingly wild, and before passenger and driver get fairly up dart off at a gallop, but in most cases the driver is equal to the occasion, and clinging to the side of his vehicle, manages to direct its headlong course sufficiently to avoid collision till he gradually draws himself on to his seat, and gains the mastery of his excited team. The travelling goes on irrespective of night or day, and either the atmosphere of Siberia is clearer than that of other

countries or the eye gets accustomed to see in the dark, for even on moonless nights object are so plainly visible that no difficulty is experienced in driving full speed along even forest roads, and the considerable journey which afforded me experience of tarantass travelling was accomplished without any accident more serious than the break down of a wheel, when our driver drew round the vehicle to shelter us from the wind, unhitched one of his horses, and leaving us out on the open wild, trotted off to bring us another vehicle. Though we had no accidents there were some unpleasant sensations in crossing in the night broad rivers where the ice was worn into deeps ruts, which again were filled with water melted by the heat of the sun during the day. The season was advancing into spring and the streams that flowed in from the melted snow secretly thinned away from underneath the ice in places which were all the more dangerous because they were not observable. A striking proof of this sort of hidden danger was seen in the carcasses of three or four horses which, while dragging sledges laden with salt along the beaten track on the river, had been suddenly engulfed by the thinned ice giving way under them. Some days before we had passed along that track, and most probably over that very spot, and would most likely have passed over it again had not the disaster happened the day before. The most unsatisfactory reflection connected with this accident was that, though it might have been expected and guarded against, no one seemed to have thought of it, and how were we to be sure that our driver in taking us over the same river was more competent and trustworthy than his fellow countryman of yesterday. With these reflections then it is not strange that we felt only half comfortable in crossing this river in a slanting direction passing within a few yards of the carcasses of the horses. The feeling of discomfort was much more decided when we had to recross this same river in the night. The track was worn deep, and in some places the water on the ice reached the horses knees, and though the ice as a rule was feet thick how were we to know that some disregarded stream, warm from melted snow, might not have secretly undermined some part of our track and thus prepared a trap for us? We were on the alert and sat with our feet disentangled ready to spring out of the tarantass at the first sign of danger. By God's good guidance we got over all safely, but the same night had another scare when in crossing another branch of the same river the Buriat teacher shouted out that we were driving right into a hole. It seemed to be so, but on closer examination proved to be a half-melted snow

drift, and we passed through all right. Another river which lay in our path later on was adjudged to be dangerous in parts, and these parts were furnished with temporary bridges, but even this arrangement was not calculated to give much confidence, the precautions indicating a certain amount of danger apprehended and the fear being that the danger might extend beyond the precautions.

In due time I returned to Kiachta having accomplished a journey of about nine hundred English miles in about twelve travelling days and nights, having seldom delayed our progress by waiting to sleep but taking the necessary rest when delayed by want of horses. This makes about seventy five English miles per twenty four hours, and the general impression left on the mind of one who takes a journey in Siberia is, that the travelling arrangements are on the whole, very complete and satisfactory, and at least for a man in good health, moderately comfortable. The expense too is not great. Though part of the journey was made at the time when the change of season from winter to spring renders the road bad and necessitates three horses in place of two, I found that the travelling expenses of two persons, were nine pounds sterling for the nine hundred miles, that is about one shilling per five miles. The railway fare in Britain would have been ten pence per five miles for two, that is the cost of tarantass travelling exceeds third class railway fare about 20 per cent. This difference is not great. Russia has knit together the remote boundaries of her immense empire by telegraphic communication, and the slender wires may be heard singing in the cold blasts that sweep over the lone deserts of Siberia. Railways are for the present out of the question in a country so thinly populated, but it must be admitted that in default of railways Russia possesses, perhaps, the best substitute for them that could be devised, and the tarantass posting system is sure to be highly appreciated by any one who has had experience of the tedious and uncertain progress arrangements that characterise Chinese and Mongolian travelling.

TO THE MISSIONARIES IN CHINA.

BY A MISSIONARY.

I HAVE been permitted to read a pamphlet giving a "Report of the 25th observance of the Week of Prayer in Yokohama, and of the proceedings of the Eleventh Annual Meeting of the Evangelical Alliance of Japan and of the observance of a second Week of Prayer in 1884." The statements in this Report furnish evidence of a very remarkable progress of the Gospel in Japan during the year 1883, and present the grounds of a hope for yet greater things in the current year. I wish to present some of the most important and interesting items of this Report, with some thoughts suggested thereby, to my Brethren. Very early in the last year a very earnest spirit of prayer was poured out upon some of the Brethren in Yokohama and Tokio both native and foreign. This spirit of prayer was extended and intensified by the meeting of the General Conference of the missionaries in Osaka in April. Some of the native Brethren also attended the Conference and took part in the popular meetings in the evenings. The opening sermon in which the need of the baptism of the Holy Spirit was presented was blessed to the increasing of the desire for this blessing. A conference of the native brethren in Tokio, in May, was greatly blessed to developing the spirit of prayer and to the exciting to earnest effort for the salvation of men among both native and foreign Brethren who attended. The power of the Holy Spirit was wonderfully experienced at some of the meetings of prayer. Every feeling of alienation and jealousy between the native and foreign members, and of self-seeking upon the part of any was done away; and instead of it there were the feelings of mutual love and confidence and the all-pervading desire for the glory of God in the salvation perishing men. All the Christian workers went to their respective fields of labor from these Conferences with increased consecration to their labors and with an intensified spirit of prayer. Soon there were heard reports of the working of the Holy Spirit in *convincing men of sin*. This led to the confession of sin on the part of many native members of the churches and an increased spirit of prayer for salvation from sin and for increasing holiness of life. Where this new spirit of spiritual life was experienced by Christians, soon there commenced *awakenings* among the unconverted. Those awakenings were so strong that in some places they were attended with bodily prostration something like what was experienced in the Revival in Ireland. As the result of the out-pouring of the Holy Spirit some 1611 converts were added to the churches in 1883;

a number nearly equal to the number added during any *three preceding years*. This one fact evidences what a mighty factor the manifestation of the Spirit of God is in the conversion of souls to God. And the testimony of the missionaries is that the Spirit of God was thus given in answer to the prayers of His people. What an encouragement is this fact to Christians everywhere to set themselves to seek by prayer and supplication the out-pouring of the Spirit of God upon their efforts for the conversion of men.

The Report states that the contributions of the 6598 native Christians for the year 1883 amounted to \$16,166 or nearly an average of \$3 for each member. The pamphlet also states that the meetings for prayer on the days from January 6th to the 13th, 1884 were deeply interesting and increased in interest from day to-day. That the native Christians were pervaded by an earnest spirit of supplication was manifest by the fact that many of the members in connection with their native Pastors drew up and signed a memorial to the Executive Committee of the Evangelical Alliance in Japan asking that the meetings for daily prayer in January might be continued through a second week instead of ending on the 13th of the month. This request being granted the meetings continued to the 20th with increasing interest and with clear manifestations of the divine presence and grace in giving to them all the spirit of harmony and brotherly love and of grace and supplication for the conversion of Japan. Special prayer was offered by the native Christians for the conversion of their Emperor, and the high officers in the government. And earnest desires were expressed that some special efforts should be made to carry the Gospel into the regions not yet reached by it. The purpose was suggested that they should labor, by the divine blessing, to evangelize the whole of Japan before the coming of the year of our Lord 1900. These statements indicate that several characteristics mark the Japanese Christians to a very gratifying degree. 1st. They manifest a deep sense of the blessings of salvation to themselves; and an earnest desire that others should obtain the same blessings. To enable others to obtain these blessings they readily give their own personal efforts and their money. 2nd. They manifest a very earnest desire to have their whole country Christianized and to effect this great work, without waiting for the prompting of their foreign Teachers, they suggest the purpose and the plans by which it may be effected, and offer themselves for the work. But not only are they thus planning for the evangelization of their own country but they are ready to carry the gospel into Corea as soon as the way is open for such labors. 3rd. There is an interest in the study of the Sacred

Scriptures that promises well for the future intelligence and steadfastness of the membership. This is manifest from the fact that in a short time some 1000 cards of the Bible Reading and Prayer Union were taken by those who wished to become members of the Union. 4th. There was a readiness of many of the Christians to give up their national drink, saké, in order to promote a reformation from the immoderate use of this drink among their countrymen.

It will be admitted by most missionaries in China that there is a sad lack of most of these characteristics of Christian life in our native members. If they are not entirely absent, they are not present in a marked degree. It will also be admitted by most that it is very desirable to cultivate in our members these Christian graces. To effect this latter object it may be profitable to inquire how these characteristics have been developed in the Japanese Christians. From my knowledge of the work in Japan I would say there are some natural characteristics of the people which lead them to follow more readily what they see in others. There has been a greater proportionate number of the Japanese people abroad studying Christian civilization and institutions than of the Chinese. There has been also a much greater readiness in Japan to follow western examples than there has been in China. These things all contribute to effect the readiness of Japanese converts to engage in evangelistic work. But apart from these, there are other things that have helped to develop them. 1st. The fact of the smallness of the country and the facility of intercourse between the places where Christian workers are located, thus enabling the Japanese converts to have free intercourse and conference together. 2nd. The fact that the missionaries have encouraged them from the first to provide preaching halls and to support their own churches, has developed in them the spirit of self-reliance and self-propagation of the Gospel. By meeting together in conferences composed of foreigners and natives and sometimes of natives only, they have acquired the ability of proposing and advocating their own plans for evangelizing the country. It appears to me that the missionaries in China may learn several things from our Brethren in Japan which will be of great advantage to the Chinese Christians themselves; and which will be favorable to the more rapid extension of Christianity in China. In my opinion we have some very great advantages, and some special preparations that may be utilized for the extension of the Gospel among this numerous people. 1st. From the length of time during which the churches have existed in China, we have many mature Christians among the 25,998 members of our churches, who are well acquainted with the Bible in its facts and its

truths. 2. In our several Missions we have many well instructed and well trained Pastors who have had much experience in Christian work, and many of whom are qualified to be leaders in new work in new places. These are found among the Pastors of the churches in connection with the London, and American Board Missions, in the provinces of Pechili, Kiangsu, Hupeh, Fukien, and Canton; among the Pastors of the various Presbyterian Missions, English and American, in the provinces of Pechili, Shantung, Kiangsu, Chekiang, Fukien and Canton; these pastors have all had much experience in managing and consulting about church matters in their respective Presbyteries in some of which they are in the majority. They are found among the Pastors of Wesleyan and Methodist churches, some of whom are the superintendents of districts, and have experience of managing and consulting about Christian work in their annual Conferences in the provinces of Fukien, Kiangsu, Kiangsi and Pechili. They are found among the devout Pastors of the churches connected with the C.M.S., and the Baptist Societies and the American Episcopal Missions in the provinces of Kiangsu, Chekiang, Fukien and Canton and in the German churches in the Canton province. From these statements it is evident we have not only large numbers of laymen who are mature and well instructed Christians, but we have many trained and experienced ministers who are qualified to act as evangelists to their countrymen; and a large body of native Christians who should be a self-propagating power for the Gospel in this land. The thing which appears to be wanting, that the native church should be more efficient in evangelistic work, is some organization which will develop and draw forth this hitherto latent power. This want of organization arises largely from the extent of the country and the expense of travel by steamers along the coast, and the diversity of languages in the different provinces, which hinders the native members meeting together in large numbers, and understanding each other readily, even if they could meet together from widely separated districts.

The question arises, Is there any way by which these hindrances to the developement of the evangelistic efforts of the native churches can be overcome? There is a way which, it appears to me, is *entirely* practicable; and which I now proceed to present to my Brethren. I hope they will give it a careful and prayerful consideration, and if it commends itself to their adoption, I hope that some, in each several district, will immediately give themselves to the work of carrying it into practice; for the best devised means will produce no results if they are not used: and mediocre plans will

work great results if carried out with prayerful energy and industry.

I propose that instead of looking at and considering the whole country as one field for labor we divide it up into as many smaller districts as may be represented by the different provinces; that the missionaries in the several provinces shall, as soon as practicable, meet in convention for conference and prayer, with as many of the Pastors and leading laymen of the churches in each province as can be got together, to consult what means can be used for the more rapid diffusion of the Gospel in each separate province. This plan will make each separate field of such a size that it can be easily considered and attended to.

Let us look at this proposition somewhat in detail. In the Chekiang Province, according to the recent list of missionaries, there are 35 foreign Missionaries and the wives of the 26 who are married, and 12 single lady workers. There are, say, some 25 *ordained* native pastors, and say 80 assistant preachers and 2000 members. These Missionaries and Pastors and churches are connected with the C.M.S., the Inland Mission, the Methodist Free Church, the American Presbyterian, North and South, and the American Baptists. They are located in the best points for reaching the whole province. But they are all operating, each on its own separate plan and without any purpose or plan of cooperation. Let us suppose that all the Missionaries, the single ladies, the Pastors, the assistant Preachers and a good number of the more mature and intelligent lay members from the whole province met together in the Provincial Capital of Hangchow to consider how they can best cooperate together for the evangelization of this one province. The exercises can be in Chinese as, while, perhaps, those from Wenchow may not understand every thing spoken in Hangchow and Ningpo, which will be the dialects spoken by most of the assembly, yet they will be able to follow most of the addresses and the prayers. They will consult about a region of limited extent and which is more or less known to all of them. There will therefore be all the elements necessary to awaken personal interest and purpose. If a committee, which may be appointed by the convention to consider the question of the advisability of designating a *definite portion* of the yet unoccupied part of the province to each one of the Missionary Bodies represented in the Conference, shall report in favor of this plan, then there will be room for native members of the convention to go in person to the district assigned to their Mission. There will be the opportunity for those whose districts are side by side to confer and they can help each other in their common work Christianizing the masses. Let me press the con-

sideration of this plan, as it may be modified during their conference together, and ask, Is it not clear to your minds that by such a plan you could do more for the rapid evangelization of the Chekiang province than you are now doing? That in this way you could enlist the efforts, the prayers and the contributions of the native churches, including Pastors and people, more than is now done? Most of you are ready to say, yes that is true, but there are difficulties. Yes, dear Brethren, I know there are difficulties. There are difficulties and hindrances to the carrying out of every good work. The Conference in Japan came together with much anxiety for fear of difficulties and divisions. But by the blessing of God the result was only harmony and fraternity, love and concord. So that a Japanese brother, said, "I am astonished to see men of so many nationalities and denominational peculiarities, all rejoicing together and working for the common end." So again at Tokio we saw the same thing in the Great Fellowship Meeting, or Native Evangelical Alliance, where both foreign and native laborers were bathed in tears of a common joy at the presence and power of the Spirit of God. No good object was ever effected without a large expense of pains and patience. Let the Brethren of the Chekiang province come together animated with the pervading love and consuming desire for the promotion of His glory in the salvation of the multitudes in the province who are yet unreached by the means of grace, and the blessing of God will rest upon their conference and He will grant them rich blessings in their own souls and their churches. While seeking to devise liberal things, for others, God, the giver of all blessing, will water your own souls.

Let us look at the Metropolitan province. In it there are 41 Missionaries, of whom 7 are not married, and 19 single lady workers. They have a number of Pastors and trained and educated native preachers. They occupy the points in the province from which the whole province can be reached; viz., Peking, Tientsin, T'ungchow, Pao-ting-fu and Kalgan. These Missionaries are connected with the London Mission Society and the American Board, the S.P.G., and the American Presbyterian Board, the Methodist New Connection and the American Methodist Episcopal Mission. Let these Brethren and Sisters meet in the capital city—with as many of the native preachers and members as can be got together—for prayer and conference on the great work of evangelizing this one province of Chihli. Having one heart and one mind, under the guiding influence of the Holy Spirit, who abides with his people, as they will all speak one language, and confer about their own kindred and friends, the hearts of all will burn as they confer together and

they will be stimulated to new and increased efforts to effect an object which will commend itself to every one's heart and conscience. This taking of the native brethren into counsel and conference to effect objects for the good of their own province will develop and cultivate a sanctified love of country and awaken convictions of their own individual responsibility for carrying out our Blessed Lord's last command to "go into all the world and preach the Gospel to every creature," which they have never yet felt, and which they will never feel unless some special effort is made to cultivate it. Dear Brethren of the Metropolitan province, your influence and example is felt throughout the whole land. Let me beseech you by all the considerations which can influence your minds and hearts, as the servants of Jesus Christ, to give this matter your prayerful consideration; and if it commends itself to your approval commence the measures for such a general meeting for prayer and conference at the earliest practicable time and thus give your sanction and encouragement to a series of meetings which promise the highest good and best results to the great cause for which we labor. The one thing is to be filled with the spirit of believing and importunate prayer.

Let us consider the Fukien Province. In it there are 41 Missionaries, of whom 7 are unmarried, and 10 single lady workers. They are connected with the C.M.S., the London Society, the English Presbyterian Mission, the Methodist Episcopal Mission, the American Board and the Canadian Presbyterian Mission. They have an able and experienced body of native Pastors, and superintendents, trained in the management of church affairs, and some 5000 members of Christian Churches. Here is a body of professing Christians whose influence, if properly organized and directed, should be felt at once for good throughout the whole province. But unfortunately this province labors under two local difficulties. 1st. Is the difficulty of meeting together, because the locations of Foochow and Amoy are so far apart, and Formosa is separated from both by the straits. 2nd. There is the diversity of language, the dialect of Amoy not being understood at Foochow and *vice versa*. But in view of the greatness of the object to be accomplished and the benefits to be derived from a meeting for conference and prayer of the Brethren and Sisters from all parts of the province, I hope there are energy and devotedness enough among the Brethren notwithstanding these local drawbacks to enable them to effect nearly as much by meeting together as would be effected where all understood the same language. It is a great thing to look in the faces of the Brethren who are laboring in the

same blessed cause, and to pray together for the blessing of God for their common labors. There are many things in common concerning which you could confer. Many of the native members would be able to understand the language of their brethren though they could not speak it. There would be those who could translate for the different speakers. Actual experience has shown to those who have tried it that the non-ability to speak a common language is not such a hindrance to profitable conference as many suppose it is who have not had any experience of Christian conference under such circumstances. With a full conviction of the difficulties of the matter in the Fukien province, yet so great is my conviction of the great benefit to be derived from such a Conference by all the workers in each separate province, that I most earnestly commend the subject to the prayerful consideration of the Brethren.

I come now to the Kiangsu Province. There are 45 missionaries in it, of whom 12 are not married, and 12 single ladies. These are connected with the London Society, the American Methodist Episcopal Mission, South, the British and American Bible Societies, the American Presbyterian Missions, North and South, the C.M.S., and American Episcopal Mission, the Inland Mission, the American Baptist South, and the Seventh-day Baptist. They are located at Shanghai, Soochow, Nantsiang, Chinkiang, Yang-chow and Nanking. They have an able body of trained Pastors and Preachers and many very intelligent and mature members. There are great facilities for meeting together in large numbers with but comparatively little expense, and there would be but little difficulty in respect to language. I hope therefore that with their experience in having the General Conference in 1877, the Missionaries in Kiangsu will at an early date have a local Conference for prayer and conference largely attended by the native members, and will devise measures for carrying on evangelistic labors, having for their ultimate object the evangelization of the whole of this populous region. What those measures should be may well be left for the brethren to settle upon when they come together for conference and prayer.

I have further to refer to the Canton province. This province has 64 Missionaries, 12 of whom are not married, and 23 single ladies, some 20 ordained native Pastors, some 100 and more native Preachers, and some 7000 native members. There are Foreign Missionaries of three nationalities, German, English and American. They are connected with the German Society, the London Society, the Wesleyan, the English and American Presbyterian, the Northern and Southern Baptist, the C.M.S., and the American Board. They are located at Canton, Hongkong, Swatow and in the

Waichow department. With great facilities for coming together in large numbers, so far as travelling arrangements are concerned, there are more difficulties as to language than in any other province. There are two languages among the Foreigners, German and English. There are three entirely different dialects among the native members; viz., the Cantonese, the Hakka and the Tiechiu dialects. This diversity of language is a very great hindrance to an interesting conference of the foreign and native brethren in the Canton province. Yet so great and manifest are the benefits to be derived from meeting together for several days' conference and prayer by those who are laboring for the accomplishment of a common object that I hope these brethren will be able to come together and obtain a great blessing in waiting upon the Lord in prayer—They have such advantages from their location, from the number and efficiency of their schools and the number of their trained and experienced Pastors, and the number of their members, stated to be some 7000, that with well devised plans and warm and earnest cooperation by all the foreign and native brethren, they ought to do a great work, by the blessing of God, for the advancement of the Redeemer's kingdom in that province. I hope to hear soon of efficient action in this line.

It is not my idea in suggesting these local Conferences to interfere with, or do away with the contemplated decennial Conference of 1887. These local Conferences will have a work of their own entirely separate and distinct from that of the general Conference. They will prepare the way more fully for the general Conference. For when the brethren come to the general Conference and report the plans and the results of the different plans pursued in the several provinces, there will be the opportunity for profitable conference in regard to their work. The native brethren having gained experience and confidence from their work in the local Conference would come together prepared to be greatly profited by conference with their brethren from the different parts of China, and they would return home to their several provinces with greater ideas of the work to be done, and of the means by which it is to be effected. To show the effect of such Conferences to develop spiritual power in native Pastors I present the report of some of the addresses of the native Pastors of Japan at their union meetings for prayer, which manifest a range of thought and a spiritual grasp of the subject that are most gratifying.

“The addresses of the leaders, and the subjects discussed and prayers offered were all of a very instructive and profitable

character. More earnest and edifying meetings it has scarcely been anyone's privilege to attend in this or any other land. A perfect unity of heart and an intensity of desire seemed to characterize all present. At one of the meetings a Pastor spoke of the conviction that some one had expressed that we should have a ten-fold greater blessing this year than we had last. He spoke of what that meant by reviewing the blessings of the past year, and alluding to those already experienced the beginning of this year. At the beginning of last year four persons began earnestly to pray for God's Spirit to be poured out upon themselves and others. Soon spiritual sleepers were aroused; backsliders were reclaimed; a great spirit of unity arose between Christians of every name, and also between the foreign and native teachers. Then a readiness to suffer loss for Christ, the increased observance of the Sabbath, and of the study of the Scripture; then many hundreds of believers added to the Churches, 166 in Yokohama alone; the great advance towards full support of the native pastors, and self-support on part of nearly all native Churches; a new Christian Weekly; the increase of Christian literature; the devotion of time, money, and of believers' own persons to the Lord—all this had been enjoyed, and we were now to look for and confidently expect a ten-fold blessing. Very special prayer was made for the Spirit of God to be poured out on the Great Union meeting to be held at the *Mei-ji K'wai-do*, Tokiyo, Thursday, at 2 A.M. January 17th. This prayer was signally answered both as regards weather, the numbers assembled and the really great results of the meeting. The day proved most favorable, notwithstanding the appearance of a storm in the air, which fell the following night in snow to the depth of several inches. The meeting began promptly at 2 P.M. and lasted three hours, or to 5 P.M. The ground floor of the Hall was well filled: except a tier of seats in front of the platform every seat was occupied, and there were enough persons standing in the side aisles to have filled the vacant seats. Rev. Dr. Verbeck and Rev. H. Kozaki occupied the platform. Leading pastors and officers in the Churches of Tokiyo, with a considerable number of missionary gentlemen and ladies were observed in the audience. The girls of several schools with their lady teachers filled up the entire section of the Hall by the side of the organ brought there for the occasion. Another section was occupied by married or aged females. The remaining three sections of the Hall were occupied by men of middle age, the working force of the Tokiyo Churches. A spirit of solemnity seemed to rest upon the entire audience unlike upon any other gathering we had ever observed in so public a place. The services

were introduced by the Chairman, Rev. Dr. Verbeck, giving out the Hymn in Japanese:—"All people that on earth do dwell, Sing to the Lord with cheerful voice," which, sung to the tune of Old Hundred, was rendered with great effect. The Chairman then read impressively the 8th Chapter of Romans from the Japanese New Testament, which was followed with prayer by the Rev. H. Kozaki. Addressing God, as the God of Abraham, of Isaac, and of Jacob—the God of the Covenant, he thanked the Divine Majesty of Heaven and of Earth for our assembling together to-day, and for the Spiritual blessings, especially in the better comprehension of Spiritual truth, vouchsafed unto his children in Japan the past year. He then besought God for an enlarged out-pouring of His Holy Spirit upon all preachers and Christian workers; upon Our Country; upon Our Rulers; and upon all the Churches in Tokiyo. He followed his prayer with a short address setting forth the object of to-day's meeting, viz., to seek the out-pouring of God's Spirit upon all Japan. We were encouraged to do this in view of the great blessing bestowed in the past year, and we should pray that it might be ten-fold greater this year. The past Week of Prayer had been attended with much blessing, but we could not feel satisfied therewith, and hence this Second Week of Prayer, and the Union Meeting of to-day. All which seemed to be of God's guidance, since very little consultation had been, or could have been held about it. The importance of the object of the Meeting, he said, could not be exaggerated. Without the help of God the Kingdom of Christ cannot be advanced among men—learning, wealth, political power were not enough. The Spirit of God now, as at the first, was the only agent who could quicken dead souls into life. No other helper was sufficient for the great task of converting the thirty-six millions of our people to Christ.

Again contrast this assembly of 1000 persons, in a public hall in the Capital of the Empire as compared with the score of persons who assembled in a little school room in Yokohama twelve years ago for the first observance of the Week of Prayer in Japan, at which time the windows of heaven were first opened and the Spirit of God was first poured out upon Japan. Nor was this all. To-day in all parts of Japan from Sappora in the North, to Kagoshima in the South; and from Sendai in the East, to Kanazawa in the West; thousands of Christians were assembled supplicating this one great blessing for Japan. We should have faith to believe these prayers were to be specially answered, and that the Saviour's instructions to Paul were applicable to us to-day,

“Fear not, Paul, for I have much people in this city;” and that this should prove true not only of the Capital where we were now assembled but of the whole empire of Japan. After singing the hymn—“Wash me, and I shall be whiter than snow,” Mr. Tsuda arose and very feelingly addressed the audience. He thanked God for His great grace to Japan, and then traced some of the providential dealings in not only bringing the Gospel to Japan, but bringing it in at the right time. If God’s Kingdom had come sooner how would it have been received while the *Daimio* were in power, and had absolute control of the lives of their subjects? They could, and would, have persecuted believers in the Lord Jesus Christ. But now, how changed! The Government has been consolidated, and extends to all classes of the people; is in no wise opposed to Christianity; while the Buddhist and Shinto priests have lost their power and the patronage of the Government to a very great extent. Then the course of studies in the schools is helpful to Christianity. This was just the time for Missionaries and the dissemination of the Gospel. Then the gracious baptism of the Spirit received last year will mark the year, *Meiji Fiu-roku-nen*, 1883, in the future Church History of Japan as the year when the Church first received the Holy Ghost in any considerable measure. As we think of the blessings already received, our hearts overflow with thanksgiving to God. Our people also, high and low, are all anxiously inquiring for the Gospel. He then recounted some conversations he had with a gentleman in a position to know of the interest felt in the spread of Christianity on the part of some of the leaders in thought and in political affairs in Japan. One of these had expressed his astonishment, and apparent grief, that Protestant Christianity had not spread faster and had not made more converts. “Why are there not more?” he asked, “And why are they not more rapidly made?” The speaker also alluded to the prophecy of some one made last year, that in 16 years more Japan would be a Christian country; and now, also, that this year will be crowned with a ten-fold blessing above the year that is past. All this, he thought, was most probable, yet many would doubtless fall away and lose their faith. What we all needed was to have our bodies of sin destroyed; we all needed spiritual bodies, *i.e.* bodies filled with the Spirit of God. The old man should be crucified, and all evil removed—entirely given to Christ to destroy, and to have sin killed; and the grace of the Holy Ghost to come in and dwell in us as in a temple. Let us, then, in this most important time in all Japan’s history, have our sins removed and have new hearts given us wherewith to serve God efficiently and acceptably. This address he followed

in a humble prayer imploring the grace and strength we all so much need.

Other native brethren spoke of the need of Christ's prayer for the unity and brotherly love of the disciples being fulfilled; also of the fulfillment of the promise in Is. 65,24, "And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear." And yet, continued the speaker, the necessity and privilege of calling upon God continues, and it is the duty of all, especially of evangelists, to give themselves to the ministry of the word and to prayer. These remarks followed by prayers, led the Rev. Mr. Kozaki to call the attention of the meeting to the request first made for prayer for such as had turned back from the ministry and had lost faith; and he also requested special prayer to be made for our esteemed and beloved Sovereign, His Majesty the Emperor of Japan, that he might become a worshipper of the true God, and lead his people into a knowledge of the Divine will; and that God would raise up zealous and intrepid Evangelists—men full of faith and of the Holy Ghost—like Paul, and like Luther, to save the millions of our people. For this nothing could take the Holy Spirit's place. Learning could not, eloquence could not, nor could anything else. It was the same power that was required now as at the first animated the early Christian Church and made it such a power in the earth. This address brought tears of hearty response to many eyes, and was followed by several earnest prayers for the objects suggested. As the hour for closing, 5 p.m., had arrived, the assembly was asked to unite in the Lord's Prayer, led by the Chairman. This was followed by singing the Doxology, "Praise God from whom all blessings flow," after which, the Chairman, Rev. Dr. Verbeck, pronounced the Benediction, and this truly remarkable meeting was brought to a close. No one present could doubt that God himself had been in that assembly, in the name and person of His Son, through the presiding, controlling, and sanctifying influences of the Holy Spirit, and all in answer to prayer.

The remaining meetings of this Second Week of Prayer at Yokohama were very interesting, and a number of important subjects were brought forward in the addresses of the leaders, and in the prayers of those present. Notably among these were prayers, which strong cryings and tears, not only for kindred, but for certain sections of the country less accessible or hopeful for Missionary or Christian work than others. Kiushiu and the province of Mito were especially mentioned. Several items of encouragement were brought to knowledge in connection with these places. Special

prayer was also offered for Yokohama, so exalted, like Capernaum, in privileges, and like it so in danger of destruction from want of improvement of the same."

It is not necessary to go into any detail in regard to the provinces of Shantung and Hupeh where the laborers are so situated that they can easily have conference and cooperation. The general principles which apply to the whole subject can easily be carried out by them. So in the provinces where there are very few missionaries. Those who are in the different provinces most appeal to the home churches for such a supply of men as will carry the Gospel into every department, every district and every township of all the provinces. We need all to "undertake great things for God and expect great things from God" in order to hasten the coming of the kingdom. It is a great reproach to the church that the Gospel makes such slow progress. The word of God authorises us to expect the rapid spread of the Gospel and the conversion of many to Christ. The question of one of the leaders of thought in Japan should arrest the attention of the church of God in all lands. It is a proper subject of prayerful inquiry "why has not Protestant Christianity spread faster and why have not more converts been made?" All who believe in the mercy and grace of God in Jesus Christ must believe that God is ready and willing and able to bless His word to the conversion of many, and that He is ready to grant His Holy Spirit in answer to prayer everywhere as He has done in Japan during the last year. The reason of the slow progress of Christianity in China is owing to the want of believing prayer on the part of His people and the want of the use of the best arranged plan for carrying out the command "to preach the Gospel to every creature." Let us, my Brethren, set ourselves by prayer and supplication to seek "unto the Lord for his blessing," let us seek to "bring all the tithes into his storehouse and prove the Lord herewith if he will not pour us out" a blessing until there is not room to receive it "Then shall the wilderness bud and blossom as the rose, and this land become as the garden of the Lord."

I know that all my Brethren desire the same glorious results. I submit these suggestions to your consideration. I pray that God may guide all your counsels. If these things commend themselves to you in any way I hope you will seek to carry them into effect. If any one has other and better suggestions I hope he will make them known to his Brethren.

EARLY CHINESE RELATIONS WITH ASIAN STATES.

BY E. H. PARKER.

IN the 4th year of the after Han Emperor 光武 the Kings of 莎車 and 鄯善 offered to become subject to Han, because the Huns oppressed the west 西域 with such heavy taxation; they also requested the re-establishment of the Proconsulate [都護]: the Emperor, however, seeing that China herself was only newly settled, declined the offer. Stations [候] were established every 10 *li* to guard against the incursions of the Huns, and, a year later, the Chinese general 張堪 defeated their hosts near the modern 代州 in Shansi. In the 16th year of Kwang Wu, the Princess of Annam [交趾女子] rebelled, but two years later her forces were routed by General Ma. (Mayer's Manual, No. 478.) In the 20th year, the Huns and the 烏桓 Tunguses once more began to harass the northern frontiers. In the 21st year the King of 莎車 threatened to unite the whole of Turkestan under his sway, and the Kings of Shan-shan and 車師 once more invited the despatch of a Chinese Viceroy, but the request was again refused, though the King of So-kü was intimidated for the time: a year later however he attacked the small state of 丘慈 (pronounced as 龜茲), and then Shan-shan with Kü-shi, in desperation sought for protection from the Huns. In the 24th year there was a schism in the Hun country, which was thence forward divided between the northern and southern Khans: the latter, (our old friend Hu-han-ya), offered his submission, and promised to guard the Chinese frontier from the Huns to the north and the 鮮卑 Tunguses to the east. About this time the Nan tribes [五溪] of Hu-nan broke out into rebellion, but were soon reduced to order. In the 27th year the northern Huns asked for an alliance, but the border prefect (modern 涼州) was instructed to send back their envoy in order not to weaken the allegiance of the Southern Khan: In the 30th year however their request was granted. In the 16th year of his, Kwang-wu's, successor 明帝, General Ton [Mayer's Manual no 675] all attacked the northern Huns, and captured their city Jwulu, which is described as being west of 肅州. The Turkestan states once more sent their sons as pages to the Chinese court, [入侍], and Ton sent his captain, the valiant Pan-ch'ao [Mayer's Manual, no. 536,] to Shen-shen whose king, intimidated by Pan's boldness, gave his son as a hostage for loyalty to the Han interest against that of the Huns. Pan was now sent to Khoten, [于寘], whose king, having heard of Pan's bravery, at once put the Hun envoy to death and gave in his submission. Thus the western states, after 65 years separation from the Han dynasty, were once more re-united under Chinese sway: the state of Kü-shi

was defeated, and the proconsulate re-established. The northern Huns were, however, by no means intimidated: they entered the modern 大同府 in Shansi in great force, but were driven back with great loss thanks to the successful strategy of 廉范. A year later the 白狼 (the same, probably, as Porter Smith's 白蘭) and the 獫狁 countries, together with 100 more tribes from the south-west, [西南夷遠國], came with tribute and submission under the guidance of the 益州 prefect (here called 四川成都). In the 18th year the northern Huns attacked Kū-shi, killed the king, and threatened the Chinese outposts, but were driven back by general 耿恭. Next year Kū-shi and the states of 焉耆 and K'in-ts'z once more joined the Huns, and threw off the Chinese yoke: General Kêng's force was reduced to eating leather and bowstrings for food, but was shortly relieved by a mixed Chinese and Shen-shen army. The proconsulate was abolished by 章帝 but Pan-ch'ao was left with a garrison at 疏勒 (Kashgar), and relations with 烏孫 state were kept open. In the first year of the Emperor 和, the Chinese General Tow (Mayers 672) led an army of 200,000 men for 3000 *li* beyond the frontier, and inflicted a crushing blow upon the northern Huns, leaving a stone at 燕然山 to commemorate his victory, [the identification of this stone would be of priceless value]. A year later, General Tow's lieutenant pushed as far as 金微山, into the very heart of the Tartar country, [韃靼國], 5000 *li* from the Chinese frontier, and almost annihilated the northern Huns: this, says the history book, is the most distant point ever yet reached. In the second year of 安帝 (A.D. 108) General Teng, [鄧鸞] attacked and routed the Tibetans, [鍾羌], but was timid enough to recommend the abandonment of the extreme west [涼州], a policy successfully combated by Yü (Hü, Mayers Manual No. 948). Yü Hū conducted an expedition against the Tibetans, who had advanced to a place on the borders of the modern Ho-nan, [崑谷], and, after defeating their hordes, built a number of fortresses. In the reign of 桓帝, (A.D. 155), the southern Huns joined the eastern Tibetans in revolt, but General 張奐 managed to induce the latter to take his side against the Huns, who were once more crushed. The Hun chief Yu-kien who revolted on this occasion is called a 臺耆, which is probably the same as *daiji* (Mayers' Chinese Government, No. 538). The term 單于 (*Shàn yü*) will probably be found etymologically the same as Khan or even *Ko'khan* 可漢, "Shan is certainly etymologically the same potentially as Ch'an. and 于寔 is known to be the same as 和闐 or Khoten. By some process perhaps Ch'an-ho or Khan-kho has been reversed into Kho-khan: this, however, is mere speculation, and only suggested in order that competent enquirers may be put on the track.

A REVIEW. DR. S. W. WILLIAMS' MIDDLE KINGDOM, CHAPTER XVIII.
CAUSE OF THE PERPETUITY OF CHINESE INSTITUTIONS.

BY REV. A. P. HAPPEL, D.D.

THE general subject of this chapter of this comprehensive work is "The religion of the Chinese." But as I do not intend to consider their religion any further than it may be supposed to have assisted in perpetuating their Institutions, I prefer to select from the subjects included in this chapter the particular one which I propose to consider. It is not obvious why the author discussed this subject in this chapter; neither is it of any importance to surmise why he has done so. The chapter opens with this point thus; "As results must have their proportionate causes, one wishes to know what are the reasons for the remarkable duration of the Chinese people. Why have not their institutions fallen into decrepitude and this race given place to others during the forty centuries it claims to have existed? Is it owing to the geographical isolation of the land, which has prevented other nations easily reaching it? Or have the language and literature unified and upheld the people whom they have taught? Or lastly, is it a religious belief and the power of a ruling class working together which has brought about the security and freedom now seen in this thrifty, industrious and practical people? Probably all these causes have conduced to this end and our present object is to outline what has been their mode of operation."

"The position of their country has tended to separate them from other Asiatic races, even from very early times. It compelled them to work out their own institutions without any hints or modifying interference from abroad. They seem to have had no neighbors of any importance until about the Christian era, up to which time they occupied the basin of the Yellow River, or the nine northern provinces as the empire is now divided. The four northern provinces all lie on the south-eastern slope of the vast plateau of central Asia, the ascent to which is through a few passes, leading up five or six thousand feet by mountain defiles to the sterile, bleak plains of Gobi, yet this desert waste has proved a better defense for China against armies coming from the basin of the Tarim river than the lofty mountains on its west did to ancient Persia, and modern Russia. It was easier and more inviting for the Scythians, Huns, Mongols and Turks successively to push their arms westward, and China thereby remained intact, even when driven within her own borders."

"The Chinese have, therefore, been shut out by their natural defences from both the assaults and the trade of the dwellers in India, Tibet, and central Asia to that degree which would have

materially modified their civilization. The external influences which have molded them have been wholly religious, acting through the persistent labors of Buddhist missionaries from India."

"In addition to this geographical isolation, the language of the Chinese has tended still more to separate them from their fellow men. It is not strange, indeed, that a symbolic form of writing should have arisen among them, for the Egyptians and Mexicans exhibit other fashions of ideographic writing, as well as its caprices and the difficulty of extending it. But its long continued use by the Chinese is hardly less remarkable than the proof it gives of their independence of other people in mental and political relations."

"This isolation has had its disadvantageous effects on the people thus cut off from their fellows, but the results now seen could not otherwise have been attained. Their literary tendencies could not have attained the strength of an institution if they had been surrounded by more intelligent nations; nor would they have filled the land to such a degree if they had been forced to constantly defend themselves, or had imbibed the lust of conquest. Either of these conditions would probably have brought their own national life to a premature close."

"Isolation, however, is merely a potential factor in this question. It does not by itself account for that life nor furnish the reasons for its uniformity and endurance. These must be sought for in the moral and social teachings of their sages and great rulers, who have been leaders and counsellors, and in the character of the political institutions which have grown out of these teachings. A comparison of their national characteristics with those of other ancient and modern people shows four striking contrasts and deductions. The Chinese may be regarded as the only pagan nation which has maintained democratic habits under a purely despotic theory of government. This government has respected the rights of subjects by placing them under the protection of law, with its sanctions and tribunals, and making the sovereign amenable in the popular mind, for the continuance of his sway to the approval of a higher power able to punish him. Lastly, it has prevented the domination of all feudal, hereditary and priestly classes and interests by making the tenure of officers of government below the throne chiefly depend upon literary attainments." Vol. II. pp. 188—191.

Having presented the reasons given by our author for the long continuance of the Chinese as a nation, I propose to discuss more fully the subject under consideration; and, believing that all results must have some proper and effective causes adapted to produce them, I will state more at length the causes which have contributed

to this result. The Chinese people have had a national existence under a monarchical form of government from B.C. 2205 to A.D. 1884 a period of 4,089 years. "The whole number of acknowledged sovereigns, in the twenty-six dynasties, according to the received Chinese chronology from Yu the great to Kwang-sü, is 238. This gives to each dynasty a duration of 157 years; and to each monarch an average of $17\frac{1}{4}$ years. From the days of Menes in Egypt B.C. 2719 to 331, Manetho reckons 31 dynasties and 378 kings, which is about 77 years to a family and $6\frac{1}{3}$ to each reign. In England the 34 sovereigns from William I to Victoria, A.D. 1066 to 1837, averaged $22\frac{2}{3}$ years each; In Israel the 23 kings from Saul to Zedekiah averaged 22 years during a monarchy of 507 years." Vol. II. p. 185-7.

Thus there have been 25 political convulsions connected with the change of dynasties involving civil war and anarchy for a longer or shorter period. In some cases this change was effected after prolonged strife and fighting resulting in great depopulation of the country. In two cases outside tribes succeeded in placing their kings upon the throne of China. The Chinese, in different periods of their history, have carried on war with all the surrounding nations and tribes as the Huns, the Tartars, the Mongols, the Manchus, the Tibetians, the Annamese, the Siamese, the Burmese, the Coreans, the Japanese, the English, the French and the Russians.

There are no reliable data on which to form an estimate of the population at the commencement of the historial period of its existence and not until the 9th century B.C., are such data found. The population then is estimated at 21,753, 528. At the Christian era the population is estimated at 80 millions, when the population of the Roman Empire at the same time is estimated by Merivale at 85 millions. Vol. I. p. 261. But on the downfall of the Han dynasty A.D. 265 such was the loss of life by epidemics and earthquakes that the population is said to have been reduced to $\frac{1}{6}$ of the number there was in A.D. 230. In the year 1102 the population is stated to be 100 millions. In 1290 when the Mongols obtained the throne they published that the population was 58 millions. Under the Mings the highest number given was 66 millions; in 1472, during the present dynasty the population has increased until in 1812 it was stated to be 312 millions which is the largest number of people that has ever been united as one nation in the whole history of nations.

In the history of the world, the great kingdoms of Egypt, Babylon, Nineveh, Macedonia, Rome, and Persia have passed away, and with, the exception of India and Italy, the countries where these kingdoms existed have become greatly depopulated

and the people of these countries have lost nearly all the characteristics which belonged to them in their early days. The question under consideration is, how is it that China amidst all these internal revolutions and external wars, has preserved the same form of government, all her industries, all her distinctive characteristics and institutions and increased in population so that she still exists as the most populous nation on the face of the globe?

There are many and various causes which have contributed to effect this wonderful result. The first cause which I would mention is that the Chinese, as a race, possess those mental, moral and social characteristics which contribute to their continuance as a people. They have been sturdy and self-reliant. They have been excellent as organizers and administrators. They have been law-abiding and appreciative of good order and proper rule. They have recognized the various relations of life and the duties which belong to them. They have been industrious and practical in all the business and labors of life, and successful in all its industries. They have always manifested superior intelligence and thrift. These things are evident because there have been distinguished rulers in every dynasty. There has been a succession of able statesmen and administrators, eminent scholars and sages, philosophers and writers in every century of their long continuance. The nation has always maintained such a superiority in civilization, government and power as compared with all adjoining nations, that it has secured the voluntary recognition thereof from them. In the two instances where outside rulers obtained the throne of China they did not change its government or institutions but administered the government according to the traditionary laws and requirements. The knowledge of the arts and manufactures which contribute to the comfort of life were known among them from the earliest period of history, as the manufacturing of silk, and the cutting of jade stone and other precious stones. The art of printing and the manufacture of porcelain and other arts were early known. So superior were their buildings, clothing and comforts in the 16th century as compared with those then existing in Europe that the early Jesuit missionary represented the land as an earthly paradise. Education and learning have always been held in such repute that the literati are the gentry among the people, as well as the proper recipients of official appointment.

The second cause of their continued existence as a nation, is that the form of government, which has continued the same during these forty centuries amidst all the various revolutions and change of dynasties, has performed to a *very remarkable degree* the functions

for which human governments are established among mankind. Governments are established, according to the most enlightened principles of political science, to promote the happiness and well being of the governed, to protect the people in their lives, property and the peaceful and unrestricted pursuit of their several avocations and industries. An able writer in the Quarterly Review for January 1884 says; "The Constitution of the United States of America is the most important political instrument of modern times." In "the declaration of independence" as prepared by the representatives of the American Colonies in 1776, which led subsequently to the formation of the Constitution of the United States, they state, "We hold these truths to be self evident that all men are created free and equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are established among men deriving their just powers from the consent of the governed. That when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying the foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Revised Statutes of the U.S. p. 3. The principles which the government in China recognizes are in the main the same as those expressed in the above quotation. Though the form in which the government in China is administered differs from that in the U.S.A. yet the principles on which it ought to be administered are stated to be the same. In the quotation already made from Dr. Williams he says; "The Chinese government has maintained democratic habits, has respected the rights of its subjects by placing them under the protection of law, and makes the Sovereign amenable to a higher power able to punish him, and has prevented the domination of all feudal, hereditary and priestly classes." Our author says, "In the counsels of Yu to Shun[in Shuking] are many of the best maxims of good government, both for rulers and ruled, which antiquity has handed down in any country.

The right to remove those rulers, who do not carry on the government for the objects for which government was instituted; viz, the preservation of the life, the liberty and happiness of the people, has been acted upon from the earliest existence of the nation. There are no incidents in the whole history of the country which are more generally known among the people, and more generally approved by all classes, than the dethronement of the Tyrant Kieh Kwei by Tang the successful, and the dethronement of

the Tyrant Chow-sin by Wu Wang the martial king. The killer of the Tyrant in each case became the founder of a new dynasty and the names of Tang, and Wu Wang, in the long list of emperors are held in special remembrance, as having vindicated and protected the rights of the people, and removed their oppressors. While the names of Kieh and Chow are held in universal abhorrence, their fate serves as a warning to those who occupy the throne of the danger of neglecting the duties of their high position. The extent to which quiet and peace, comfort and prosperity, education and learning have prevailed in China during its long existence as compared with all other non-Christian countries of ancient or modern times is the strongest evidence that the government has been fairly well administered, except at the times which led to revolutions and a change of the ruler. The fact that the country only reached its greatest prosperity, as to wealth, population, manufacture and commerce within the last 100 years is the strongest possible evidence that the Chinese race has not become enervated nor effete, and that the principles of government remain efficient and successful.

It is therefore a most interesting study to those who are interested in the history of mankind on what principles has the government been administered.—One of the most fundamental principles of the government is that the Emperor should select only good and competent men to be his assistants in government. Paou-king says: "The sovereign should share his government with none but *worthy ministers*." Shu-king p. 262. Of one king it is said, "He gave great offices to great virtue; and gave great rewards to great merit." p. 180. It is said of another emperor who was successful in ruling the empire that he gave offices only to the worthy, and employments only to the able." p. 316. Confucius says; "Good government depends upon obtaining proper men. *** Justice is what is right in the nature of things; its highest exercise is to honour men of virtue and talents." Mencius said; "When the virtuous occupy official stations, and men of talents are in office, then, when the members of government have leisure, they will illustrate the laws so that even an extensive country will fear and respect them." The Emperor Wen Ti, who ascended the throne B.C. 179, published a declaration in which he says; "The great Yu was at extraordinary pains to procure virtuous and able persons to assist him in governing wisely." Copied from Meadows "Desultory Notes' pp. 129-30."

In connection with the principle of selecting good men for office it has been the usage to divide the administration among a number of men—placing some one at the head of each department as the Prime Minister, the Minister of Instruction, the Minister of Religion, the Minister of War, the Minister of Crime and the Minister of Works. See Shu-king pp. 528-30. It will be seen that this division of offices which comes down from several hundred years before Christ is nearly the same which is found in the Cabinets of the most enlightened Courts of Europe at this time.

It has commonly been written and said that the government of China is a despotism. But this is hardly correct. A despot knows no law but his own will or pleasure. But it is the duty of the Emperor of China to administer the government according to the statutes of the Empire. The Emperor is not permitted to administer the government according to his own personal views. He has not only the statutes of the Empire, but special advisors in his high Ministers, the officers connected with each of the several Boards and the great Council of State composed of all the high officers of the capital. One of the gravest charges which was made against an Emperor who had been dethroned was that he had disregarded the statutes. Thus of one it is said that in his administering the government "There is no consideration of the nature given by heaven; there is no obedience to the statutes." Shu-king p. 271. Again it is said of Show the King of Shang, "He has driven from him his instructors and guardians: He has thrown to the winds the statutes and the penal laws." p. 295.

The Shu-king inculcated upon rulers the duty of caring for the people. It is said "King Wan dressed himself plainly and gave himself to the work of tranquilization, and to that of husbandry. Admirably mild and beautifully humble he *cherished and protected the common people*, and showed a fostering kindness to the widower and widows." p. 469. This duty is fully implied in one of the titles which is given to the sovereign. "The great sovereign is the father and mother of the people," p. 284. In the great declaration of Shang we find this remark; "Heaven loves the people, and the sovereign should reverence this mind of heaven." p. 290. It was one of the charges against the Tyrants Kieh and Chow, who were discarded, that they oppressed the people.

It has been a fundamental principle of the Chinese Government that special care should be given to the promotion of education among the people. It is stated in the Book of Rites (B.C. 1200) "that for the purpose of education among the ancients, villages had their schools, districts their academies, departments their colleges

and principalities their universities." This was a well established *ancient* usage B.C. 1200 and though offices and rank were not then attainable by examinations yet magistrates and noblemen deemed it necessary to be well acquainted with their ancient writings and such knowledge was held in the highest respect. "Centralization and conservatism were the leading features of the teachings of Confucius which first commended them to the rulers, and have decided the course of public examinations in selecting officers who would readily uphold these principles. The effect has been that the literary class in China holds the functions of both the nobles and priests, a perpetual association holding in its hands public opinion and legal power to maintain it. The geographical isolation of the people, the nature of the language, and the absence of a landed aristocracy, combine to add efficiency to the system; and where the peculiarities of the Chinese character, and the nature of the class books, which do so much to mould that character, are considered, it is impossible to devise a better plan for insuring the *perpetuity* of the government or the *contentment* of the people under that government." But the practical mind of the Chinese at an early period devised a plan of examination through which the government could secure the best educated talent for governmental appointments. "It was about A.D. 600, that Taitang of the Sung dynasty instituted the present plan of preparing and selecting civilians by means of study and degrees, founding his system on the facts that education had always been esteemed, and that the ancient writings were accepted by all as the best instructors of the manners and tastes of the people." Middle Kingdom, Vol. I. 579-21.

Mr. E. Biot in his "Essay on the History of Public Instruction," gives a little different account of the matter from the one Prof. Williams gives. He says "In the first place, the earliest age of the Chinese nation gives us an account of two orders of colleges: the first, those which were annexed to the residences of the princes, the others distributed in the districts of the several realms. This account extends back to the time of the three ancient dynasties, the Hia, Shang and Chau dynasties, which commenced severally in the 24th, 19 and 12th centuries before our era. It has been handed down to us by the trustworthy Mencius, and rests upon traditions, admitted throughout the successive generations of the Chinese nation. According to these traditions which have been collected at a more modern date, in the Liki and the Chau Li, China being colonized by the Chau, the Shang, and even the Hea, had then a complete system of popular and liberal instruction."

"Each family had a hall for study: every canton had a school, each district a college. Indeed, a college of a high order was established in every capital of a principality. According to the same traditions, there existed in the vicinity of the imperial residence of the Hea and Shang two colleges, and even an academy of music. These three establishments were devoted to the education of the sons of the Sovereign and of his high officers who were instructed in the form of ceremonies, in music, in the use of the bow, in the art of guiding the chariot, in writing and arithmetic. There were established also near the palace of the great Chau dynasty, two schools one called the *citizens school*, where the children of the common people were instructed, the other the *perfecting school* which received those scholars who had distinguished themselves in the former school. According to the account given in the LiKi; the ground on which the selection was made, was virtue, aptitude in the administration of affairs and facility in expressing themselves. According to this account, it would seem there was a regular mode of promotion by examination, for passing from the inferior school to the higher seminary, and that the appointments were regulated entirely by the merits of the candidates. According to the LiKi and Chau Li, the prefects of districts and chiefs of cantons assembled their subjects at the opening of each season, examined them in the progress they had made in virtue and the sacred rites, made trial of their skill in the exercises of war, and sent the most distinguished of them to the public school. The feudatory princes presented in the same manner to the Sovereign the graduates of their several realms. Both the pupils of the schools of the capital and these graduates were afterward called to hold offices under the government. It would appear then, from all these traditions, that the assembly for the choice of the government officers had already existed under the three first dynasties, or at least under the third, that of the Chau, and I ought to mention that the high antiquity of this institution is an incontestible fact in the estimation of Chinese authors. This much is at least certain, that the first notice of examinations for the determination of merit, as appears in the Shu-king, appears in the 23rd century B.C. under the reign of Shun, and that the history of this custom dates back to the year 650 B.C. as is shown in the rescript of Hwan-kung the prince of Tse preserved by the Kwoh Yü. This rescript mentions three degrees of promotions, by three successive selections, by the chief of the department, by the superior officers, and by the prince. *Chinese Repository*. Vol. xviii. pp. 59-60.

Mr. S. S. Meadows in his "Desultory Notes on the Government and People of China" expresses the opinion that "every successive dynasty has practically maintained the principle *that good government consists in the advancement of men of talent and merit only to the rank and power conferred by official posts*; and that it has been looked upon by the Chinese as forming in its operation the principal support of government."

He maintains that the examinations were instituted as an efficient means of securing the appointment of such men to office. He claims that three great and important results are secured by this system. "First then, the strict equity of the principle makes the untalented submit cheerfully to whatever is founded on it; and as a *certain path* is open to every man of real talent, able demagogues are rare. Secondly; by securing for the government the services of the wise and talented, public business must, generally speaking, be efficiently performed. Thirdly; the certainty of attaining wealth and rank in the state, merely the personal qualifications, stimulates the *whole nation* to healthful exertions, thus diffusing prosperity throughout it, and multiplying its powers to a great extent." pp. 124-48.

It is a strong testimony to the excellency of the system of examinations that this example of the Chinese government has led some of the most enlightened nations of Europe and America to adopt this plan for increasing the efficiency of their civil service.

As bearing upon the efficiency of the examinations in preparing properly qualified persons for office, and thus having a great influence in perpetuating the government, the *character* of the books which are studied by the aspirants for literary honors is of *great importance*. I remark on this point that the books which are universally studied are eminently adapted and suitable to prepare men to be good rulers and magistrates and to prepare the people to be obedient and contented subjects. The books which are studied by all classes, from the commencement of their studies till they attain the highest literary honors, are the Four Books and the Nine Classics. Those books contain complete systems of political philosophy and moral duties. They teach the character and duty of government, and the principles which insure good government. The *respective and relative* duties of rulers and the ruled, of prince and people, superiors, inferiors and equals, parents and children, husbands and wives, friends to friends are taught with great clearness, fulness and particularity. The five constant virtues which are necessary to constitute the perfect man are inculcated with an earnestness and completeness proportionate to their importance. These virtues are

benevolence, uprightness of mind, propriety in demeanor, knowledge or wisdom and good faith. All these virtues and duties are not only taught and explained didactically, but they are taught by example as well as by precept. They are made clear and of easy application by every variety of illustration. The Book of Records, the Shu-king, first in importance as it is in age, consists of a series of documents relating to the history of China from the times of Yao down to King Hiang of the Chow dynasty. *i.e.* from B.C. 2357 to 627, and it refers to the history of events under five dynasties *viz.*, the Yau, Shun, Hia, Shang and Chow dynasties. "The Shu-king contains six different kinds of state papers; *viz.*, imperial ordinances, plans drawn up by statesmen as guides for their sovereigns, instruction for the guidance of the prince, imperial proclamations and charges to the people, vows taken before Heaven by the monarch when going out to battle, and, lastly, mandates, announcements speeches, and canons issued to the ministers of state. It contains also the account of the dethronement of the two Tyrants Kieh and Chow and the reasons therefor. The names of the great rulers Yau, Shun, Min Wang, Wu Wang and of others are found in it and the account of their wise and patriotic ruling and protecting of the people. These names of these illustrious men and their lives are as well known among the people of China as are the names of Alfred the Great and of Washington in Great Britain and the United States. And the evil conduct of the Tyrants is as well known and as much detested among this people as are the misrule of George the Third, which cost England the loss of her American colonies, and the treason of Benedict Arnold in the United States, among the people of their respective countries, though those who are the examplars to the Chinese lived more than 3000 years ago. The knowledge of the reign and rule of the good Kings Yao and Shun, Min Wang and Wu Wang is as familiar to Chinese readers as is the beneficent reign of Her Majesty Queen Victoria to her subjects. There are also examples of virtuous statesmen, honorable men and good members of society in these records. There are accounts of persons who exemplified in their conduct all the five constant virtues.

In the teachings of Confucius and Mencius, in the Four Books, instruction is given in regard to all the five relations that are found among men and the duties which belong to them, and the obligation to perform all these duties and to cultivate these virtues, with constant reference to the examples which are found in the Book of Records. So complete and particular are the teachings of the Chinese Classics in regard to the character and principles of good

government and the duty and obligations connected with the various relations which mankind sustain to each other in political and social life, and in regard to the great excellency of and the universal obligation to practice the five virtues of benevolence, uprightness, propriety, wisdom and truth, that "it is not possible to conceive of a better plan for securing the perpetuity of the government, and the contentment of the people under the government" than by this thorough instruction of all who learn to read in these Classics. This is all the more correct when we remember the great reverence and high esteem in which these Classics are held by all classes and conditions of the people from the highest to the lowest. And when it is still further remembered that the Classics come to the Chinese people with the high prestige and sanction of Confucius, who is honored and worshipped as the "Teacher of the ten thousand ages" and who is one with Heaven, the reason for this reverence and esteem becomes more manifest. The fealty and loyalty which these instructions secure among the people were wonderfully manifested during the Tai-ping rebellion, when, notwithstanding the great success which it attained and the power which it exercised for a long time in extensive districts, there was no instance, except those who were first led to join it, of the people voluntarily joining it, and Williams states "there was not an instance of an official voluntarily joining the insurgents though there were thousands who died in defence of their Emperor and his throne." Vol. I. 563.

In the works of the Jesuit Missionaries, and of Staunton Davis and Medhurst the universal prevalence of filial piety is spoken of as *the* great cause of the longevity of the Chinese nation. I do not dilate upon this feature of Chinese social and family life. Every student of human society and the principles which affect for good, can readily understand that obedience to the head of the family must have an immense influence in the promotion of and securing good order in the Community and the recognition and obedience to constituted authority in the State. As among the Chinese the Chinese nation constitutes one great family of which the Emperor is the Father and Mother, the extent to which filial piety has prevailed in China has been a direct and most efficient help in securing the perpetuity of this nation.

But there is still another and very important feature of the government which has greatly contributed to its long continuance and its vigor. I refer to the fact that the Emperor regards himself, and the *people* also so regard him, as their Heaven-appointed Ruler. He is also called *T'ien-tsz*, "Son of Heaven," and *Shing-t'ien-tsz*, "wise

son of heaven," as being born of heaven and having infinite knowledge; which terms are given to him *as the ruler of the world by the gift of heaven*. Vol. I. p. 394. The first Emperor of the present dynasty thus announced his elevation in November 1644;—"I the Son of Heaven, of Ta-ts'ing dynasty, humbly as a subject dare to announce to Imperial Heaven and to Sovereign Earth my Imperial grandfather received the gracious decree of Heaven and founded a kingdom in the East. I, receiving Heaven's favor, and in accordance with their wishes, announce to Heaven that I have ascended the throne of the Empire." p. 396. The late Emperor Tao-kwang, on ascending the throne in 1820, announced his ascent to the throne thus;—"I, knowing that his late Majesty has laid the duty on me, and that Heaven's throne should not be long vacant I purpose on October 3rd, devoutly to announce the event to Heaven, to Earth, to my ancestors, to the gods of the land and the grain, and then shall sit down on the imperial throne." p. 400.

"The prime idea of this worship [the worship of Heaven] is that the Emperor is *T'ien-tze*, Son of Heaven, the co-ordinate of Heaven and Earth, from whom he derives his right and power to rule on earth among mankind, the one man who is their vicegerent and the third-one of the Trinity (*san-tsai*) of Heaven, Earth and Man. With these ideas of his exalted position he claims the homage of all his fellow men." Vol. II. p. 194. That this is not any mere empty and unmeaning title is evident from a state paper issued by the late Emperor Tao-kwang in 1832, the 12th year of his reign, in a time of severe drought. "Kneeling, a memorial is hereby presented, to cause affairs to be heard. Oh Alas! Imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past and no rain has fallen. Not only do agriculture and human beings feel the dire calamity, but also beasts and insects, herbs and trees, almost cease to live. I, the minister of Heaven, am placed over mankind, and I am responsible for keeping the world in order and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure, although I am scorched with grief, and tremble with anxiety, still after all, no genial and copious showers have been obtained. * * The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion. Hence I have been unable to move Heaven's heart and bring down abundant blessings * * * Prostrate I beg Imperial Heaven (*Hwang Tien*) to pardon my ignorance and stupidity, and grant me self renovation, for myriads

of innocent people are involved by me the one Man." Vol. I. 467. This idea that China is under the special care of Heaven, and that its rulers are appointed by Heaven has come down from the earliest antiquity. In the Shu-king at page 418, Prof. Legge's translation, we find these words; "Great Heaven having given this Middle Kingdom with its people and its territories to the former kings, do you, our present Sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on; so also will you please the former kings who received the appointment from Heaven." And on page 497 we read, "Heaven, on this, sought a true lord for the people, and made its distinguishing and favoring decree light on Tang the successful, who punished and destroyed the sovereign of Hea. Heaven's refusal of its favor to Hea was decided."

This conviction pervades the mind of the officers and people as well as of the sovereign. Commissioner Lin, famous for his efforts to stop the opium trade, was a typical Chinese. His state papers are all pervaded with this conviction. In his vigorous exhortation to all Foreigners, he thus writes, "Now, our great emperor, being actuated by the exalted virtue of heaven itself, wishes to cut off this deluge of opium, *which is the plainest proof that such is the intention of high heaven*. It is then a traffic on which heaven looks with disgust and who is he that may resist its will? Thus in the instance of the English chief Robarts, who violated our laws; he endeavoured to get possession of Macao by force and at Macao he died. Again, in 1834, Lord Napier bolted through the Bacca Tigris, but being overwhelmed with grief and fear he almost immediately died; and Morrison, who had been darkly deceiving him, died that very year also! Besides these, every one of those who have not observed our laws has either been overtaken with the *judgments of heaven* in returning to their country, or silently cut off ere they could return thither. Thus then it is manifest that the *heavenly dynasty* may not be opposed." Middle Kingdom, Vol. II. p. 501. The Chinese words *tien chao* are more properly translated, "the heaven appointed dynasty" rather than *the heavenly dynasty*. Commissioner Lin in his Letter to the Queen of England says, "Our Heavenly court [or heaven appointed dynasty] has for its family all that is within the four seas; the great Emperor's heaven-like benevolence, there is none whom its does not overshadow." *Chinese Repository*. Vol. VIII. p. 9. In his second Letter to the Queen of England, he writes, "Suppose the subject of another country were to come to

England to trade ; he would certainly be required to comply with the laws of England. Then how much more does this apply to us of the *celestial empire* [or of the heaven appointed dynasty] * * Our celestial empire rules over ten thousand kingdoms. Most surely do we possess a measure of god-like majesty which ye cannot fathom"! *Chinese Repository*. Vol. VIII. p. 501-2.

So completely does this idea pervade the Chinese mind that in the Shu-king, the Book of Records, not only is the Emperor styled the Son of Heaven, but the throne is designated the "Heaven conferred seat." p. 210. The revenues are styled "the heaven appointed emoluments." p. 214. "If there shall be distress and want within the four seas, the heaven-appointed emoluments will come to a perpetual end." Chinese Classics, Vol. I. p. 214. "He did not call him to share any of the heaven-appointed places, or to govern any of the heaven-established offices, or to partake of any of the heaven-instituted emoluments." Vol. II. 254. The dethronement of tyrannical kings, as Kieh and Chow, by an aspirant to the throne is spoken of as the "Heaven-appointed punishment." Shu-king, p. 168, 176. In this view of the sacredness of the Imperial rule as conferred by Heaven, it is not so much to be wondered at that not a single officer voluntarily joined the Taiping rebellion during the eighteen years of its continuance. It is strange that, among a people so orderly and so little given to war, the revolutions connected with a change of dynasty should be attended with such a loss of life. In some instances more than one-half of the population was destroyed. A very probable explanation is this. The people regarding that the occupant of the throne is there by the appointment of Heaven do not consider themselves freed from their allegiance to him till it is *manifest* that the decree of Heaven has come to the aspirant to the throne. Not till the people feel themselves absolved from their allegiance to the old Emperor by this new decree of Heaven, have they been willing to give in their allegiance to the new Ruler. Hence the long continued internal war and bloodshed resulting in the loss of so many lives.

When these principles and characteristics of the Chinese Government and the manner in which it has been, for the most part, administered have been fully considered, I think most of the students of Chinese history and institutions will concur in the opinion that I have presented one of the most influential causes for the long continuance of the Chinese nation.

In conclusion I remark that I think the considerations which I have presented viz, a hardy and enduring race of people, with

a government which has been professedly administered for the benefit and happiness of the people by rulers appointed by Heaven, which power all recognize as having the supreme right to appoint them and which rule has been strengthened by the universal prevalence of filial piety, are sufficient to account for the long continued existence of this people as a nation. While the geographical isolation of the nation may, in some particular times, have saved it from external assaults, it may be surmised that the liability to collision with some nations of nearly equal power and influence as itself would have been advantageous to the country. It would have led to the development and cultivation of the martial virtues, and have prevented the inordinate development of that overweening vanity and self-conceit which so seriously threaten her own destruction. The recent willingness to receive some of the sciences and arts of the West and to adopt western military and naval tactics appears to warrant the idea that even yet free intercourse and collision with the Western Powers will result in China arriving at a position of power and wealth in the future which she has never attained to in her past history. Her future career under these new influences and surroundings will be watched with deep interest by all students of history. It is to be most earnestly desired that she may soon receive into her body politic the health-giving influence of Christianity which has so wonderfully increased the growth and development of the nations of Europe. If Christianity is received by the Chinese rulers and people and it does for the Chinese race what it has done for the Teutonic and Anglo-Saxon races, a future of great improvement and development is before her.

Missionary News.

Birth, and Death.

BIRTH.

At Shanghai, on March 5th, 1884, the wife of Rev. C. D. TENNEY, A. B. C. F. M. Mission, Tai-yuen-foo, of a son.

DEATH.

At New Haven, Ct, U.S.A. February 16th, 1884, S. Wells Williams, LL.D. formerly of the A. B. C. F. M. Mission, Canton, and late President of the American Bible Society.

ARRIVALS—In December, Miss Hattie Lewis to join the American Presbyterian Mission in Canton.

At Hongkong, February 16th, Mrs. A. P. Happer, of the American Presbyterian Mission, Canton, on her return; Miss M. A. Baird to join the same Mission.

On March 7th, Mr. Alexander Langman, Mr. Thomas Henry King, Mr. Wm. Key, to join the China Inland Mission at Yangchow.

Rev. E. Bryant, B. & F. Bible Society, Peking, on his return. Mr. David Evans, to join the B. & F. Bible Society at Tientsin.

On March 14th, Rev. E. H. Thomson, American Protestant Episcopal Mission, Shanghai, on his return.

On March 22nd, Lucy H. Hoag, M.D., of the American Methodist Episcopal Mission, Chinkiang, on her return. Miss M. C. Robinson, to join the same Mission.

At Shanghai, on March 27th, Miss E. M. McKeniche, to join the Woman's Union Mission. Miss Dr. Corey, to join the American Methodist Episcopal Mission, at Foochow.

At Shanghai, April 15th, Rev. & Mrs. J. MacIntyre, United Presbyterian Church of Scotland Mission, Newchwang, on their return.

Messrs. T. Windsor, and E. Hughesdon, to join the China Inland Mission at Kweichow.

Misses Minchin, Cheney, Fowles, and Whitechurch to join the China Inland Mission at Yangchow.

On April 16th, Rev. and Mrs. J. J. Turner, English Baptist Mission, Tai-yuen-foo, on their return.

DEPARTURES.—On March 25th per s.s. *Achilles*, Rev. W. Muirhead, of the L.M.S., Shanghai, for England.

Per s.s. *Clyde* on March 27th, Mrs. M. T. Yates of the Southern Baptist Mission, Shanghai, for U.S.A. via Europe; Miss A. C. Safford of the Southern Presbyterian Mission, Soochow, for U.S.A. via Europe. Home address, Greensboro, Green Co. (care of Mrs. E. B. Scudder,) Georgia, U.S.A.

Rev. Joseph H. Neesima, President of the school connected with the A. B. C. F. M. Society, Kioto, Japan, sailed for U.S.A. via Europe, on April 6th.

Per s.s. *Genkai Maru* on April 16th, Rev. and Mrs. L. N. Wheeler and two children, of the American Methodist Episcopal Mission, Chungking, for U.S.A.

On April 25th, per s.s. *Telemachus* Miss M. Bruce, American Protestant Episcopal Mission, Shanghai, for U.S.A. via London.

Rev. J. L. Nevius, D.D., has recently returned from an extended tour among his country stations. He reports 90 additions to the church during the tour.

Will any who are engaged in the preparation of commentaries on any portion of the Scriptures be good enough to give information of what work they have in hand, through the columns of the *Recorder*.

The following summary of statistics of Protestant Missions in Japan for 1882, has been furnished us by Dr. Verbeck.

No. of married male missionaries	81
„ „ single „ „	8
„ „ „ female „	56
Total No. of missionaries,	145
No. of organized Churches,	93
„ „ present membership,	4987
„ „ mixed schools,	39
„ „ pupils in same,	1520
„ „ boys' schools,	9
„ „ pupils in same,	454
„ „ girls' schools,	15
„ „ pupils in same,	566
„ „ theological schools,	7
„ „ pupils in same,	71
„ „ sunday schools,	109
„ „ pupils in same,	4132
„ „ ordained preachers	
and pastors,	49
„ „ assistant catechists,	100
„ „ bible-women,	39
„ „ hospitals,	5
„ „ in-patients (last year),	795
„ „ dispensaries,	8
„ „ patients (last year),	24898
Total of contributions of the native churches for all church purposes (last year), in Yen.	12064.48

WE have been favored with a copy of a letter from the U.S.A. Minister to Siam, to His Majesty the King of Siam which we think is well worth reproducing.

Legation of the United States,
Bangkok, Siam, Feb. 9th, 1884.
His Majesty Chulalonkorn,
King of Siam,

SIRE :—

“The Reverend Doctor Mc. Gillyvary and his associates of the Presbyterian Mission at Chengmai, desire permission to establish a Missionary station at Lakon, in the North Laos country; to reside there permanently as teachers of the Christian religion; to have protection and safe conduct at the Station and in transit to and from the same; to buy houses, and grounds for the necessary buildings to open schools; to establish hospitals where the poor may be supplied gratuitously with medicine and medical attendance; and to the end that they may be aided, assisted and protected herein, request, through me, a Royal Letter of Authority directed to the Viceroy at Lakon.

In a late proclamation it was announced “that it is His Majesty’s pleasure that all his subjects be allowed to choose their mode and object of worship, according to the dictates of their own consciences, and on a more recent occasion, when I had the honor of presenting at a Royal Audience, American men and women engaged in Christian Missionary work in Siam, Your Majesty was understood to declare free toleration in all religions that tended to the advancement of the people and did not conflict with the laws of the realm.”

Upon these liberal and enlightened promises my constituents rely, believing, as I do, that their religion tends to the advancement of the people and does not conflict with the laws of the kingdom.

The petitioners are not political agents or Jacobins, but peaceable, law-abiding persons, desirous of doing good, who at all times and places, would be loyal to Your Majesty's Government and to the constituted authorities.

I have pleasure in commending them, and in making their request my own. I avail myself of this occasion to renew to Your Majesty the assurance of my high consideration.

(Signed) JOHN A. HALDERMAN,
Minister.

* * *

DIED at New Haven in the United States of America on February 16th, 1884, S. W. Williams, LL.D. Professor of the Chinese Language and Literature in Yale College. As it has been known that Dr. Williams was in feeble health this announcement will not be a surprise to his many friends in China. But it does not in any degree lessen the sorrow of friends at the event. He has been gathered like a shock of grain fully ripe for the garner. After an unusually long period of public service in China he was permitted to continue his usefulness in positions of honor and influence at home. As Professor in one of the largest Colleges in the U.S.A. and as President of the American Bible Society he occupied prominent positions. His removal will be greatly regretted. It is a matter of rejoicing that he was spared to

complete the revision of his great work, the Middle Kingdom, and to see its revised text received with so much favor and commendation. This work and his Dictionaries of the Chinese Language will long remain as monuments of his untiring and pains-taking industry and his good judgment. But his removal takes away one of the land-marks in China. For fifty years he has been connected with this country. For though he left its shores a number of years ago, yet by his letters, his writings and his benefactions he still kept up his acquaintance with and interest in all that concerned this nation. We hope to be furnished with some detailed memoir of Dr. Williams by some of his particular friends. We rejoice that we are able to say that for him to die is gain. "For blessed are the dead who die in the Lord." We present our best sympathies to his bereaved children and friends.

* * *

SINCE our last issue we learn that the number of native Christians is greater than we then stated it to be. At Swatow where there are Missions of the English Presbyterian Society, and of the Baptist Missionary Union, there are native converts in connection with *each* Mission of about 1000 making together about 2000 in the Chiuchow Department. There are in connection with the German Mission in the Waichow and Kiaying Departments some 2300. So that including those that are in and near to Hongkong there are nearly, if not quite, 7000 Protestant adult Christians in the Canton Province.

Notices of Recent Publications.

The Osaka Conference. Proceedings of the General Conference of the Protestant Missionaries of Japan held at Osaka, April, 1883. Yokohama, R. Meiklejohn & Co. 1883.

THIS is a handsome volume of 514 pages well printed with good type and on white paper. The style in which it appears is a credit to the publishing committee and the publishers. The initiatory steps for holding the Conference were taken by issuing a circular letter addressed to all the missionaries in Japan. Favorable replies having been received a Committee of Arrangements was formed as early as Oct. 1881 consisting of a representative from seventeen different Societies. This Committee fixed the time for the Conference to be April 16th, 1883 at Osaka, and secured the preparation of a paper on each one of the subjects which it was deemed desirable to discuss during the meetings. In accordance with the arrangements thus made by correspondence some 104 persons, comprising missionaries and their wives and single ladies met at Osaka, in the hall of the Municipal Council, the use of which had been kindly given for the meetings. The series of meetings was opened with a religious service during which the Rev. J. H. Ballagh preached a sermon on "The need and promise of the power of the Holy Ghost in our work as missionaries." Acts 1:8. This sermon, which was preached in the power and demonstration of the Holy Spirit gave the key note to all the conferences,

and resulted in giving to all the meetings a marked tone of spirituality and power by which a remarkable spirit of harmony and brotherly esteem was developed between all the missionaries themselves and between them and the native brethren in Osaka, and they took a very active part in the popular meetings which were held in the evenings.

The papers which were read were on these several topics:—History of Protestant Missions in Japan, Rev. G. F. Verbeck, D.D. The Religious Influence of Buddhism as an Obstacle to the Reception of the Gospel in Japan, Rev. M. L. Gordon, M.D. The influence of Chinese Literature as an Obstacle to the Reception of Christianity in Japan, Rev. Hugh Waddell. The Influence of Modern Anti-Christian Literature upon the Missionary Work in Japan, Rev. D. C. Greene, D.D. Missionary Itineration in Japan, Rev. R. S. Maclay, D.D. What are the Special Obstacles to the Progress of the Gospel in Japan, Rev. S. Matsuyama. Obstacles to the Spread of Christianity in Japan, Rev. J. T. Iso. The Object of the Educational Work of Missions in Japan, Rev. C. T. Blanchet. Methods of Educational Work in Japan, Rev. T. S. Tyng. The Training needed for Native Pastors and Evangelists, Rev. J. D. Davis, D.D. The Distinctive Claims

of the Educational Work for Women, Mrs. L. H. Pierson. The Education of Women, Mrs. E. R. Miller. Self-support in the Native Churches, Rev. G. M. Mencham. The Self-support of the Native Church, Rev. Geo. W. Knox. The Self-support of the Japanese Native Church, Rev. Paul Sawayarma also Rev. Paul Kanamori. The Position of Medical Missions, Thomas Palm, M. B. & C. M. Missionary Health Vacations and Furloughs, John C. Berry, M. D. Missionary Work and its Effects upon the Worker, Rev. W. Tayler, M. D. The Preparation of a Christian Literature, Rev. N. Brown, D.D. Principles of Translation into Japanese, J. C. Hepburn, M. D. L.L. D. Should the Number of Foreign Missionaries in Japan be Increased? Rev. C. F. Warren. Preaching to the Heathen; its Matter and Methods, Rev. W. Denning. Sabbath Schools: how to develop and conduct them, Rev. Julius Soper. These 25 papers on some 20 different subjects gave a wide range to the discussions. Most of them grew out of the particular state of the work in Japan at this time. Hence the discussions were eminently practical and profitable. The matter of self-support of the native church appears to be a burning question of the time. It would appear that the Japanese converts will take the lead of those of all others lands in supporting Christian institutions for themselves, and also in special and laborious efforts to carry the Gospel to those who are as yet destitute of it. The question which, next to this, appeared to elicit the most interest was increase of the

number of missionaries. The general conviction appeared to be that in view of the present openings and facilities in Japan it is the duty of the churches to increase the number of workers so as to carry the gospel to the whole 36 millions of Japan as soon as possible, in which opinion we most earnestly concur.

There are some very interesting statistics given at the end of the paper on the History of Missions in Japan which we copy. Protestant Missions, No. of converts. In 1859 none. In 1876 or after 17 years from the commencement, 1,004; in 1869, 2965; 1882, 4,981; at the close of 1883, 6,598, showing an increase during 1883 of 1611. Contributions of the native members for 1883 yen 16,166, a sum more than equal to yen 2 for each member. In 1883, of copies of S.S., or parts 57,593 were sold; of complete Bibles or Testaments 20,368. In 1883 of Religious Tracts and Books by the American Tract Society and London Religious Tract Society and others 149,427. Two weekly papers, circulation 2000; two monthly papers, circulation 2,700.

Statistics of the Greek Church Missions in Japan up to 1883. Priests 14 of whom 3 are foreign and 11 are native. Foreign Teachers 2. Unordained evangelists 106 of whom 26 are of the first, 48 of the second and 19 of the third grade. Believers 8,863 of whom 1391 had been baptized during the last year. Scholars 395. Christian marriages 26. Christians deceased during the year 139. Organized Churches 148. Church edifices 110. Preaching places 281. Fixed contributions in

yen 148. School contributions 98. Church contributions 4,373.

Statistics of the Roman Catholic Missions in Japan as furnished by the Abbe Paulin Vigroux, Pro. Vicar Apost. Japanese Roman Catholic Population in 1881, 25,633. Baptisms during the year, of pagan adults 1,225, children of pagans 548, children of Christians 922. Converted Protestants or Greeks 2. Bishops 3. European Missionaries 43. Churches or Chapels 80. Seminaries 3. Students in these, 71. Catechists 202. Schools and Orphanages 74. Scholars in these 2920.

It would be a matter of general interest if a summary of Protestant Missions had been prepared and published similar to those of the Greek and Roman Churches.

The book can be had of the Publishers in Yokohama. It is sold for \$2,50 and the postage to China is 19 cents. In consequence of the papers being so much adapted to the particular state of things in Japan at this time, they do not present as many suggestions to missionaries in China as the papers read before the Indian Decennial Conference which was noticed in our last number.

Life of Luther. By Julius Köstlin, Translated from the German—New York, Charles Scribner's Son.

THE observance of the 400th anniversary of Luther's birth was general and wide spread, extending to the people of all Protestant lands in all parts of the world. It was of course, observed with more enthusiasm in the "Fatherland" where the aged Emperor and the crown Prince both gave their special sanction and encouragement to its general observance. But it was also observed with great interest in Denmark, Sweden and Norway where not only Royalty lent its sanction to the observance, but where the highest dignitaries of the church and the universities participated in the exercises. Connected with these celebrations have been many lectures and addresses setting forth the character and labors of Luther, and the results of the Reformer's efforts, in the language, literature and institutions not only of Germany but in all Protestant

lands. Lives of the Reformer have been printed by the hundred thousands, and not only sold in great numbers to the reading population in all lands, but were distributed to the school children in Germany and Sweden. In answer to the invitation to attend the celebration at Wittenberg, the Emperor of Germany wrote regretting that he would not be able to attend personally: but he appointed the heir apparent to represent him and expresses himself in words worthy to be widely perused. He said, "I feel as an Evangelical Christian, and as the chief custodian of the government of the church, a lively interest in every celebration of the kind by which the Evangelical Creed may find renewed vigorous expression. I also highly appreciate the rich blessings, for our dear Evangelical church, which may come forth from the fact that her

members everywhere have been reminded of the rich inheritance, and the illustrious benefits, which God, the Lord, has through the Reformation, conferred upon us. At Wittenberg especially, the chief theatre of Luther's mighty and divinely blessed labors, I would not be unrepresented at such a Fest, and this all the more, because it extends beyond the measure of a merely local celebration. I, therefore, hereby impose upon your Imperial and Royal Highness, my beloved, the duty of representing me at the festal service referred to. I beseech God, the Lord, that the approaching Lutherfest may contribute to the awakening and deepening of Evangelical piety, the furtherance of good morals and the confirmation of peace in our Church."

The number of Protestants in all lands is estimated to be 120 millions. They are found among those nations which possess the greatest amount of political liberty, intelligence, wealth, national power and influence. The condition and present position of these nations are very largely traceable to the Reformation effected by Luther. As these influences are still at work with still increasing power who can foresee the results which will be effected in the next hundred years. When we consider these things all must acknowledge that it was a very proper thing to so celebrate this 400th anniversary of the great Reformer's birth.

Through these various public festivals, lectures and addresses and the notice of them in all the newspapers of all lands and the widespread circulation of the memoirs of

Luther the present generation is being more fully acquainted with the origin and history of the Reformation than any generation since its occurrence. It is not desirable that with the close of the particular year the great interests connected with Luther's labors should cease to occupy public attention. We are glad to call our reader's attention to this particular Life of the Reformer as many may not yet have supplied themselves with a copy. It has been pronounced by competent critics as the most satisfactory and complete account of the life and labors of the great Reformer which has appeared up to this time. It has been published in England and in the United States. In the interest of truth and for extending the influence of the Reformation we wish it a wide circulation. The Scribner's Sons edition is well printed on white paper and is an 8vo volume of 600 pages.

Mr. J. A. Froude expresses his opinion of this work in these words. "A student who has read these six hundred pages attentively will have no questions to ask. He will have heard Luther speak. He will have seen him in the pulpit. He will have seen him in king's courts and in Imperial Diets. He will have seen him at his own table or working in his own garden, or by his children's bed-side. He will have seen, moreover, and it is a further merit of this most excellent book, a series of carefully engraved portraits, from the best pictures, of Luther himself, of his wife and family, and of all the most prominent men with whom his work forced him into friendship or collision."

The Life of Adoniram Judson. By his son Edward Judson. New York: A.D.F. Randolph & Co. 1883.

THIS life of one of that company of American Missionaries who were used of God for the development of the interest in Foreign Missions in the American, and, especially, in the New England churches in the early part of this century, should find a place in the library of every missionary of all nationalities. Dr. Judson had an experience of missionary work which will be profitable to all who become acquainted with it. He belongs to the heroic age of Missions. His endurance of suffering and trial, his patient waiting for the fulfilment of the promise of God's Word will stir the hearts of all readers. In this day of great comfort and celerity of traveling to the ends of the earth, and where the protection of Western nations is extended over the heralds of the Cross among all people and tribes, it will increase the gratitude of all to read of the trials and sufferings our predecessors were called to endure when engaged in labors similar to ours.

Though not many are now called to endure sufferings of the same kind as his were, yet there are many occasions when missionaries are called to exercise great patience and meekness under trials of various kinds, and to manifest patient endurance under great disappointments. The reading of Dr. Judson's life and labors is well calculated to harden the fibres and nerve the purpose of the spiritual athlete as he is called to meet the spiritual enemies with whom he is called to contend in heathendom for "we wrestle not with flesh and blood,

but against the rulers of the darkness of this world."

We can commend this work as giving a very full and clear account of the labors of the illustrious missionary to Burma and the wonderful results of those labors. There are some things in it which however we cannot commend. One of them is the giving in detail the account of some youthful follies which previous biographers had passed over with but a slight reference. Why a son should seek to remove the mantle which others had cast over them we can not understand. The reasons given do not satisfy us of the propriety of the matter. Another thing it occurs to us to notice is the undue importance which is ascribed to him in producing and extending the interest in Missions in the United States. The whole of the company of young men who were fellow-students and who formed a brotherhood for the promotion of the work of Missions among the heathen had a joint influence in awakening and developing that interest. And the early and beautiful death of Harriet Newell, and the patient endurance and untiring efforts of the heroic wife of Dr. Judson in seeking to mitigate the sufferings and procure the release of her husband from imprisonment and threatened death had no small influence in swelling and enlarging that tide of interest. But these are minor matters in a work of such general and permanent interest. We trust the work may have a wide circulation as it is well calculated to develop a strong and enduring type of character.

The Scriptural Idea of Man. By Mark Hopkins, D.D. New York, Charles Scribner's Sons, 1883.

IN this day when the Christian opinions of so many are unsettled as to the origin and destiny of mankind it is very desirable to have a suitable statement of man's origin and character as given in the Christian Scriptures to put in the hands of young men. The author of this work has had abundant opportunity of knowing the thoughts and feelings of young men. He was for many years the successful President of Williams College in Mass. The friendship which commenced between him and many of the young men during their college days remained all through their subsequent lives. This was preeminently the case with the late President Garfield. He was just starting to attend the Commencement exercises of his *Alma Mater* and to meet his friend, the revered President Hopkins when he received the bullet of the assassin. No one mourned his death more deeply or sincerely than the friend of his college days. These Lectures in their last and enlarged form were delivered to the Theological students of Princeton Seminary, and hence are eminently adapted to be circulated among young men of education and culture.

It is one of the strange things of this age of boasted knowledge and philosophy that so many men of science are willing to entertain the hypothesis that man in his present state is a development from the lower orders of nature. Each one might accept of it, if it only concerned himself individually, but when some accept it as embracing

the whole race and argue in support of the hypothesis, it is time for those who adhere to the opinion that man was created by God; and that God "created him in his own image," "in knowledge, righteousness and holiness," should discuss the subject in a clear and able manner, fairly considering all the scientific facts that bear upon the subject. This is what Dr. Hopkins has done and we warmly commend this little volume to all who wish to establish their own minds on this very important subject, or who have occasion to defend these views from the attacks of evolutionists.

The opinion of Mr. Carlyle on the matter of the origin of man will be of interest to many. He was present when a number of scientific men were discussing the subject. The doctrine of evolution had been asserted with much confidence; and under the impression that he was a sympathizer, and not at all fettered by religious scruples, he was asked to deliver his opinion as to this modern theory of the origin of man. Gathering himself up, and speaking in a tone that silenced laughter, Carlyle replied;

"Gentlemen, you make man a little higher than the tadpoles. I hold with the prophet David when he said, "Thou [God] madest him a little lower than the angels." Why should men refuse to believe the record of man's high origin or neglect to seek to be partakers of the glorious destiny which is freely offered to them through Jesus Christ, God's own Son?

Fifteenth Annual Report of the Hospital for Chinese at the American Episcopal Mission, Shanghai for the years 1882-1883,—Shanghai, 1883.

Report of the Medical Mission Hospital at Fat Shan, South China, in connection with the Wesleyan Missionary Society, for the year 1883. Hongkong, 1884.

THESE reports give an account of very faithful and successful medical work done for the poor and the suffering. At Shanghai some 21,009 patients were treated of whom 129 were foreigners. With a new building, which has many of the appliances of modern hospitals in the west, the physicians in charge have the facilities for doing a good work and they report good work done. Dr. Wenyon, at Fatshan, has also done good work during the year. It has, however, been interfered with by the anti-foreign ex-

citement which succeeded the riot at Canton in September. The attendance was still further lessened by the fact that owing to the want of funds he could not receive any in-door patients except those who could support themselves. But notwithstanding these things there were some 7,327 attendance. It is to be hoped that with the subsidence of the anti-foreign excitement and with a better supply of funds this Hospital may have still greater success in its benevolent work.

First Annual Report of the Soochow Hospital at the American Methodist Episcopal Mission, for the year 1883.—Shanghai, 1883.

Dr. Lambuth has been very fortunate in obtaining a large and well located lot for his Hospital at Soochow. As compared with lots at the open ports where building ground is so valuable, an acre of ground is a large lot. This report gives a diagram showing the plan of the different parts of the buildings. Dr. Lambuth appears to have benefited by the 18 months spent in the study of Hospitals and Hospital practice in the United States and to have had the buildings constructed in a very suitable way for their respective uses.

The formal opening of the Hospital occurred on the 8th of November. This occurred under very favorable circumstances; and Dr. Lambuth has had a very favorable recognition of the Hospital from the Chinese Officials both civil and military, so that the work has commenced under the most favorable circumstances for its future success.

That which distinguishes this Hospital from all other Missionary

Hospitals is the adoption of the plan of *charging the patients*, for treatment and thus making it *self-supporting*. The Hospital being located at an inland city and so having no Foreign merchants to assist in the support of it makes it desirable that some plan should be devised to relieve the Missionary Society from the annual expense of its support. The sums charged as medical fees are so small that most of the suffering can pay them. Patients coming to the dispensary are charged 2½ cents at each visit. Vaccinating at the Dispensary 5 cents. Vaccinating at the patients home \$1.00. Opium poisonings are not charged except for the chair hire in going to the patients. In-door patients, in Medical and Surgical ward, 1st class patients, one in a room are charged 50 cents per day; 2nd class patients, 2 in a room 25 cents each per day. 3rd class, 8 in a ward, 5 cents per day. Opium Refuge 1st class, one in a room \$10 for 10 days. 2 in a room \$5 each for 10 days, 3rd class, in 8

a ward, \$2 each for 10 days. In arranging his plans while having the building erected. Dr. Lambuth at the first hoped that in five years the Institution would be self-supporting. At a subsequent period he ventured to hope he might realize these expectations in two years.

But in this his first report he announces with a feeling of gratulation that it has been self-supporting since its formal opening. We wish this new departure in medical missionary work every success. We will watch its progress with very great interest.

Constitution and By-laws of the North-China Tract Society. 1883.

The Eighth Annual Report of the Hankow Tract Society, now called the Central China Religious Tract Society, 1884.

WE place these two reports together to note the fact that the missionaries in the different parts of China are now organized as Union Tract Societies. The North-China Society comprises all the missionaries in and north of Shantung Province with the usual Officers, Executive and Editorial Committee and Depository with its headquarters in Peking. The Central China Tract Society has its headquarters at Hankow and Wuchang. Its Officers and Executive Commit-

tee all reside at these places. This Report does not state whether the missionaries at any other places are connected with the Society as members or not. We have every confidence that they will do good in the preparation and dissemination of Christian literature in their respective fields. We wish them every success in scattering far and wide "the leaves of the tree of life which are for the healing of the nations."

The China Review. Vol. XII. Nos. 3 and 4.—Hongkong, China Mail, 1884.

THESE two numbers sustain the interest of this well established periodical. In No. 3, are interesting articles as follows. The Eight "Lions" of Canton by Rev. B. C. Henry. China during the Tsin Dynasty, A.D. 264-419, Rev. C. Piton. The Wenchow Dialect by Mr. E. H. Parker. A Chip from Chinese History or the Last Two Emperors of the Great Sung Dynasty, Mr. E. L. Oxenham. Hakka Folk Lore. Scraps from Chinese Mythology, Dyer Ball. Some Hakka Songs, Rev. R. Eichler and the Notices of New Books, Literary Intelligence and Notes and Queries complete a very good number. The paper on the Wenchow Dialect is one of especial interest to all the students of the Chinese Language and others who are interested in other subjects will find a gratifying variety.

In No. 4 we find the following

interesting table of contents. Provincial Revenues. The Mother of Mencius, C. Arendt. A Song to encourage Thrift, G. H. M. Playfair. Chiang Yi's Apologues of the Fox, and the Tiger, and the Dog, C. Arendt. Scraps from Chinese Mythology, Dyer Ball. Chinese Plants in Normandy, A. H. Fauvel. The History of Formosa under the Chinese Government, George Kleinwächter. China during the Tsin Dynasty, Rev. Ch. Piton. Su Tai's Apologue of the Bittern and the Mussel, C. Arendt. Notices of New Books and Literary Intelligence, Notes and Queries.

This table presents a most interesting variety. The Chinese ideal of a mother is presented in the notice of the mother of Mencius. The papers by Mr. Fauvel and Mr. Kleinwächter are of special interest. As all will wish to see the papers, we present no epitome of them.

SCHOOL AND TEXT BOOK SERIES.

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Depôt and Agency,—The Presbyterian Mission Press, Shanghai.

The Committee appointed by the General Conference of Missionaries at Shanghai in May 1877 to superintend the preparation and publication of this series of Chinese Text and School Books are slowly, but it is hoped effectively, carrying on their difficult task, aided by their various fellow-workers and subscribers.

Above forty different works have been issued and about thirty more are in various stages of progress. The Committee trust that these publications are already commending themselves not only to the Directors of Mission Schools but also to all persons interested in the advancement of the Chinese. Some of the works, especially the "Zoology" and others with coloured illustrations will be found well suited as attractive presents for intelligent natives or as prizes for schools. A few of these were sold out much faster than was anticipated; but fresh supplies will shortly be ready.

Such of the "wall charts" as have not yet been translated may be purchased in their original form as published in England, either mounted or unmounted. Descriptive hand-books accompany them for which no extra charge is made.

The object of the "Outline series" of which four numbers have already been issued is to supply small and simple treatises on Scientific Subjects at cheap rates, suitable either as elementary school books or as popular tracts for general distribution.

The depôt and agency for the sale of all the publications is the Presbyterian Mission Press at Shanghai, to which all applications must be sent. Specimen Copies may be seen there during office hours or will be forwarded to any address on receipt of the price. Book-stores will be allowed advantageous terms on communicating with the Secretary or Treasurer.

LIST AND PRICES OF BOOKS NOW READY.

362 Anatomy 5 Vols.	全體圖微	\$1.40 & 1.70
364 Ancient Religions and Philosophies. 3 Vols.	古教彙參	0.75 0.90 & 1.50
367 Arithmetic, Mental.	心算初學	.15 & .20
369 Astronomy, Outlines of.	天文須知	.02
370 Charts, Astronomical, set of 4, mounted.	天文圖	8.00
371 Chart of Birds.	百鳥圖	2.00
372 Chart of Mammals.	百獸圖	2.00
373 Charts, Astronomical, Handbook for.	天文圖說	
374 Chart of Birds, Handbook for.	百鳥圖說	0.17
375 Chart of Mammals, Handbook for.	百獸圖說	0.18
376 Chemistry, Introduction to.	化學易知	.20 & .25

378 Chemistry of Common Life. 2 Vols.	化學衛生論	\$.60
379 Daniel, Life of, Coloured Illustrations,	但以理聖蹟圖說	.40
380 Dogs, Noted, Coloured Illustrations.	名犬圖說	.50
381 Domestic pets, Coloured Illustrations.	家畜玩物	.50
282 Economy, Political. 3 Vols.	富國策	.75
383 Geography, Political, Outlines of.	地志須知	.05
384 Geography, Physical, Outlines of.	地理須知	.05
385 Geography, Scripture, of Palestine.	猶太地理擇要	.30 &
222 Geography, Political.	地理全志	.50
387 Geography, Universal, Descriptive.	地理志略	.60 & .70
389 Geology, Elements of.	地學指畧	.20 & .25
390 Geology, Outlines of.	地學須知	.05
391 History, Church. 2 Vols.	聖會史記	.50
392 History of David, Coloured Illustrations.	大衛聖蹟圖說	.50
393 History of England. 2 Vols.	大英國志	.50
394 History of Moses, Coloured Illustrations.	摩西聖蹟圖說	.40
395 History, Universal. 5 Vols.	萬國通鑑	2.00
396 Horses, Noted, Coloured Illustrations.	良馬圖說	.50
397 Joseph, Life of, Coloured Illustrations.	約瑟聖蹟圖說	.50
398 Law, International, Bluntschli's. 3 Vols.	公法會通	1.00
399 Map of World in Hemispheres, in Chinese. Large.	平圓地球圖	1.50
400 Music, Principles of Vocal.	樂法啟蒙	.15
401 Primer. First Vol.	發蒙益慧錄第一	12½
402 Primer. Second Vol.	發蒙益慧錄第二	.15
403 Primer. Third Vol.	發蒙益慧錄第三	.20
404 Prodigal Son, The, Coloured Illustrations.	浪子回頭圖說	.25
405 Proverbs, Selections from, Coloured Illustrations.	箴言摘錄	.50
406 Psalms, Selections from the, Coloured Illustrations.	詩篇摘錄	.30
407 Ruth, Book of.	路得聖蹟圖說	.30
408 Theology, Natural. 3rd Ed., 2 Vols.	格物探原	.50
409 Zoology in English and Chinese. col'd. illustrations.	動物類編	.50

LIST OF BOOKS NOT YET READY.

Algebra.	History of U.S.A.	Mineralogy.
Arithmetic.	Hygiene.	Moral philosophy.
Astronomy.	Industries of West.	Philology, comparative.
Botany.	Jurisprudence.	Plants, physiology of.
Civilization.	Letter writing in Chinese.	Physiology.
Chinese classics, Com'tary.	Logic.	Teaching, the art of.
Drawing.	Maps, large, for schools.	Trigonometry & Surveying.
Ethnology.	Mathematical physics.	Wall charts, in all forty
Geometry.	Mental Philosophy.	chart, with accompanying
History, Modern.	Meteorology.	hand-books.

NOTE.—The different prices indicate different quality of paper or style of binding. In ordering please mention the price as well as the number of the work. The numbers refer to the general Catalogue of books for sale at the Mission Press.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XV.

MAY-JUNE, 1884.

No. 3.

THE CHINESE LANGUAGE.

By E. H. PARKER.

Hamlet. Methinks, it is like a weasel?

Polonius. It is backed like a weasel.

Hamlet. Or, like a whale?

Polonius. Very like a whale.

IT is much more natural, seeing that the Chinese are made like ourselves, to suppose that the language or languages of China is or are lineally connected with languages of other so-called stocks than to suppose that the contrary is the case; and this on general principles, and without the support of evidence bearing upon any one special point. In any case it is no great triumph of genius to be right in this matter, for there are only two conclusions, one for and the other against the supposition. The difficulty, in this as in other matters, is rather to shew what is true and what is not, than to guess it. The Reverend Dr. Edkins made an able attempt some years ago to conduct us through these demonstrative paths, but the general verdict, whilst unanimously according credit for the zeal shewn in the attempt, and admitting the probability or possibility of the conclusion, condemned the unsoundness of the method; and the writer, for one, is compelled to class himself amongst those who cannot clearly follow Dr. Edkins' reasoning,—though maybe herein Dr. Edkins is not to blame.

We are all apt, in comparing the language of China with that of Europe, (for, with certain definite exceptions, the chief tongues of Europe are but one in a philological sense), to start with what may be a doubtful assumption from the beginning. We bewail the fact that the etymology of Chinese is stunted in its growth by the absence of letters, and perhaps we regret this rightly: but, as enquiry proceeds it may turn out that the reverse is the case, and that our own languages have been pruned and trained into artificiality by the possession of those very letters, the absence of which we

think is such a misfortune to the Chinese. The Chinese system has at least this advantage over ours, that it is perfectly readable by each of the speakers of the dozen or so of distinct Chinese languages, (not to drag in, for the present, Korean, Japanese, and other mixed written languages), quite independently of the fact that the utterance of the words thus read by each speaker may be more or less or even absolutely incomprehensible to the others.

Mr. Kingsmill of Shanghai was perhaps the first to lay stress upon the significance of the "root" view of Chinese, and, though his writings upon this subject are almost universally censured by students of Chinese as being too loose and unsound for sustained consideration, he is certainly entitled to credit for his inventive boldness, and for his acuteness under handicapping difficulties. The explanation of the fact that the written Chinese (whether ancient, official, poetical, or what not) is equally comprehensible to speakers of all dialects, is, apparently, that only the roots are used, and that no single unimported word in pure Chinese has ever advanced beyond the root stage, though the root may have changed. Perhaps it would be as accurate, and serve as well to say that the root has always been viewed distinctly from and as being essentially independent of what we consider the branch; or co-ordinated therewith. The root has of course undergone variations; otherwise there would still be only one Chinese language, and not many Chinese languages; but the possible changes to be rung upon a practically monosyllabic root are fewer than those which are to be rung upon the root and branch combined, or the root, branches, and leaves combined. Moreover the root was given a concrete pictorial form, and probably this was done at a period when the family of speakers was so small, or confined to so limited an area, that the roots were, if not unvaried, at least tolerably homogeneous; and as there are, and presumably were, only a few hundred distinct root sounds in Chinese, the frequent ocular comparison of two or more roots, starting into pictorial existence with but one sound between them, would naturally tend to prevent any one of those similar roots from straying. To illustrate our meaning, let us take an imaginary root *da*, and assume this to be an ancient word signifying "to give." Let us assume, too, that at the earliest time the people variously said *do*, *doa*, *daw*, *du*, *da*, *daa*, &c., (each of those sounds being supposed to represent the same word with slight variations). Even if the root sound *da* were not pictorially represented, the majority of speakers would have little scope for going wrong, though perhaps the man who said *du* might fail to understand the other extremist who said *da*. There might be other roots *da*, *di*, *de*, &c., signifying

something quite different, and these roots, as heard in the mouths of different speakers, would conceivably present as much variety as our first root *da* "to give." But, as soon as ever three or four *da*, *di*, and *de* were pictorially represented, the fact that, orally, one of two *da* might shew a tendency to deviate to *de* would be weakened by the fact that the speaker remembered that it ought to have the same sound as another *da* which was not undergoing the same change, and therefore the more roots there originally were of the same sound the less likely would those roots be to change; whilst, on the other hand, the rarer the root, the more likely would it be to vary.

So far the above holds good almost as much for those who used from the first, or proceeded afterwards to use phonetic letters, and wrote *d* and *a*, as for those who wrote pictorially: but here again the Chinese have the advantage; for with us a dozen or more forms of letters are and were used, whereas (I believe) at no time is there the slightest hint that different Chinese speaking tribes have used different written forms. [It must be added parenthetically that the writer does not forget the at present unimportant modern vulgar characters exclusively used for local sounds, *e.g.* by the Cantonese and Fukienese amongst others]. Thus, even though the sound represented by the letters may as a matter of fact be the same, yet each speaker's eye is only intelligent to his own letters. Thus JOHN JONES may be written upon a shop-door in Constantinople in Russian, Turkish, Armenian, and Greek. Not only is the modified root of JOHN, namely JONES, incapable of illuminating the general eye, but the root JOHN is equally indecipherable. To make matters worse, we have not only taken different letters, but many of our letters have on the one hand the same forms, and on the other radically different sounds. Thus H is an aspirate in English, is a vowel in Greek, and is the consonant N in Russian: and so with many more. If the word JOHN had been pictorially written, it would have conveyed the same meaning, and in many cases almost the same sound to those who would actually say *Jean* (Zh), *Juan* (H), *Jan* (Y), *John* (Dj), *Ivan* (Iw or Iv), &c., &c. Thus we have differently shaped letters; letters shaped the same, and representing the same class of sounds, but giving out different vowel or consonant sounds; and letters shaped the same, but not intended to represent even the same class of sound.

Thus, even if we confine our attention to roots, and take no account of inflection, we find that the application of living speech to written form, and *vice versa*, has not been so happy in Europe as in China, at least as far as regards the great practical object of forming a written language comprehensible to all speakers.

But we have gone farther than this: we have joined two or more roots together, and allowed the whole thus combined to modify itself in such a variety of ways that in many cases there is no historical trace of any origin whatever, whether of the root or the branch, whilst in others, though the main root itself can be traced backwards, the inflection and agglutinative parts have become lost in obscurity. If, as is the case with the Chinese, the roots which go to make up the tense, mood, number, or, in short, the subsidiary portion of the idea contained in the word, had always been kept separate, this either could never have occurred, or could not have occurred so easily, or at least would have been the less likely to occur according to the existence of other independent circumstances affecting the history of the language. The history of these inflections is a matter belonging to general philology, which has probably by this time been tackled with some success by competent scientists, but which is alike without the province of the present paper and the scope of the writer's knowledge.

Whilst, on the one hand, the mere existence of the pictorial character must, as above shewn, have tended to discourage that form of corruption or development known as inflection, the mere existence of letters must have had the opposite effect, by at once giving practical shape to fleeting changes. Even in modern Chinese some of the persistently varying inflective roots, such as 了 *liáo* to finish, seem to have been transcribed by a process akin to the use of letters in a corrupted form *e.g.* *lo*, *lé*, *lu*, &c.

It is not pretended that there is anything new or weighty in what has been said above, but it is necessary to begin at the beginning in order that a definite standpoint may be fixed from which the subject, rightly or wrongly, can be regarded. The deduction which we draw from the above is no more than this:—that, as a spoken vehicle of thought, Chinese, which, as we hope to shew, has followed and is following exactly the same natural instincts as other languages, has been forcibly wrenched in one direction by its indivisible and pictorial scripture, whilst our languages have been gradually driven round to the opposite pole by the divisibility and purely phonographic nature of our scripture.

If it can be shewn that modern Chinese and modern European, despite the forces which have thus parted and are parting them, still follow the same "laws" of change, the only possible deduction is that they have always done so, and in no less measure than now, if not in a greater. There can be no doubt, however, that the modern increased facilities for exchanging thought tend to discourage further variation.

The only sound basis upon which it is possible to build solid results, in assigning to China a place in philology, is a comparative study of the Chinese dialects. When we disparage the Chinese for their want of attention to this subject, it must not be forgotten that our own comparative philology is only the work of the present century,—perhaps even half century, and that the existence of modern languages, or colloquial languages, in Europe can hardly be said to have become respectable and assured before the invention of printing in the West. On this subject Isaac Disraeli's *Amenities of English Literature* may be usefully consulted by those who incline to regard these statements with scepticism. Just as the Chinese (alas! some will say) are amongst the freest on the earth from the trammels of religious and social or caste prejudice, so is their language one of the freest from the trammels of grammar and letters. If it be replied that in Europe we owe our advancement to the opposite qualities in our language, it may be replied that we may owe our progress to other qualities or accidents, and that language has nothing to do with it at all. Indeed we see the Coreans, who, according to the best recent researches, have an excellent if not perfect alphabet and inflected language of their own, deliberately relegating it to a subordinate position in favour of Chinese, whilst the Manchus within the past two centuries have gone further, and have well-nigh abandoned their language altogether. As we progress in our knowledge of Chinese, we shall probably find abundant proof that it is not as a whole inferior to our own, even if it be not superior. Any one with a moderately competent knowledge of written Chinese can see that the Chinese can write exactly what they wish to say, and if this can be reproduced in English, and that English is a true translation, it is evident that the Chinese version is also a true translation of the English. In other words, were our knowledge of Chinese only sufficiently competent, there is nothing in English that we could not render into Chinese. Modern or complicated ideas do not affect the argument, for, though the Chinese may have no characters to represent the ideas *piano*, *bromide*, and *Trinity*, yet we had not those words until we had the things, or were told of them, or had argued interminably about them, and as soon as the Chinese have a thing they give it a name, which name thenceforward becomes the true Chinese for that thing. The difficulty in rendering, for instance, the Scriptures into Chinese is to find out the the exact meaning of the Scriptures.

A Chinese scholar is considered to be he who can best string his words together, and that is all that can be said of a Latin, English, or any other scholar. The secondary question how he is

to string them together must always remain secondary, for every great composer must either create a model of composition of his own, or conform to models created by some one else. Notwithstanding this definition of ours, a Chinese will usually say that a great scholar is he who knows best the proper use of *hü tsz* or "empty words," in which category particles, prepositions, and, in fact, all "grammar" may be included. A little reflection will convince us that a good composer of English is also he who best knows how to manipulate his *hü tsz*, for nothing could be more indefinable and intangible than the precise meaning of our inflections, whilst on the other hand nothing could be more unanimous, though without reasons given, than the general approval or disapproval of their use by a writer.

The late king Cetewayo is said to have made a profound remark: "though you are always changing your laws in Europe, as men you remain the same." The writer is of opinion that it will be found that just as Chinamen, the more they are examined, turn out to be men swayed by precisely the same impulses as ourselves, so their language will turn out to be a written and spoken vehicle which, in all that is essential, is governed by the same springs as put our own in motion. To put the whole thing in a compendious form, there is one thing which, written or spoken, commands the approval of all, and that is the truth, which, like a straight line, may be thick or thin, but can only be spoken or written in one true way, and the best composers and orators in all languages are those who can truest write or speak that amount of truth which they are capable of perceiving, whilst the most approved men of all nations are those who can see the most truth and then proceed to express it in the truest way. Superstitions, castes, laws, and grammars all belong to one category as being imperfect artificial rules for the maintenance of truth. The *hü tsz* of the Chinese are as unfettered as their superstitions, civil laws, and social distinctions, all of which, however imperfect, at any rate do not err on the side of over-definition.

To descend from generals to particulars:—If reference be made to the tables of Chinese languages or dialects published by the present writer during the past few years in the *China Review*, and also to certain comparative tables printed in the *Chinese Recorder*, a fairly accurate general view may be obtained of the present condition of the Chinese dialects. There are of course other dialects, which may yet throw valuable additional light upon the question, but as those of Canton, the Hakkas, Foochow, Wénchow, Yangchow, Hankow, Szeh'uan, and Peking take in most of the extremities and circumscribe the others, they may perhaps be taken as sufficient for

the elementary and introductory purpose of the present paper. A reference to the articles and tables above-mentioned may facilitate the comprehension of what follows.

One of the commonest and easiest-observed of the variations in modern Chinese dialects is the *ch* or *tch*, which becomes variously *t*, *ts*, *tj*, *ty*, *s*, *sh*, and *th*, (the Greek θ). If we take the modern word Cigar, which must have had a fair start for existence with all nations, we find that each nation has given it the pronunciation most in accordance with its genius. Thus the Germans pronounce the first syllable *tsi* and *si*, the Spaniards *thi* and *si*, the Russians *tsi* or *tsz*, the English *sī*, and the French *si*. Possibly the Hungarians, Poles, Greeks, and other folks, may have other forms which would strengthen the argument, but the above are sufficient for illustration. If we take the termination *tion*, assimilated in so many words by all European languages, we find the Germans, again, say *tsioun* or *tsion*; the Spaniards say *thion* or *sion*; the Dutch write *tie*, [of the commonest pronunciation of which the writer is uncertain]; the French say *sion*; the Russians write and say *tsya*; the English say *shn*, *shun*, or *shon*; and the Italians write and say *tsione* and *sione*. If we take two Chinese words 臣 and 船 we find:

DIALECT.	SOUNDS.		COMPARE WITH.
Peking	ch'ên	ch'uan	German and
Hankow	ts'ên	ts'uan	Italian
Yangchow	ts'ên-g	ts'ou	Russian
Wênchow	dzang	züe or jüe	Dutch
Foochow	thing or sing	thung or sung	Spanish
Canton	sên & shên	shün	French
Hakka	ch'in shin	shon	English

compare, again, the *ish*, *isch*, *sk*, *iski*, in the words English, Englisch, Engelsk, Angliski, &c., with the Chinese forms *kì*, *ci*, *chi*, &c.,

If we take a number of old words, such as *to*, *toll*, *tin*, *tile*, we find the German forms are *tsu*, *tsol*, *tsin*, *tsigl*, (*zu*, *Zoll*, *Zinn*, *Ziegel*), just as the *tü*, *toung*, *ti*, [猪長知] of Foochow become *tsu*, *tsang*, *tsz* in Yangchow. But another class of *ts* words in German become *s* in English: thus sign (*tseichen*), sable (*tsobl*), circle (*tsirkel*), just as the *sing* and *sung* [臣船] of Foochow become *ts'ên*, *ts'ou*, in Yangchow. The words which take *s* in English appear to be Latin, and the words which take *t* Saxon: both are *ts* in German, but the origin is not common. In Pekingese all the five characters above given take *ch* (i.e. *tsh*) as an initial. The Chinese fortunately have preserved in a measure the history of their characters by insisting upon grouping them under certain traditional, and now almost

inextricably ravelled heads of initials and finals. The problem for philologists is to find out what these were. It is just the same thing for philology whether certain words came in a series from a place, or came in a series from a sound, provided the words can be traced back to some clue. If we take the words for "honey," which are manifestly of one origin in the languages of Europe, we find that, quite apart from the likelihood, (for lineal proof is necessary), that the Chinese words are also of the same origin, the European words differ from each other much as the Chinese words differ from each other: thus, reducing both Chinese and European words to the common level of our spelling tables, we have:—

English	mîd (mead)	mit	Hakka
Russian	med	mêt	Canton
Danish	miöd	miöe	Wênchow

It is also a fact that the Russian word, though written *med*, is actually pronounced *miod*, (according to a peculiar law known to speakers of Russian), whilst the alternative Wênchow pronunciation is *mi* in the entering tone; and all *mi* in the entering tone may be pronounced *mie*, which is like the French and Spanish word *miel*.

As researches in comparative philology progress, it will probably be found that words in all languages must be classified—as is practically the case with plants and living creatures—by dates. The oldest class will be words like *mead*, the original roots being almost intact in each stock; and the second class will be words which have shot off into two rival roots, the forms of which resemble in each offshoot, whilst the resemblance of the originally separated rival roots to each other has been obscured by age—*e.g.* father, vater, and père, padre—Beyond the second class there is no limit to the subdivision.

Take, again, (for example, not because allied) the word *meagre*, and the quite separate Chinese character signifying "an enigma.?" we find the same variations of pronunciation at work. Reducing all to the level of common spelling we have:—

English	mîgr	mi	Wênchow
French	megr	mei	Hankow
Italian &c.	magro	mai	Canton

Other languages might be adduced, but two or three are sufficient for illustration. The great object is to refer the order which such variations take to some regular channel.

If we proceed from a mere comparison of roots to an examination of the way in which roots change, we find again, the same

forces at work. For instance, the Chinese word for "thick" is variously pronounced *hou*, *heu*, *hau*. In Foochow a vulgar form *kau* exists along with the regular form *haiu*. In Wênchow both an *h* and a *k* are impossible in the lower tone series of words to which the character belongs: therefore we have, as we might expect to have, the regular form *au* and the vulgar form *gau*, and every handler of a European-made Chinese dictionary knows that the initial *ng* is often written *g* on account of some traditional or local pronunciation having affected the minds of the dictionary makers. If, then, we take the Chinese and European words for "goose" and "cow," and reduce them to common spelling we have.

(1) goose	English and } Russian } <i>gûs</i>	ng and } ngo }	Wênchow
	French } <i>wa</i> (oie)	ou or wo }	Yangchow
	Greek } <i>χην</i>	ngie }	Foochow
(2) cow	English } <i>kou</i>	ngau }	Canton
	Dutch & German } <i>ku</i>	ngu ngiu }	Foochow
	English } <i>nît</i> (neat)*	niu }	Peking

These two words each illustrate the fact that both initials and finals in these most probably very ancient roots still take the same varying courses in the European and Chinese languages, and this in the same way as in the Chinese word for "thick." Whether or not the Chinese and European roots are alike by accident or are so by lineal descent, in the case of the first-two words, at least in the case of the word "thick" there is no obvious European word at hand. But in order to shew how easily one may be led into speculation if trust be placed in fanciful resemblances alone, we will take an other Chinese word signifying "wild goose," and compare it also with European words meaning "a goose" (of some sort). Possibly the two Chinese words are from one common origin, as the European evidently are.

Sanskrit	<i>hangsa</i>	ngang	Foochow
German	<i>ganse</i>	ngan	Canton
Latin	<i>anser</i>	yaa, an, yen	various "mandarin" forms
Scandinavian	<i>gaas</i>	nga	Wênchow

The inflectional part beginning with *s* must be regarded separately. Although most of the words selected above for comparison are somewhat similar in both the Chinese and the "Indo-European" stock, it is not likely that very many will be found at once, and such as may be found are almost certain to be simple elementary ideas. The problem is not to find how many words resemble the Sanskrit or other words in sound, but whether it can be shewn

* "Neats' tongues" is still colloquial English. Webster says the word comes from the Gothic *niutan*.

that words of both stocks do follow and have followed the same "laws" in modifying themselves during a number of ages. If this can be shewn, the next step is to go back and find out what ought, according to these "laws," to have been the pronunciation in each stock of languages so many thousand or hundred years ago, and then whether these two sets of pronunciations, which must all fall within rule, can be referred to a common origin, and what that origin was.

Any one who peruses in the most cursory fashion the writings of Professor Max Müller must be convinced that, for all practical purposes, Sanskrit may be taken as the quasi-progenitor of most European tongues, and as being possessed of a beautiful though artificial alphabet and grammar, it has remained almost stationary whilst the latter have been changing, it would suffice if we could pursue the investigation with only Sanskrit and the cognate modern languages of north India and perhaps Cochin-China on the one side and the languages of China on the other. However, it is given to few to know Sanskrit, well, so that, as the rule fortunately works both ways, any word in any language which can be safely connected with the Sanskrit will do as well as Sanskrit for comparison with the Chinese, and being understood, will be more interesting to the majority. Running, after a very superficial study of the Sanskrit rules of Sanskrit grammar, through a number of Sanskrit word classes, we so far quite fail to see how any of those classes are to be connected in a rational way with the Chinese classes of words. Very careful and prolonged research is necessary.

Take, for instance, the class of word roots beginning with one or more consonant and ending with the vowel *ri*. We have *mri* "man;" *dri* "observe;" *bhri* "carry;" *mri* "perish;" *hri* "take;" *stri* "cover over;" *sri* "go;" *vri* "cherish;" *kri* "do." It is easy enough to take the Chinese root *muh* "to perish" and compare it with *mri*, but, if the vowel *ri* is the essential factor, why have we no similar *duh*, *nuh*, *kuh*, &c., for the other words? Unless we can produce parallel cases of change, there is nothing to take the case out of the chapter of accidents.

Mr. R. H. Graves, in writing upon "Aryan roots in Chinese" "in the *China Review*, says that "in looking over the list of Aryan roots in Skeat's Etymological Dictionary" he was "struck with the number of such roots which may be found in Chinese." Without wishing to unduly disparage Mr. Graves' work, we must confess to having again felt disheartened at the prospect of any one ever inducing students of Chinese philology to think straight. It would indeed be strange if some Chinese words, which may all be called roots, did not occasionally closely resemble words or roots in other languages. Almost every one who has hitherto written upon the

subject seems to share the popular indifference or carelessness as to the meaning and value of "evidence." Take the case of *sak* (according to our spelling *sêk*) "great-grandson." Mr. Graves derives this from "*sak* to follow, Sanskrit *sach*, Latin "*secundus*." This is, however well-intended, mere child's play, and may well discourage competent philologists at home from condescending to even look at the result of the labours of students in China. If *sêk* had any corresponding form in the other dialects, there might be some essence for taking it out of its local obscurity; but the word is quite unknown out of the Canton Province, where (as has long ago been pointed out in the *China Review*) the Hakkas have a corresponding form *set*, which might just as well be derived from or connected with the Latin *seta* "a (slender) bristle." But, as a matter of fact, there are three other Cantonese local words *mêk*, *lêk*, and *kêk*, each of which means a grandson in a still more distant degree, and each of which, as to its termination, must have a close relation to *sêk*.

Sak or *sêk* is pronounced exactly as with the short Sanskrit *a*—almost like the English word *suck*: *c.f.* *Panjâb*, (Punjaub). Why should the word not come from the good old root "suck" because great-grandsons are usually sucklings? The other words *muck*, *luck*, and *kuck* are even more suggestive if we follow that line. It by no means follows, however, that because a word is local it has no philological use, but there is very strong reason for presuming that as it finds no relatives at home it will find no parents abroad. Take, for instance, the Foochow colloquial word for "tooth" *i.e.* *ngai*. The history of this simply is that *nga-ch'i*, the regular word for "teeth," is vulgarly pronounced *nga-k'i*, and that, according to the genius of the language, initial consonants in combination may be elided: thus we get *nga-i*, which has been made into one word *ngai*. Or take the local Cantonese word '*yun*, meaning "the liver." The proper word is *kon*, but *kon* also means "dry," and "dry" is considered an unlucky word in Canton, so *yun*, "moist," is substituted. By another rule, described by the writer many years ago, the Cantonese tones often change in a fixed way when a word has a special meaning: this is called *pîn yém* or "change sound." The "change sound" of '*yun* is very like the word and tone '*yun*, and therefore Dr. Williams and Dr. Eitel write '*yun*, and make a new word of it. If the European word for "liver" was in any way connected with *jaundice*, Mr. Graves would perhaps be able to connect the Pekingese form *jün* with the word: or the transition from cutting *ngai* to cutting *knai* (knife) would be thought still more natural.

If it is as though some one should say: "here is an ill looking fellow; let us accuse him of murder, and hang him unless he can prove his innocence." Fortunately for mankind, a murder must

first be committed before any one can be arrested at all on the ground of his murderous aspect, and even then a suspected man will get away unless his guilt can be proved. It is no exaggeration to accuse Mr. Graves (following as he does Mr. Kingsmill's example) of a tendency to the wholesale swearing away of innocent "wordly" lives. In order to apply the murderer to the crime, that is the Chinese root to the western root, the only rational course is to select words on each side which mean precisely the same thing, or, if not that, words which, from meaning the same thing, can be shewn to have received new meanings. And as we are as yet absolutely without a guiding cue, the only safe course is to select what are probably the most elementary, ancient, and universal words by way of forming the nucleus of a cue. We have no inflections in Chinese, and the ancient roots which have developed into inflections in western tongues are mostly lost in obscurity, therefore we may well leave out all complicated words, not to speak of complicated ideas, until the simplest words shall have been traced and classed. Next, having got simple words which mean the same thing, we should, in order to steer clear as far as possible of guess-work, select on the one hand words which mean the same thing in all western dialects, after which we can proceed to words which can be shewn to have once meant the same thing. Take for instance the word twenty, variously pronounced *tswanstig*, *twintig*, *venti*, *viginti*, *veinte*, *vingt*, *dvatsat*, *vinsati*, in German, Dutch, Italian, Latin, Spanish, French, Russian, and Sanskrit. Here we are at once on safe ground as far as the west is concerned, but the very idea of twenty is one that could hardly have been amongst the most ancient roots. We must go back to two and ten. Here we find (in our common spelling) *tu*, *tswai*, *twe*, *due*, *duo*, *dos*, *dōe*, *dva*, *dve*, in English and the above languages, but we get very little encouragement from the Chinese forms *ér*, *lǔ*, *ní*, *i*, *n*, *ngi*, &c., which are, however, quite homogeneous as regards themselves. The word for ten is *tsein*, *tín*, *dieci*, *decem*, *diez* or *dieth*, *dí* or *dīs*, *desyat*, and *dasa* in the above languages, and the Chinese word are *zai*, *shép*, *seik*, *sz*, *shzh ship*, which might conceivably be connected through the Sanskrit *dasa* or *dasha* with the western word; but other western words should be similarly linked with parallel sets of Chinese words to support such a conclusion. There is little or no accident in languages.

Take, however, the words *wind* and *fissure*. Here is one elementary and one derivative word. We have *vind*, *vint*, *vent* *ventus*, *viante*, *vâta*, *veter* in German, Dutch, French, Latin, Italian, Sanskrit and Russian, and the single and almost unchanged word *hung*, *fung* or *fêng* in the Chinese dialects. The derivative word *fissure*, we know historically is connected with and practically the same as the

Latin *findere*, which philologists connect with the Sanskrit *chid*, through a Latin root *fid*, just as they connect *division* through a Latin root *vid*. There are several old Chinese words still in general colloquial use such as 分 *fèn*, *fung*, *fun*, *hung* and 劈 *p'i*, *p'ik*, *p'it*, *p'eik* which might be traced down to *fissure* and *divide*, but we are short of connecting links. If we could get a dozen other words beginning on both sides with other consonants actually or algebraically the same to run through the western and the Chinese gamuts in the same way, we should have something like evidence.

In one or two cases Mr. Graves has, accidentally or with judgment, hit upon roots which do seem as though they might with patience be traced to what he calls "Aryan" connections. Though the Cantonese characters and words 鈿 *āk* "a bangle" and 誑 *āk* to deceive are of no special significance, for it is only through the sound, not through the characters, that we can hope to reach the pleasant pastures of Aryanism, except in so far as the characters may, by analogy with each other direct as to lost sounds or classes of sounds,—the root *ak ank* "to bend" really does seem a promising specimen. Besides the word *angle*, *ankle*, for both of which words we have the various Chinese forms *wau*, *wa*, *wang*, *won*, &c. [彎 腕] all corresponding with each other strictly by rule, we have the colloquial French word *ankylosé* which is manifestly pure Greek, *i.e.* *agkulos*, pronounced *angkilos*. We have the Latin *ango* "to throttle," and the well known historical Chinese word 扼 *āk*, *ngé*, *ngō*, *aik*, (all being forms strictly following fixed rules), which means also "to throttle," "press tight," &c. The Latin words *angustus* "narrow," *angiportus* "narrow alley" are from the same root, and in Chinese we have quite a number of quite regular words *ak*, *aik*, *a*, *ngai*, *yai* [隘 厄] and (often with the aspirate) *hak*, *heik*, *a*, *eik*, *hsia hiak*, &c., [狹 峽] which are to this day the only words for "gorge," "narrows," &c. If we could in this case show that the Chinese initial *w* disappears before similar groups of Greek words or that any regular corresponding changes take place in Chinese and Aryan, we should be on a safe track. All such words as 灣 "a bay," "an arm," 腕 "a wrist," 腕 are in the upper series of tones, and it will most probably be found that this (to many mysterious) series will be the true key by which to guide us through the mazes of Chinese change. For instance in this case the upper series *w* initial never runs into *m* or *ng* whilst the lower [*i.e.* 晚 玩 &c.] does; and we have ahead, shewn that all *l m n* and *ng* initials essentially belong to the low series, which fact may yet turn out to have great significance.

Mr. Graves furnishes, himself, instances shewing how cautious we should be in drawing conclusions from fanciful distinctions. He applies the colloquial word 噎 *éng* or *ang* "to choke" to the same

root *ak ang*. Now, as the character 哽 itself shews, this is one of the numerous cases in Cantonese where the *k* is left out and a new colloquial word formed: moreover this particular sound *éng* has no counterpart in (presumably any of) the other provinces. As to omitting the *k*, the word *wén* 困 “to enclose” is an instance in point and it is extremely likely that the colloquial word *an* “another” “again” e.g. *an’ pei yét ko* is a third instance, the original words being *kéng* or *kang*, *ang* and *áng* [更]. As to *wén* and *k’wén*, we have irrefragable evidence of this tendency in the perfectly corresponding Foochow *aung’* and *k’aung’*, which have the same meanings as *wén* and *k’wén*, or the Hakka forms *wun’* and *k’un’*. There are numerous quite regular characters, such as 戈渦, where the *k* initial is disappearing or has disappeared. So also in Hakka colloquial *an’* to for *kan’ to*, “so many.”

If the Annamese forms of Chinese given by Mr. Toda in the China Branch of the Asiatic Society’s Journal for 1882 are not only Annamese Chinese,—in the dual sense in which the Koreans and Japanese use Chinese—but pure Annamese, then Annamese is simply another Chinese language or dialect. The French write the strong Pekinese aspirate with an *r*: thus *rei* for 黑, Sir T. Wade’s ‘*hei*. Such strange-looking words as *Trung Trieu* [徵朝] would then be simply *t’ung* and *t’ieu*: i.e., as in Foochow, the sibilant is left out of the *tsh* initial, which, instead of becoming *ts* or *s* or *sh*, becomes *t*. If, on the other hand, a real *r* is heard in the words, then we may from Annamese get a clue to other Indo-Chinese dialects. Very little seems to have been done, or at least published, in “Chrysology,” but it may yet turn out to be a most promising field.

This paper, (which does not profess to have established anything, but only to have suggested something), has already attained length without more than touching upon the other points, such as “grammar” and “line of thought,” which were introduced by mention in the first paragraphs. The writer hopes to shew on another occasion, that, both in the written and spoken styles, the Chinese can render every possible shade of what we call mood, tense, and case. The difficulty is that they express their sense of these shades, and we express ours, in what is in each case an arbitrary and conventional way. We have no common ground of inter-expression established.

As regards the single point of etymology, as far as the writer can understand things, nothing whatever has been satisfactorily accomplished by any one, himself included, to prove the connection between Chinese and Sanskrit, or to establish the ancient sound of Chinese: but all this may be done yet. There are as good fish in the sea, as have ever been caught out of it.

ON SOME AVOIDABLE HINDRANCES TO THE PROGRESS OF THE GOSPEL.

BY REV. R. H. GRAVES.

(Read before the Canton Missionary Conference.)

THE Bible teaches us it is God's purpose to bring back the world to its allegiance to Himself. This is a most difficult task; in comparison with this the work of creation itself sinks into insignificance. The work of Redemption is the grandest display of the power and wisdom of God that the universe has ever witnessed. As far as God's part is concerned the work is perfect: we need not say "Who shall ascend into heaven?" for Christ has already become incarnate and dwelt among us, nor need we say "Who shall descend into the deep?" for Jesus has already risen from the grave. A complete work is offered to the simple faith and obedience of men. But when we come to consider the subjects of this redemption and the instruments by which it is announced the case is far different, for it is man and not God that is concerned. The world is composed of unregenerate men therefore many hindrances arise to their acceptance of the Gospel; the Gospel is proclaimed by imperfect men, therefore frequent hindrances may come from this source. It is my intention in this paper to direct your attention especially to this latter source of obstacles to the advance of Christ's kingdom in China.

As far as we are concerned the former class of hindrances are to a great extent *unavoidable*, and we must leave their removal to the Providence and Grace of God. I say "to a great extent" for we may and should do what we can for their removal, as for instance we may try to arouse our home churches from their apathy, to remove the opium curse, to overcome the opposition or indifference of Governments &c. But what we have to do with chiefly are personal hindrances. I have called these *avoidable* because they may be removed if we have but the will in ourselves and the needed faith in God. It is assumed from our presence in this heathen land as missionaries that we desire above all things the progress of the Gospel in this land and that we are willing to make any personal sacrifice to aid in advancing the cause of Christ here. If we have not this purpose to avoid these hindrances, the sooner we leave and go home the better will it be for our own happiness and the good of the cause with which we are identified. Still it is well to call attention to such hindrances, for those who have been but a short time on the field, or whose observation may have been limited, may not be aware of them, and some who know of them may not have considered their importance. At any rate, it is always beneficial to our personal piety to be mindful of our defects and of our liability to make mistakes.

One of the first things we have to avoid is the habit of dwelling upon other sources of hindrance as if they were the main obstacles to the progress of our work. This tendency to blame others rather than ourselves is common to human nature, and hence we are all liable to it. How frequent is this lamenting over external hindrances. Some men are always *talking of the Chinese*. They are not susceptible, they are not an interesting people to work among, they are so thoroughly worldly, they are so self-satisfied, are so completely wedded to their own systems of belief, are so suspicious of foreigners, are so conservative in their methods, are so contemptuous in their behavior, are so vile in their language, &c. &c. These things may all be true, but what of it? Shall soldiers sit down and lament that their enemies will use bomb proofs, will persist in putting balls in their rifles and powder in their shell? If this people had not been full of faults and sins there would have been no need of our coming here. If the Gospel had no difficulties to overcome, its progress would be a sorry triumph. Let those who seek for "interesting" work content themselves with teaching a class of little girls in a Sunday School. It is just because our work is an arduous one that it is the noblest work that can engage the energies and demand the faith of a strong Christian man. Others, again, spend their time *weeping over the defects of the churches at home*. They are so full of apathy, their liberality is at such a low ebb, the spirit of prayer for missions is so feeble, so few men offer themselves for the mission work compared with the number needed &c. These things may be so, but the churches have sent us here, they support us and sustain our work; we may not have as much money or as many men as we think the work demands, but we have as much as God sees best to entrust to us, and as many men as He calls to the work in His Providence. Though much more should be done, still, to their honor be it said, the Protestant Churches of Europe and the United States of America are giving about \$9,000,000, annually to sustain missions among the heathen. The number of men who willingly offer themselves as missionaries is also increasing year by year. Other men, again, *complain of want of sympathy and help from Consuls and Governments*. Our treaties are not made, of course, for the advancement of Christianity but of Commerce. Any advantages gained by the former are incidental rather than primary. Protestant nations have generally now adopted the principle of no union of Church and State, in their dealing with non-Christian powers. Any help that Christianity gains or should gain from "the powers that be" is merely subsidiary. Of course, as long as our Governments require

us to carry passports they must see that their own passports are respected, but any rights that missionaries enjoy they have by virtue of their being citizens or subjects rather than by virtue of their office. While Christianity has often received help from the *personal influence* of the representatives of Western Governments, missionaries should be thankful for this as an expression of sympathy rather than claim it as a right. Nor is the direct help of Government of any real advantage to the cause in the long run. I hold therefore that it is entirely out of place for missionaries to complain about any such hindrances. We may be called upon to look difficulties arising from these sources in the face and should endeavor to overcome them all by trust in God and in the power of His might.

No, brethren, if the Gospel of Christ makes slow progress here, or if the progress is not so rapid as we desire, we have to look chiefly to *ourselves* for the cause. These *Avoidable Hindrances* may be either *Personal*, relating to our fitness and preparation for the work, or *Official*, arising from our relation to the work itself.

I. *Personal*.—The question has sometimes been discussed whether Luther made the Reformation or the Reformation made Luther. I would say, God made both. While a man is moulded by the spirit of the age, that “Zeit Geist” of which Matthew Arnold makes so much, yet when God wishes to produce some revolution, He always raises up the *man* to accomplish it. Though our personal influence may not be great, yet whatever we do accomplish will be by our personal influence. Especially is this true of the missionary. The influence of a minister at home may be only one of many forces brought to bear upon a man in order to develop his Christian character, but almost all the influences of Christianity are concentrated in the missionary, according to the judgment of his converts. They look to him not only as their instructor, but as their model and the representative of Christianity. The spirit and example shown will accomplish much more than the mere teaching. Specially is this so with the Chinese, who are so thoroughly practical, and look for the practical fruits of Christianity. If the Christian character of converts from heathenism will be moulded upon that of their teacher, how important it is that one should wield a decided, earnest influence for good. How much the character and permanence of our work depends upon our state before God.

(1) As to personal piety, many hindrances may arise from the low standard to which we have attained. A man may preach with the tongue of an angel, but if he cannot control his tongue, and his temper with his servant and those whom he meets, his Christian

influence will amount to but little; a man may give in church liberally but if he haggles about a few cash, or does not give full weight when he weighs his broken silver to his dependents, that man's religion is in vain. A man who is always just, calm and considerate, will always exert an influence for good; while one who is close, excitable and thoughtless of others will injure his influence. It is the social virtues rather than the purely spiritual ones that make religion attractive to the Chinese. We have so many annoyances from the obtuseness, obstinacy and self-conceit of the people that we may often feel with Jonah that we "do well to be angry," but our piety should be sufficient to overcome these difficulties.

We sometimes see so many obstacles around us that we are ready to exclaim "Who is sufficient for these things!" But "our sufficiency is of God." Nothing but a dauntless *faith* will fit us for our work. If we look at the waves and think of the danger, we will sink like Peter, but when we turn our eyes away from our surroundings and "look unto Jesus" we will find Him a very present help in every "time of need." It is only the men of faith who have ever accomplished anything in this world. The names of Caleb and Joshua are enshrined in the memories and hearts of men, while no one remembers even the names of their fellow spies. The names of Schwarz, Judson, John Williams and others are known in every land, while those of many a missionary of feeble purpose or half-consecrated life are never heard of save on the rolls of the Society which has sent him out. Without faith it is not only impossible to please God but impossible to accomplish any effective work for him.

A lack of *courage* or of *faith in God's protecting care* on the part of the missionary may be one of the greatest hindrances to the advancement of the work of evangelization. Paul could say sincerely, "Neither count I my life dear unto me so I may accomplish my course and the ministry which I received of the Lord Jesus Christ." Unless we have somewhat of the same spirit how can we be suitable instruments for God to use in carrying on the work which Paul began? This spirit of holy courage and of self-denial commands the approbation of God's people everywhere, and attracts the admiration of every generous soul though they may even hate the doctrines of Christianity, and persuade themselves that Christ's ambassadors are merely well-meaning fanatics. To the heathen it shows that we put our trust in a Higher Power, and that we are sincere in our professions of love to our Master. Have there not been missionaries who have failed to make their impress on the mass of heathenism around them and to satisfy the expectations of the churches who have sent

them, because these important traits have been absent from their consecration?

As all our strength and all our success are from God, of course all depends on our communion with Him. If we have real access to Him and through faith receive answers to our prayers, what can hinder us from doing the work God has appointed us? What obstacles can withstand the power of believing prayer? "If ye say to this mountain, Be removed and cast into the sea, it shall be done. And all things whatsoever ye ask in prayer, believing, ye shall receive." We must expect to meet obstacles but are we not in a great measure responsible for the removal of these obstacles, since Christ has promised such omnipotence to faith? As far as our personal piety is dependent upon ourselves so far are many hindrances to our work removable if not avoidable.

(2) Intimately connected with the foregoing are those hindrances which arise from our want of *Intellectual* preparation for our work, or I might say *Moral*, as distinguished from the *Religious* preparation of which we have just been speaking. Foremost among the hindrances of this kind is the *Want of a definite belief*. Of course we are to be seekers after truth as long as we live on earth, and if we assent to written formulas they should be general enough or elastic enough to accommodate themselves to the increasing light which we are to expect to break forth from the Word of God upon which they profess to be moulded. But this does not do away with the importance of a definite belief. Men of power have always been men of definite belief and earnest convictions. The intellectual fashion of the day is to admire breadth rather than intensity. The man of one idea and of intense convictions may sometimes be sneered at as narrow, but I would rather be a mountain stream rushing with power through its narrow, rocky banks than a larger river spread out into swamp, however broad it might be. Our powers are finite, and unless our energies, whether of mind or of body, be directed toward some *one* object, we will pass through life without accomplishing anything. Much of Paul's success depended on his motto "This one thing I do." The late President Garfield describing his visit to Spurgeon's service says: "He evidently proceeded upon the assumption that the Bible, all the Bible, in its very words, phrases, and sentences, is the word of God; that a microscopic examination of it will reveal ever-opening beauties and blessings. All the while he impresses you with that, and also with the living fulness and abundance of his faith in the presence of God, and the personal accountability of all to Him. An unusual fulness of belief in these respects seems to me to lie at the foundation of his power. Intellectually he

is marked by his ability to hold with great tenacity, and pursue with great persistency any line of thought he chooses."

Unless we ourselves are fully persuaded of the truth of what we teach, and of its infinite value to those about us, in vain may we expect to persuade others to adopt our views. Clear, definite statements, presented dogmatically and earnestly, are the arrows that will go into the "hearts of the king's enemies." If we spend our time fumbling about our minds to see what we do believe, or in bandying arguments *pro* and *con* before our hearers, how can we expect to accomplish anything? Any man who thinks for himself and does not accept a system made ready to his hand, may have to pass through this stage in preparing for his life work, but he should have passed through the surf and have gotten a firm foothold upon the shore himself, before he can render effectual help to others. A soldier would be thought very foolish who would sit down in the midst of the battle-field to repair his rifle or burnish his sword; equally foolish is he who waits until he gets on a mission field to adjust his beliefs. No: let all this be done beforehand, and no one attempt to deliver the Lord's message to men unless he first understands clearly what His message is.

(3) *Intellectual indolence* may be another obstacle to the successful prosecution of our work. Men may deceive themselves by thinking that because the heathen are ignorant the simplest statement of the truth is all they need. The contrary is the fact. A brief statement may do for those already partially acquainted with Bible truths, but for those who are totally ignorant, we must think over a subject so as to present its essential points tersely and yet embellished with the richest fund of illustration, and must simplify our language so as to accommodate ourselves to our audience. It is no easy matter to be a good preacher to children. Just as difficult is it to be an effective preacher to the heathen. Without intellectual vigor no man can be an efficient preacher to ignorant idolaters.

II. Passing on from these hindrances which arise immediately from the defects in our religious state or personal character, let us consider those which concern our relation to our *work*.

(1) The first of these I would mention is *want of adaptation to our environment*. We come to heathen lands with our own prejudices, tastes, modes of thought, plans of work, &c. Some of these it is eminently proper we should retain, others we should be willing to forsake. Some people seem almost to think that a heathen is not soundly converted until he learns to eat with a knife and fork, or is not validly married until he conforms to western usages in this

respect. To do a people good we must in many things be willing to conform to their habits and their modes of thought. We must be willing even to go down several rounds of the ladder that we may help others up. Our Master is our great Exemplar. He became man—adapted Himself to many modes of life that we in our supercilious refinement might consider rude—that He might do good to those among whom he lived. Paul became “all things to all men” that he might by any means save some. We may, by our style of living or of dress, injure our influence as Christian teachers. Our simplest style of living seems like luxury to the Chinese, our smallest salaries like large fortunes to the poor around us. How difficult it is for us to make the impression that we are weaned from worldliness and self-indulgence. Our health and all our ideas of comfort and decency forbid our conforming in all things to those around us, and yet how careful we should be by avoiding every thing except the utmost simplicity in our style of living and dressing, to show to those about us that we are not living for our ease or for mere earthly pleasure.

So also should we avoid needlessly offending the prejudices of those about us. When customs are not sinful there is no excuse for our roughly overriding them. A true Christian spirit will lead us to have much consideration for those about us, and a real desire to win souls will prevent our driving men away from us instead of attracting them toward us by the little amenities of social life. Nor should we be exacting in demanding of others conformity to our conventionalities of politeness. True politeness is in the heart and is not dependent on mere conventionalities.

(2) Some missionaries keep men away from them by *rough usage*. It is annoying of course to have our way along the street impeded by dirty coolies, especially when we are in a hurry and men seem to creep along in a most leisurely manner or run against us in their trotting along with their heavy burdens. But we should remember that we are here as guests, that the streets belong to the Chinese and not to us. It would be galling to us to see Chinamen going through our streets as though everything belonged to them, and it must be equally annoying to them to have us act so, especially as they know we are here through force and we seem to be flaunting the fact that we have forced our way into their country before their faces. A polite, dignified demeanor will do much to gain the respect of those about us and to win their attention to our message. It is easy to avoid contact with the people by remaining in our studies or to show our irritation when moving about among them; the difficult task is to mingle with them freely in their

thoroughfares and public conveyances and yet always to show the spirit of Christ, of gentleness and forbearance—amid the things that daily try our patience. Anything that wounds the *amour propre* of a people and offends their sense of the propriety of things may prove a serious hindrance to the progress of the cause we so much love.

(3) Another way in which we may hinder the progress of Christianity here is by *giving too much help*. It seems almost a paradox, and yet it is true that we may *hinder* by *helping* too much. Our very anxiety for the progress of the work may prove an obstacle in its way. A child that is carried in the arms too much will be slow to develop its muscles by walking. We should show our faith in our converts by trusting them and thrusting responsibilities upon them. Those missionaries most careful in the reception of members will naturally feel most confidence in their members and expect most from them, so that the amount of responsibility we throw upon our native converts is to some extent a gauge of the confidence we feel in the permanent character of our work.

We may weaken the cause by giving grandmotherly help in many ways.

(a) Too much help is sometimes given in *lawsuits*. It is notorious that the Roman Catholic priests seek to gain influence in this way. Rome everywhere seeks to establish an *imperium in imperio*, and such help is in perfect keeping with the genius of her institutions. But I maintain that it is unscriptural and contrary to the genius of Protestantism. Where foreign property is injured of course foreign governments expect to look after the interests of their citizens; where persecutions take place directly on account of Christianity the Treaties give the right of interference and remonstrance but do not contemplate a protectorate. But in private lawsuits even though the animus of the prosecution against a man may be because he is a Christian, the Bible teaches him to "take joyfully the spoiling of his goods, knowing that in heaven he has a more enduring inheritance." Interference on the part of a missionary is departing from the example of our master who said "man, who made me a judge or a divider over you?" and is annoying to the constituted authorities of the land, who must view with jealousy any trenching upon their authority by foreigners. Of course we may try to be peace-makers and by moral means seek to dissuade men from wrong-doing.

Then too we know very well that instances have not been few of Chinese desiring to make a profession of Christianity merely because they hope to have the powerful influence of foreigners on their side in some litigation. Whole villages have offered to turn

Christians in this way. I am fully persuaded that any help or countenance given to lawsuits among the native Christians will in the end prove a hindrance to the progress of the Gospel.

(b) We may hinder the progress of Christianity while desiring to aid it by the use of too much *money*. I take it that our object in coming to a heathen land should be to build up as soon as possible a self-supporting Christian community here. We know that the love of money is one of the besetting sins of the Chinese. It is not strange that it should be so. Their whole training is to save money and to avoid spending it wherever possible. Nowhere is the saying more true, "men will praise thee, when thou doest well to thyself." But Christianity comes into direct conflict with this spirit of selfishness. Our native members should understand when first connecting themselves with a Christian church that they will be expected to give at least as much as they gave for the support of heathenism. Native churches should be made to understand that having the choice of a pastor necessarily involves at least the partial support of that pastor.

The Baptist missions among the Karens, notably among those in Bassein, were begun on the principle that the native Christians should support their own pastors and schools. The missionaries to the Burmans did not proceed on this principle to the same extent. The result has been that these Karens though poorer than their Burman neighbors, have a number of self-supporting churches and schools and a large Theological Seminary with a handsome building all sustained and erected by the contributions of the native Christians. Mr. Sadler of the London Mission in Amoy says: "If native Chinese churches are not self-supporting, I do not see how we have the best proof as to the sincerity of the Christians and I do not see how we can call (them) true churches (until) truly founded as a native institution, and most of all, I do not see how we can live in hope of the most healthy extension of the work; and therefore, upon these views, we have, during recent years, staked our existence as a mission." We may in various ways retard the progress of Christianity in this matter. We may give our assistants such salaries as the native churches can never feel themselves able or willing to pay; we may pay men too much in proportion to their ability, usefulness and industry; we may reward men for every little service they render, thus ruining all independent, self-denying, Christian effort; we may pay for little incidentals as lights, keeping the place clean, &c., and thus in one way and another destroy all the spirit of Christian service, and cheat our members out of the rewards Christ and their own consciences would give them for service rendered as unto him and not to man; we may furnish them

with books gratuitously, or pay the board of their children in schools. Some little help may be necessary, but we should aim merely to help men to help themselves, to give the lame man a pair of crutches, and not attempt to carry him on our backs.

(c) Another way in which we may err, is by giving too much *direction*. We must leave much to the Christian conscience and sanctified common sense of our helpers. We must not attempt to introduce our western methods in all departments of the work, much as we may admire these and efficient as they may prove with us. What we want is to cultivate an earnest Christian conscience, to introduce living, active Christian men as leaven into the mass of heathenism and let them diffuse the light and spirit of the Gospel in their own way. So the work is done, so souls are converted and trained for Christ, let Oriental minds and consciences work out the problem of evangelization in their own way. A boy will never become a manly, self-reliant youth if always tied to his mother's apron-string, and never left to think and act for himself; nor can we expect our native Christians to be used of God as the instruments of a self-propagating, self-sustaining work of evangelization until we throw much of the responsibility upon them. Of course it is pleasant to be looked up to, to have our plans carried out in minute detail, especially when we are persuaded of their wisdom; but do we not really do a better work in training our helpers to habits of self-reliance and independent judgment, even though they some times fail? A child learns to walk steadily through falling down many times. It is but a short sighted wisdom that will always lead him by the hand or carry him in the arms. Let us beware then lest we hinder the progress of the cause we love by gathering around us a crowd of invalids and imbeciles instead of strong, earnest Christian characters.

(d) While we are to be careful lest we give too much help and direction, let us not run into the other extreme and give too much *confidence*. We may give confidence before it is deserved. Efficiency will never be developed except by reposing confidence, and yet let us not shut our eyes and deceive ourselves. Even good journey-men need the supervision of the master. We must encourage our helpers to consult us. It is a wholesome discipline for them to acknowledge their need of guidance, and they may often need our sympathy and advice in their difficulties. Especially should we pray with them and for them, and not discourage them by any harsh criticism of their mistakes and failures. We are to "reprove rebuke, exhort with all long-suffering and doctrine."

Our assistants frequently show very poor judgment. Of course the work is often an untried one. To call on a man, guided so

much by precedent as the Chinese are, so accustomed to run in a groove fixed centuries ago, to strike out a new course for himself, to preach Christ, to sell religious books, to start a new interest, is to set him a difficult task. We must not be disappointed if he sometimes seems to be a mere child in judgment. So may he fall into slothful habits and neglect his work when he meets with nothing but indifference or opposition in its prosecution. Our assistants in our outstations need constant supervision. *Episcopacy* is certainly needed on the mission field. Our native preachers need our advice and sympathy and counsel and we need to visit the stations and see the work and the native members for ourselves.

Much damage to the cause has resulted from untrustworthy assistants. It is far better to give up a station than to have an idle, worthless, inconsistent man there. A man of sincerity and earnestness and a sweet, Christian temper will make his influence felt anywhere. The Chinese are adepts in diplomacy and in all the arts of managing men, and unless we are on our guard we will be misled by them. Nowhere do we need wisdom from on high more than in judging of and managing our native assistants. We may do serious injury to the cause of Christ by employing men whom God has never called into the work of the ministry. Let us be careful then in whom we repose confidence.

In offering these remarks on those hindrances to our work which it lies in our power to avoid, I have been actuated by no pessimistic spirit, nor by any desire to give harsh criticism. I myself have made many of the mistakes which I here deprecate, and I hope that some of my younger brethren may learn in advance what I have had to learn by experience. As there were no native churches and few assistants here when we older men arrived of course we have had to feel our way along. Younger men will be inexcusable if they do not heed the lessons learned by their predecessors.

It is a proof of the vitality and Divine origin of the doctrines we teach that notwithstanding all the obstacles they have had to meet with and all the mistakes that have been made they have triumphed. The progress of the Gospel in China has been most marked, and we have every reason to be thankful for its success so far. God, in His Providence, will doubtless remove many of the external hindrances to the progress of the Truth here. Let us see to it that we, on our part, remove all those hindrances which arise from the imperfections of the instruments whom He has chosen to carry on His work. Thus shall we see the Cause which we love advanced, and the object for which we have come here—the building up of pious, earnest, self-sustaining, self-propagating Christian churches—accomplished.

STEPS IN THE GROWTH OF EARLY TAUISM.*

BY REV. J. EDKINS, D.D.

THREE philosophers. The origination of two of the Chinese religions in the Cheu dynasty illustrates the fact that when the intellect of a nation is most brilliant its emotional nature is also raised to its highest point of activity. The mind and the soul are contemporaneously developed. The intellectual energy of the Cheu dynasty was remarkable and so also was the outgrowth of its religious ideas. There were two sages in that dynasty. Wên Wang, who was just dead might be also counted with them on the ground that he was the founder of the dynasty. He with Cheu Kung and Confucius would make three sages of the first class. A large portion of the Book of History and Book of Odes belongs to this period. Then there are the works of Kwan-chung, of Lau-tsze, of Chwang-tsze, of Mencius, of Lie-tsze, of Siün-ch'ing, of Me-ti, of Ch'ü-yuen, and the author of those parts of the Li Ki which were not written before the time of Confucius. We have also Tso K'ieuming and other historians and the author of the Yi li. The Cheu dynasty was therefore the most intellectual, as it was the longest, of all the dynasties.

That the influence of Lau-tsze has been great need not be said. The effects of his teaching as that of Confucius, are felt to the present time. Each of them is acknowledged as the founder of a religion. His ideal was pure and high thought. He aimed at getting to the bottom of things, and despised the sober teaching of the practical moralist. His cosmogony was simple. The first essence or original reason, *tau*, produced one; one produced two, two produced three, three produced all things. Tau is here the Wu-ki of the Confucianists. One is their Tai-ki. The two elements are Yin and Yang. The three powers which they form are heaven, earth, and man. Lau-tsze believed in inactivity and asserted that the hidden is greater than the visible and that what men count as strength is simply the servant of what is weak. Men lose when they think they are gaining. The evil that chiefly afflicts men is their desire for all sorts of good, and their want of contentment.

Chwang-cheu followed as a defender of the same doctrine and when he dreamed that he was a butterfly wrote that it was not for him to say whether the dream was his own, or whether it was the butterfly dreaming that he was Chwang-cheu. He meditated long enough on nature to think that nature was identical with himself, at

* Read before the Peking Missionary Association January, 1884.

least possibly so. For creation he held a view something like that of Lau-tsze, at the beginning of all things there was nothing. There was no form of being nor was there any name by which any thing could be called. The onè began to be the one, and did so without assuming any form. 'I am pleased with inactivity, yet men think it misery. Perfect joy is to be without joy. To be without praise is to be praised in the highest manner. Heaven has no acting and thereby becomes clear. Earth has no acting and thereby becomes fixed. This two-fold inactivity, that of heaven and that of earth, is joined and all things are created. The word for creation is here *hwa* "transform." Heaven and earth become by not acting the parents of all things.

Lie-tsze who lived about the middle of the fifth century before Christ had a doctrine of creation agreeing with that of Lau-tsze and Chwang-tsze. He says the visible is produced from the invisible. Heaven and earth, from whence did they come? There was the great change, the great beginning, the great origin and the great primeval matter. The great change is invisible. It is breath. This matter is an undistinguishable chaotic mass. One change was followed by seven and seven again by nine. The clear became heaven. The heavy and dull became earth.

This view has been accepted by modern Confucianism and it is difficult to see any real difference between the Sung dynasty philosophy of creation and that of the Taoist writers of the Cheu dynasty. This is partly accounted for by the influence of Ch'en t'wan * on philosophy in the 10th century. It was he that introduced what is called the Tai Ki T'u or diagram of the Great Extreme which has been generally accepted by modern Confucianists till the introduction of a sceptical criticism in the present dynasty.

In the Cheu dynasty the practical aims and aversion to speculation of the Ju chiau prevented their working upon the construction of a cosmogony. It was different with the Taoists. Their abstruse idealism and speculative metaphysical spirit led them to construct the cosmogony now described.

THE MODERN TAUIST PANTHEON.

In the modern Chinese temples of the Taoist religion the highest personages are the San Tsing, the three pure over. First among these is Yuen shī tien tsun, the Anna of the Accadian trinity. Maspero† describes Anna as at once the body and soul of the world, the material heaven and the intelligence that rules celestial matter.

* Ch'en t'wan was a Taoist who at the end of the 10th century was admired by Sung tai tsu and wrote on cosmogony.

† Histoire Ancienne, 1876.

The Chinese Tauist describes his first god as at the head of the universe, residing in the jade metropolis, the source of light and created intelligences, the original vapour which existed before chaos. Lenorment expressly identifies Anna with the Chinese Tien and Shangti.* The second god is Ling pau tien tsun, the creator, whose activity is present in the details of creation first in 99000 forms of vapour, secondly in 600 forms of flaming glory out of the red book which he holds, thirdly in 68 forms of special instruction. The evolving of the nine heavens out of Chaos and from this red book is the next step, and this is followed by the production of all the objects of nature. The third in the trinity is Lau-tsze, the teacher who is both instructor of kings and saviour of men. Below this trinity is Yü Ti, whose palace is among the circumpolar stars in the region of crystal purity and purple light, ruler of the actual world and president among the gods that control the winds and thunder and extend their respective activities among all the departments of nature. Then follows the chief god of the stars who resides in the Little Bear. After him come the gods of the north and south poles, that is to say, the Great Bear and the beautiful star Canopus, god of the south pole and of old age 老人星.† The north pole controls the seasons and the movements of the heavenly bodies. The south pole distributes golden charms every where, bestows light and saves from suffering. Between these two is inserted a god of the earth president of the terrestrial spirits, and known as Heu-t'u. Next to Canopus is placed Tai-yi the 3067th star in our lists. It is in the Dragon. It is the spirit of the heavenly emperor and was much worshipped in the four centuries which preceded the Christian era. The birthday of this star is on the feast of lanthorns. The god of thunder comes next. His title, Lei sheng p'u hwa tien tsun 雷聖普化天尊 is used as a charm over the house door to keep away evil spirits. The Buddhist divinity Kwan-yin comes next and then the sun and moon followed by the three original rulers 三官 San kwan. At the end of this list are arranged the canonized saints and sages of the Tauist church history.

THE TAUIST FAIRY MYTHOLOGY.

The fairy Mythology of early Tauism originally took the form of folk lore but among writers of that religion it first appears in Lie-tsze. He is the first to speak of Si Wang-mu or the Queen of the West and of the islands of the genii situated in the eastern

* La Magie, page 144.

† Canopus presides over old age and promotes peace in a nation. But the Sheu-sing, god of old age which we see carved on bamboo and sold as a curio is spica in the virgin and some other stars in the same constellation. The Eer ya tells us that Sheu-sing comprises Kio and Kang, the first two of the 28 constellations and these are the stars just named.

sea. One of his chapters is entitled Chen Mn Wang. This emperor reigned for more than fifty years in the tenth century before Christ. Lie-tsze describes him as having gone to the foot of the mountain Kwan-lun on the south bank of the Red river. He ascended this mountain and visited the palace of Hwang Ti, the yellow emperor. He put a seal on it as a remembrance to posterity that he had made the journey and became a guest of the queen known as Si Wang-mu. This is said to have been in the year, B.C. 985. When he fought against the Tibetan tribes (Si-jung) they presented him with a magical sword called the dragon sword of Kwan Wu. It was 18 inches long and sharp enough to cut jade-stone. It went through this hard stone as easily as if it were a lump of mud. They also presented him with cloth which was washed in fire. These magical swords became very famous in the Han dynasty. Here is the first mention of them.

It is also in Lie-tsze, who wrote about B.C. 468, that a vast expansion in space and time first occurs in the Chinese idea of the world. The eastern ocean became known as an immense waste of waters, which contained various fairy islands "Beyond the 渤海 Pi hai, on the east at a distance of I do not know how many hundreds of thousands of *li* is the 大壑 Ta ho (hak). It is a vast and bottomless abyss into which all waters coming from the east are poured at last. Yet it never increases or diminishes. Within it are five islands. They are Tai-yü, Yuen-ch'iau, Ying-cheu, T'ang-chang (Fang-hu) and Peng-lai. They are each 30000 *li* in circuit. On the top of each is a plateau of 9000 *li*. The islands are 70000 *li* apart. This distance is not supposed to be too great for them to regard each other as neighbours. The towers and other lofty buildings are of gold and jade. The birds and beasts are beautiful in form and colour. The trees look like columns of pearl. The fruits have a delightful taste, and those who eat of them never grow old or die. The inhabitants are men who belong to the class of the immortals and are all sages. In one day and night they fly to the other islands and back again. The five islands are quite separate at their base and float on the ocean surface as the tide and the waves compel them in unrelenting movement. The immortals were displeased and stated their grievance to God. God was angry and let them float to the limits of the west and the home of the sages immortals would have been lost. He then gave orders to Gugom spirit of the northern quarter to cause a great monster the Ngau-yü to lift his head fifteen times and carry the islands. This he did three times. In 60000 years the act of adjustment was completed and the five islands stood firm. After this a giant of the Lom-pak 龍伯 country lifted his

foot and before making more than a few paces the five islands with the space containing them were hooked up and with them six other monsters of the same kind and all these he carried rapidly to his own country. This Lom-pak region is to the north of the Kwan-mu mountain. These great monsters are by their nature tortoises. When he reached home he scorched the shells to learn their numbers. But this last sentence may be also translated, he pierced their shells with a skewer to count them.

On reaching this point in the history the first and second of the five islands floated away to the extreme north and sank in the sea. This caused an emigration of vast numbers of the sages and immortals. The sovereign Ruler was angry took away a large portion of the Lom-pak kingdom and by means of various calamities, gradually reduced the stature of the Lom-pak people till they became in the age of Fu-hi and Shen-nung very much shorter but they still even then were several hundred feet in height. Other latter accounts say of these giants that they were originally 400 feet in height and that they lived for 18000 years.

A country of dwarfs is then mentioned by Lie-tsze. They are one foot five inches in height. They are called Tsok-kok. The ancient foot was a span, and nine inches or eight made a span. These people would be thought of by the ancient Chinese as little more than a foot in height.

A dark sea, Ming hai, is spoken of in Lie-tsze in which was an enormous fish several thousand *li* in width and proportionally long. It was called Kwun. This fish is mentioned also in Chwang-tsze. In both these authors occurs the bird called P'eng in old pronunciation Bom. In Lie-tsze the size of this creature is not stated. Chwang-tsze says the fish changes into the bird and that the bird's back is several thousand *li* in extent. The sea of black water which he calls Ming hai is divided into a north and a south sea, and the bird occupies itself with flying over the one or the other of these seas.

The Taoist commentator, anxious to apologize says, "it is not from love of the marvellous that Chwang-tsze writes in this way but his thoughts were excursive and unlimited in aspiration and therefore he chose images of vastness such as a boundless ocean and a bird and fish of the size here described." But it is to be carefully noted that Chwang-tsze did not invent this myth. He derives it professedly from a book called The Riddles of the Tsi Country. Lie-tsze probably took his account from the same book. Unfortunately this is all we know of that book. It was in existence probably B.C. 458 and two distinguished Taoist authors borrowed from it. There is another ancient book that Lie-tsze borrowed from.

It was called Hwang-ti shu,* the Book of Hwang-ti. It said that the spirit of the valley never dies. This means that the soul which makes its residence in a region which is empty and hollow will not die. We learn from these facts that the imaginative flights of these two authors so remarkable for their love of the marvellous were based on an earlier literature.

Chwang-tsze when talking on true wisdom in his chapter on the great original teacher says that it is found in a state of inactivity and freedom from care. He states that all the sages of old times obtained this principle of wisdom without effort. He ascribes it to the ancient immortals and famous kings as well as to the sun and moon and to the Great Bear. Do you wish to know what is true philosophy? Mark the sun, moon, and stars and especially the Great Bear. Could they shine so steadily as they do without any manifestation of fatigue or weakness or irregularity unless they had obtained the principle of wisdom? They must be divine and should be worshiped. The Yellow Emperor was able by means of it to ascend to heaven:† Fu-hi learned by it from what mother the original breath of nature sprung. The god Yü Chiang or Gugom obtained from it the power to stand on the north Pole. The Queen of the West by means of it was able to sit in state in the palace of Shan Kwang. K'am-ti by means of it was able to become the spirit of the Kwun-mu mountain. We find the Queen of the West again mentioned in the Bamboo Books and in Chao Yuen's poems. The Bamboo Books were found A.D. 279 in the tomb‡ of Wei Siang Wang who died in the year B.C. 295. When this prince of the country lying near the south part of Chili died 15 works written on bamboo slips were buried with him. Legge translates one of these works consisting of a chronicle of Chinese history from the time of Hwang-ti. In the third year of the reign of 大禹 Ta Yü B.C. 2040 Si Wang-mu came to pay that emperor a ceremonial visit. Now this personage is first mentioned in Lie-tsi, the oldest extant book which speaks of her. We are compelled by this and other unreasonable statements included in this old book of chronology to suppose that it was written shortly before the burial of the prince in whose tomb it was found. It is the custom to bury with the dead their favourite books or other things. This prince would be fond of the Book of Changes, of history, of Tauism and other things. Hence a book of this sort which he had been perhaps accustomed to read as containing the chronicles of his country was found in his

* By this he is supposed to have meant the Tau-te-king.

† Balfour's translation, page 75.

‡ The Wei kingdom was what is now Wei Hwei-fu in the north-east part of Honan.

tomb 574 years afterwards. The poet Chü-yuen who drowned himself eight years later, in his poems delighted in nothing more than in describing the Kwun-mu mountain and the Si Wang-mu with other favourite topics of Tauist authors. The belief in Si Wang-mu was rife at the time and is best accounted for as a piece of the folk lore of the Cheu dynasty, and not as a mythology of the times of Yü 1700 years before. This view seems better than that of Wei-heng, whom Legge follows. Wei-heng says that Wang-mu is the name of a kingdom and Si means that it was situated in the west but it may be objected to this view that the nation of the K'wan hiung, those who having their chests pierced could be conveniently carried without a chair by the porters, pole being inserted through the chest, is also mentioned as sending an embassy to China at about the same time. It is better to regard both as additions subsequently made to the history. The additions may have been inserted either at the time or earlier. The book is a chronicle of the early history of China generally down to about B.C. 3000. From B.C. 960 it becomes a chronicle of the Tsin kingdom specially till B.C. 369 when it limits itself to the affairs of the Wei kingdom in particular. It continues to be a chronicle of Wei till the death of Wei Siang Wang in B.C. 295. From these facts it is plain that it was an official chronicle of the Wei. As such it represents contemporary opinion as well as contemporary facts. The allusions to Si Wang-mu, to Kwun-lun and other matters embraced in Tauist mythology were probably inserted sometime during the period of the contending states as an embellishment to primitive history.

Another book found in the tomb at the same time was that known by the name Mu tien tsü chwen narrative of the journeys of Cheu Mu-wang. The style of this book is, like that of the Bamboo chronicle, of an inferior character. But it is at least as old as the early part of the 3rd century before Christ. This book speaks of Si Wang-mu and the Kwun-lun mountain, as also of the palace of the Yellow Emperor on the mountain. The book was edited and a comment on it written by Kwo-pu of the fourth century after Christ.

Such a book as this professing to give a minute account in the form of a journal, with the days marked by characters both of the denary and duodenary cycle, and minutely detailing the events of an emperor's travels 700 years before, must be regarded as the work of some unknown author in the 4th or 5th century before Christ, who wrote it with the intention of promoting the spread of Tauist legends.

It may indeed be objected that the Emperor Mu Wang is said in the Shü-ki to have gone to see Si Wang-mu. But Si Ma-t sien

the author of that work made much use of the later Cheu literature and favoured Tauism as when we give a detailed account of the interviews of Han Wu-ti with the alchemist Li Shan-kiün who appears to have been the first we know of to have professed the transmutation of cinnabar into gold and the attainment of immortality by drinking out of a gold cup thus made.

The Mu tien tsze chwen belongs indeed, plainly to the same class of works as the Shan Hai King, which it resembles for example in describing the Hi Hiuen Pu* or hanging gardens as a feature of Kwun-lun. The spirit of the age was Tauist and this led chroniclers of those times to introduce incidents of a mythic nature into chronicles and topographical works.

TAUISM IN THE POET, CHÜ-YUEN.

I now come to a great poet, one who never himself became a Tauist but who loved the Tauist style of speech. Chü-yuen was a distinguished officer and poet in the Ch'u country B.C. 327 to B.C. 288. His home and the scene of his death by suicide was the region round the Tung-t'ing lake in Hunan. The ruler of South China then was Ch'ü-hwai Wang and his capital was near the same lake. Chü-yuen was his relative and became chief minister but being maligned by designing favourites was dismissed by the too credulous king. Never was a minister possessing an influential position at court in any country more saddened and disappointed by his disgrace than Ch'ü-yuen. The fate of his country and the imprudent conduct of the king in his negotiations with the Ts'in country became the burden of his soul. As the death of a friend filled Tennyson's heart with grief and led him to write his most powerful poem if not the most beautiful of his productions, "In Memoriam," so the Chinese poet's disgrace, and the danger to his country caused by unwise political movements worked on a highly susceptible mind and led him to compose "Li Sau" and other poems. His mind overflowed with poetic images and he became the author of the first long poem in the history of his country.

In Ch'ü-yuen's poems we have the advantage of being able to judge of the Tauist mythology. He was a true representative of popular opinion. What the nation then believed he put in a highly cultivated and beautifully rhythmical form. The people then knew nothing of Pan Ku, the creator, or of T'ien Hwang, Ti Hwang and Jen Hwang. But they knew of Fu-hi and Shen-nung, of Hwang-ti and Shau-hau. They had also, since the days of Confucius and Mencius, begun to believe in immortal genii. Legends of men who

* 縣圃 Hiuen-pu, hanging gardens. Pu has latent in it a final k. The Persian bagh, garden is like it.

were supposed to have lived for 700 or 800 years and still looked young began to prevail in the time of the contending states, the Chan Kwo, a period which lasted for just two centuries from B.C. 425 to B.C. 221. Many myths of this sort found their way into Chü-yuen such as that of Wang-ch'iau who became immortal in the time of Confucius. Chü-yuen is not so full of mythology as Homer because the Greeks were extremely fond of mythology and Homer has consequently embodied in his poems an immense quantity of myths. But just as the poems of Homer were the fullest repository of the mythology of his time and, at the same time, did much to extend and perpetuate the reign of mythology over the fascinated minds of his countrymen, so it has been with Chü-yuen. He led the fashion in the literary use of Tauist ideas, and was himself the founder of an important school of poetry. In the Han dynasty some of the best authors took delight in following him as, for example, Pan-ku both in his mode of writing poetry and in his use of the mythology of the genii and the fairy islands. Neither of them believed that such beings as the genii existed and yet they wrote as if they did.*

Chü-yuen describes the sun as the prince of the east, and he does so in a poem which he calls by this name, Tung kiün.† With a bound he comes up in the east, shining on our balustrades at Fu-sang. He calls the first of his nine songs (九歌), the eastern emperor Tai yi. "On a lucky day and a favourable hour in the morning with reverential joy I go out to sacrifice to the eastern emperor." The star Tai-yi, 3067 *i.* of Draco, was worshipped with special honour in those times. Fu-sang is the name of an island in the eastern sea. In his imaginary wanderings on the mountain Kwun-lun he arrives at the palace of spring, the abode of Fu-hi who had in the poet's time become the green emperor of the east. In a journey which he imagines himself to take in company with

* The Marquis d'Hervey de St. Denys has published an elegant French translation of the Li-sau, the principal poem in the collection. In his notes he has collected much information on the mythology, geography and history of the poem and supplied historical elucidations. The plants mentioned in these poems are very numerous.

† When this paper was read in January of this year at a meeting of the Peking Missionary association Dr. Martin said that the nearest resemblance to the Chinese poet Chü-yuen would be found in Ovid, because he was banished to the shores of the Black Sea and sighed at the loss of the pleasures of the court as Chü-yuen did. Perhaps however Ovid, though he had the same melancholy as Chü-yuen, had not so much of a patriot's zeal and at any rate he did not commit suicide. Dr. Martin at the same time gave some strong reasons for regarding Chü-yuen as a true believer in Tauism. But then, remarked a Chinese friend to whom I mentioned Dr. Martin's opinion, Chü yuen would have ceased to sigh for office and would have been, if a Tauist, quite contented with the life of a recluse. There is no doubt that the best poet with whom to compare Chü yuen is Ovid.

the Sun, he says, "In the morning I let go my wheels at Tsang-wu (in the modern Kwangsi). In the evening I arrived at the hanging gardens, on the Kwun-lun mountain. I wished to stop a while before the carved gates. But the Sun every instant was coming nearer to setting and if I waited I must stay the night. I met with Hi and Ho, ministers of the emperor Yau and by him charged with the regulation of the seasons. I asked them to stop the flight of the hours. I then looked at the mountain Amtsi (behind which the sun sets) and asked the driver of the Sun's chariot not to press forward. The way was long with many windings. I searched everywhere above and below, for a virtuous prince whom I might serve. I gave my horses water in the fountain of completeness. I tied up the reins of my chariot to the leaning mulberry at Fu-sang, (that I might rest for the night). I tore a branch from the Nok tree to brush the Sun till he became brighter. (This tree grows at the extreme west of the Kwun-lun mountain). When I had passed a little time at ease I proceeded on my journey; before me was Wang-shu, the moons's charioteer, who acted as my herald. Behind me the ruler of the winds urged me forward swiftly. The phoenix was attending me in front with his brilliant beauty. The ruler of thunder gave me warnings from behind."

From this extract and the rest of the poem, if looked at, it will be seen that there was in China in the fourth century before Christ a mythology which included rulers of the wind and thunder, a mountain Kwun-lun where divine persons reside, charioteers of the sun and moon, a porter at heaven's gate, a daughter of Fu-hi who became a goddess of rivers, and a sovereign Ruler in heaven whom the poet calls Ti.* In introducing the names of this mythology the writer gives the rein freely to his imagination in describing the situation, but the names themselves are derived from earlier sources, and as to the writer who first employed them we are left in uncertainty.

The Confucianists do not allow that the poet of the dragon boats, Chü-yuen, was in any proper sense a Tauist. But if he is a true specimen of a Confucianist then it must be admitted that Confucianism has a great sympathy for Tauism. This indeed is often the case. Chü-yuen says in the Yuen-yen or distant wandering "My ancestor Kau-yang (Chwen-hü) is too far away. Whose

* He mentions also the five sovereigns 五帝 in the east Fu-hi, in the south Yen-ti or Shen-nung, in the west Shau-hau son of Hwangti, in the north Chwen-hü, in the centre Hwangti. Their colours were, green, red, white, black and yellow. The planets were Jupiter, Mars, Venus, Mercury and Saturn.

path then shall I follow? Again, I say, the four seasons, how quickly they pass. How can I long remain here? The emperor Hien-yuen (Hwangti) I cannot take hold of. I will follow Wang-ch'iau the immortal man and amuse myself as he did."

Wang-ch'iau was the son of Cheu-ling wang who was emperor from B.C. 571 to 544. He was contemporary with Confucius. He met with a teacher of the immortal life named Fu-chieu kung 浮丘公 and was taken away by him to the regions of the immortals.

The poet continues "I will feed like him upon the six kinds of air and drink the breath of midnight. I will sip the breath of the south in the morning, and imbibe the warm red air of the dawn. I will thus secure the purity of the soul. The clean uncontaminated breath will enter and the impure defiling breath will be expelled. Pushed on by the warm south wind I will go where the red bird builds his nest. There I lodge for a night with Wang-ch'iau who went to the immortal land. From him also I learn to distinguish the excelling virtue of the one primeval breath. He speaks and this is what he says. The ultimate principle of truth can be received, but not taught to others. It is so small that there is nothing within it and so large that it has no bound. Confuse not the soul. The soul will act spontaneously. The one primeval breath, the one great soul, at midnight will prove its presence. Wait with the breast emptied of all pride and evil desire and you will find that before commencing any activity, the many objects of activity will be gained without exertion. This is the gate of real power."

We receive this lesson in Tauist principles from the lips of a Confucianist poet. This quietism, this waiting for the soul to reveal its own powers is what the true Tauists teach although the speaker is not a recognized adherent. The reputation of this poet is that of literary power, not that of religious leadership. He has not real faith in Tauism. He adds, "Wang-ch'iau was silent. I had heard his valued instructions and was on the way to carry them into effect when suddenly my wanderings began anew and I found myself with the winged genii on the mountain of the elixir of life."

It should be remembered that when the doctrine of Tau is rightly apprehended a man begins to grow feathers and wings upon his body. This notion occurring in a book of the Cheu dynasty should lead us to look back a long way for some of the coarser parts of Tauism for it was not only the refined doctrine of Lau-tsze

that sprang up in those remote times, but the belief in its being possible that the body may be come immortal.

The poet continues, "I linger in the old land where the inhabitants never die. I wash my hair in the morning in the valley of light. In the evening I dry my body on the leaning trees which grow on the border of the universe, (Kieu-yang, "the nine lights.") I slake my thirst with the minute drops of the splashing cascade, and my food is the pure essence of the topaz and jade. My face looks fresh and youthful. My spirits grow vigorous, and I gain a strength I never had before."

The valley of light here spoken of is the ancient name Yang-ku, the valley in the east where the sun rises. In this locality there are trees which lean on one another. Visitors remain nine days on the lower branches and one day on the upper. But another account says that Kieu-yang is the name given to a place at the edge of heaven and earth and this seems the preferable sense.

Li-sau and the other poems of Chü-yuen shew that poets have had much to do in making Tauist ideas popular. Political disgrace has often shut off the avenues of public employment. In such cases it was a tempting occupation to let loose the poetic imagination. Imperial frowns cannot prevent the poet from pleasant dreams.

FOLK LORE AND SCULPTURES.

We usually regard Lau-tsze as founder of Tauism; but it was merely as a philosopher that he was so. There was a large admixture of folk-lore with the early Tauist philosophy. The popular fancy threw a nimbus of mythic glory round the heads of Wang-ch'iau and others who led secluded lives and imagined them to be immortal. When Wang-ch'iau disappeared he said he would return in a certain day. He was seen on that day seated on a stork.

The work known as Shan Hai King, the Classic of the Hills and Seas, is written in a flowing style and has in it something of the literary power of Tso Ch'ieu-ming and Chü-yuen. It was not shut up in a tomb but permanently maintained itself by its appeal to the prevailing love of Tauist literature in the Han dynasty and by the charm of its style. It speaks of Kwun-lun as the imperial residence of the Supreme Ruler. As such this mountain corresponds on earth to the heavenly palace in the upper world. It is regarded as the earthly abode of the gods. Its special ruler is Lok-ngu with a body and claws like those of a tiger, twelve tails and a man's face. The Yellow River has its source in this mountain.

The Queen of the West, this work adds, is worshipped at the Jade mountain, 350 *li* to the west of Kwun-lun. Her appearance is

human, but she has a panther's tail, a tiger's teeth, her hair in disorder and a discordant voice. She presides over diseases.*

A little more to the west 200 miles another ancient Chinese emperor is worshipped. He is known as the White ruler, or Shau-hau.

This book in speaking of China proper gives a detailed account of mountains. When it proceeds to tell what is beyond the seas many wild things are said. Yet these have their importance as indicating what was then believed by the Chinese.

In some countries there were men with three heads; others had a hole piercing their chests and coming out at the back. Some had human faces, wings and bird's beaks suitable for catching fish.

At that time the figure supposed to belong to the gods of the cardinal points may be judged of by what this book says. Keu-mang, the spirit of the east, had a bird's body and a human face. He rode on two dragons. He is the god of wood and of the spring quarter.

The size of the world as measured by order of the emperor Yü was found to be 539800 paces from east to west. Here we must regard the pace as five feet.

This book finds Kwun-lun not only in central Asia but also beyond the sea on the north and in the north-west. This is described as another Kwun-lun. It is 800 *li* in circuit and 100,000 feet high. All the gods live here as their home. Red water has to be passed to reach it. Its steep sides are precipitous and those that have both love and great ability can climb to the palaces of the immortals. In the picture which was before the writer was seen a beast of large size like a tiger with nine heads. Each of them had a human face and were facing the east. The beast was represented as standing on the mountain Kwun-lun.†

It was the Sî Ku Tsiuen Shu which first directed my attention to the point that the original author of the Shan Hai King had pictures before him while describing mythological personages and animals.‡ It is certainly interesting to find accounts taken from actual pictures in colours by this unknown author in the period B.C. 400 to 300.

* Later on in the 12th chapter she is described as leaning on a table and holding a sceptre. To the south of her in the picture are seen three blue birds who obtain food for her.

† Shan Hai King chapter 11 par. 16.

‡ The Sî K'u Tsiuen Shu derives this idea from Chu-hi and two other authors of whom one is Wang Ying-lin editor of and commentator on the 三字經, Three Character Classic.

We may suppose these pictures to have been brought by sea from Western Asia to China by the trading vessels at that time visiting Cochin China.

At a period not much later we learn from Pan-ku's poems on the eastern and western capitals that Han Wu-ti constructed a palace in which expressly to represent the gods and genii and here were instituted sacrifices to them so that he might have the satisfaction of witnessing their actual presence. In this new palace called 甘泉宮 "palace of the sweet fountain," a platform was built and here were to be seen paintings of the various gods and spirits of heaven and earth and of the star T'ai-yi.*

In certain sacrificial chapels built of stone, near Tsi-nan fu in Shantung carvings descriptive of objects belonging to the old Taoist mythology have been recently found. They are represented in the work called 金石索 Kin Shī So. These pictures contain examples of the animals and personages which then figured in the Taoist mythology. These wood-cuts representing ancient carvings are very instructive as genuine examples of ancient Chinese art and afford a tolerably exact representation of the ornaments anciently found in palaces and temples in China as in Western Asia. The chambers of imagery of which Ezekiel speaks were not only to be then found in Assyria and Chaldea but in countries farther east and, as we learn from these engravings, in China as one among them.

One cave is at 肥城縣 Fei-ch'eng hien at a distance of 60 *li* north of the city. The sculptures date from the 2nd century. The date on the monuments is A.D. 499. In the third carving are represented two persons with holes pierced through their chests and backs. A pole is placed in this hole and is carried by two bearers. The two persons are ambassadors from this country which was situated in south eastern China.

In the fifth engraving there is a representation of the intended search for the nine tripods of the Cheu empire lost in the River Sze. Ts'in-shī Hwang ordered them to be raised and here is a representation of the way in which that attempt was made and failed.

Another and more extended series of sculptures is found at 嘉祥縣 Kia-siang hien in the department of Tsi-ning at a spot 24 *li* south of the hien city.

The god of thunder is borne upon clouds on a car. To beat his drums he holds in each hand a mallet. He has a human face and figure. His costume is that of China at the period of the

* Li Shan-weng is in Pan-k'u's history stated to have memorialised the emperor to the effect that if he wished the gods to come the apparel worn in the palace must be like that of the gods and genii.

sculpture. Six youthful demons draw the car. The lord of wind behind blows out a blast from his mouth. Forked lightnings appear before and behind the god, administered by a demon who with the help of a funnel pours the instrument of punishment from a vessel into one of the upright drums affixed to the car. In front are two demons holding bottles which may contain a supply of rain. Two others hold chisel and mallet, one of them is killing a prostrate criminal by striking the chisel into his neck. Round him is a rainbow which is represented as a dragon with two heads each of which touches the ground. The bands of colour in the bow form a triple row of scales in the dragon's body. A female demon lies upon the bow holding a long whip of lightning (tien-t'se) in her left hand and an inverted bottle from which she has poured rain in her right. The bottle she seems to be offering to the other demon who is armed with chisel and mallet, in readiness for action. Doubtless he will fill it with more rain and when the thunder cortege reaches the spot where judgment has again to be administered the replenished bottle will first discharge its contents as a thunder shower and then the demon will descend by the rainbow to complete the execution of justice on the victim by the use of his chisel and mallet. The wife and son of the victim who is already struck, are seen near him with streaming hair and up-lifted hands overcome with consternation.

Among the Kia-siang hien sculptures another very interesting group is that of the Great Bear god. He is seated in royal costume on a dais in the quadrangle of the Bear. He wears a broad sleeved robe which crosses diagonally at the neck. The two streamers on his felt bonnet indicate royal rank. The bonnet consists of scull-cap, back, and flat-topped crown. He looks forward at four suppliants, two kneeling and two standing, and all of them holding their hands in praying attitude. The artist has placed three of them within the bow formed by five of the seven stars. The fourth kneels just under the 7th star Beustnasch behind the others. Three officers of state stand behind the god each holding a baton. Just above the sixth star is another called Chau-yau, "the Beckoner," Beta Bootes. It is held in the right hand of a winged man suspended in the air.

It is much to be desired that Dr. Bushell who has made a special study of these sculptures and has in his possession rubbings of the whole, would soon publish the full account of them which he has prepared. They are most interesting examples of old Chinese art and present in definite form the mythological conceptions of the people in the 2nd century.

CHINESE TEMPERANCE LEGISLATION.

BY REV. W. S. AMENT.

HOWEVER recent the Temperance agitation may be in Western lands, it is no new thing to the Chinese. History proves that successive dynasties, especially at the beginning of each period, have made honest and, in some cases, effectual efforts to put down the vice of intemperance in the use of strong drink. It can be said of more than one period of Chinese history, as it was recorded of the Shu Han under the wise control of Chu Ko-liang that "no drunkards were to be seen upon the public roads." The usual arguments employed by the temperance reformers in China have been, first and most important, the immense consumption of grain in distillation, then laziness and shiftlessness as a result of indulgence, the waste of money and poverty of the people, and contentions in families and communities. They do not seem to rise to the height of the moral argument that drunkenness is a sin, per se, without reference to its effects on the prosperity of the state. The first mention of proclamations issued against the use of strong drink is at the beginning of the Chou dynasty (B.C. 1122). Chou Hsin had brought about the destruction of the Yin dynasty by his many vices of which intemperance was not the least. His career made indulgence in strong drink a crime in the eyes of his successors. Wu Wang regarded drunkenness in the light of treason to the state, as it showed a disposition to imitate the hated Hsin who brought dissolution to his government. Hence Wu Wang could do no less than endeavor to steer clear of the breakers which had been the destruction of his predecessor. He forbade the use of liquor either alone or in company. For the first offense the criminal was escorted to the Yamen and severely rebuked by the magistrate. A repetition of the offense was punished with death by decapitation as a crime against the state. Subsequently liquor was allowed to be placed on the table, but it was not to be used. If guests from distant places arrived, only water was to be offered them **以水代酒**. Drunkenness at markets or any public place was an unpardonable crime. Thus the kingdom was settled and the people were at peace. Guests could sit together and chat all day long without thinking liquor necessary to their enjoyment. The Emperor, aware of the severity of his rules, excused them by saying, "When the empire is disturbed, laws must be stern and rigidly enforced." Wu Wang's son and grandson, B.C. 1115-1052 his successors on the throne, had no taste for strong drink and their officers were temperate men. No one can positively affirm it to be so, but

perhaps one of the causes which contributed to make the house of Chou the longest in duration of any in Chinese history, may have been this wise prohibition of intoxicating liquor.

The next mention we find of efforts at prohibition is made in the records of the reign of Liu Pang (B.C. 206-194) the first ruler of the House of Han. His great minister, Hsiao Ho, was both law-giver and reformer. If three or more persons were found drinking wine, each one was fined four taels of silver for each offense. His successor in the ministry was Ts'ao Ts'an who followed on in the same course of reform. But in the times of Wu Ti, all these reforms were rendered ineffectual by the extravagance and bad example of the emperor. In his forty-fourth year the coffers of the state were empty. Wu Ti's minister, Sang Hung Yang 桑弘羊, is notorious as being the first official in Chinese history (so says a native author) who endeavoured to rescue a depleted exchequer by making the production and sale of liquor a government monopoly. Distilleries were established under official control. Money was supplied to the state for the time being, but the morals of the people suffered accordingly. During the reign of Chao Ti the people distilled their own liquor, paying to the state an extra tax for the privilege.

The last years of the Emperor Huan Ti of the eastern Han were clouded with disaster. The land was afflicted with the plague of locusts. Famine also prevailed in the four large districts of Hsü-chou Yü-chou Yen-chou and Chi-chou owing to the failure of crops through drought. The emperor endeavored to prevent the distillation of spirits that the grain might be saved for the starving people. Wine was not even to be used in the Imperial sacrifices or at marriages. But after a plentiful harvest this ban was removed and the condition of affairs become worse than before. Even Ts'ao Ts'ao was so distressed at the general prevalence of drunkenness that he memorialized the throne on the subject but proposed no remedy.

The drinking habits of his people were a source of discomfort to Kao Tsu (A.D. 680-905) the first Emperor of the T'ang dynasty. In his second year, intercalary month, he issued a proclamation in which he said—"In olden times the empire had wise rulers and the people were temperate and law-abiding. Harvests were bountiful and the meat of the bullock, the sheep, the dog and the hog was cheap and abundant. But now all this is changed. Property is unsafe. The people are indolent and indifferent to the welfare of the state. Friends come from a distance and the people walk the streets and do nothing. Rebellion threatens the state, crops are not good. All the commodities of life are dear and the prices are continually rising. The use of strong drink is one of the crying

evils of the land." The people are exhorted to reform. A.D. 763 Tang Tai Tsung sought to regulate the evil by a heavy license tax which was to be paid monthly. It is related that one of the T'ang emperors was about to despatch troops against the Tartars in Kuantung. He invited the officers to a feast on the eve of departure. Much to the surprise of the Emperor they begged to inform him that they all had taken a vow of abstinence from strong drink till they should return victorious over their enemies. The Emperor excused them from drinking. He approved of their decision. On hearing that while *en route*, they still remained true to their vow, the Emperor sent them a letter of congratulation. On rebellion breaking out in his dominion, the emperor showed his confidence in the temperance principles of these troops by recalling them to service nearer home. It has passed into a proverb that with such officers as Hui Yuan, (the commander of the troops) the kingdom is safe.

Wei Wen Ti (535-552 A.D.) made decapitation the punishment for distilling spirits. He also cut off the usual allowance of grain for wine given to officials and thereby saved for the people 53054 bags of rice and 300599 catties of other grain. Foreign visitors and bearers of tribute were the only ones to whom wine could be publicly offered.

In the 2nd year of Wu Ti (A.D. 557) of the Northern Chou dynasty, it was decreed that no liquor should be distilled in the capital or be allowed within a radius of thirty *li*.

Under the Golden Tartars drunken officials could be punished with death or banishment. A Tartar general of high rank, 阿速, was punished with seventy heavy blows, on being found drunk. Two subordinate officers received one hundred blows each. Afterward under Ta Ting A.D. 1161 it was allowable to use wine on certain specified days as New Years, feasts &c. &c. 若遇節辰及祭天日許得飲會自二月至八月終並禁絕飲燕不許赴會他所恐妨農功雖閒月亦不許痛飲犯者抵罪. During the reign of Kublai Khan (A.D. 1260-1295) the high officials with the students of the Han Lin memorialized the throne on the subject of the prevailing intemperance. "From the time of the Chou and the Han sovereigns have not ceased to prohibit the excessive use of strong drink. Nothing wastes the substance of the realm like the production and use of liquor &c. &c." They besought the Emperor to prohibit the use of wine even in sacrifices and at marriages. In his thirteenth year, fifth month, a proclamation was issued under the seal of the empire, prohibiting the distillation or use of strong drink in the capital under penalty of confiscation of property or banishment and the enslaving of the

offender's family. The cutting off of the officials' grain for wine saved for the people more than 280,000 piculs of rice in the one district of Hangchow. Habitual drunkards were bound and placed on the streets till sober when they were severely beaten. But the very severity of these measures was disastrous to the cause they were designed to aid. Spirits were distilled in holes in the ground and sent forth in oil bags and cases. Bribes were taken by those in authority and the law became a dead letter. During the Liao dynasty A.D. 937-1125 it was decreed that wine should not be used at sacrifices and marriages except with official permission. Later efforts were made to introduce the wine made from fruit in place of that made from grain. But with what success we are not told. As a specimen of native temperance literature, a condensed account of an essay on the subject by Duke Ch'en may be interesting. "Water, in excess is injurious to land, thus, wine is dangerous to men. Liquor is as a deep ditch into which men throw themselves for their own destruction. It belongs to the Diagram K'an 坎 which is under the dominion of water, 坎爲水. In ancient times, the officer who controlled the waters in the realm also took charge of the production of strong drink. Danger from water and from wine is of the same nature. Water looks weak but of those who play in it, many lose their lives. Liquor is also like fire. The nearer it is approached the more it injures. Hence he who values his life should avoid it. Strong drink should be shunned as you would avoid a wall which is leaning just ready to fall." The Duke himself was a total abstainer. His words were little heeded in his day: but after his death, when the empire was shaking, his words were recalled to mind.

In recent years failure of crops has not occurred without decrees on the subject of distilling and using strong drink. Scarcity of grain and impending famine, not any conception of moral evil in the habit of drinking wine, have been the reasons for such righteous activity. In 1878 Li Hung Chang estimated that in the Province of Chihli there were more than a thousand distilleries using from 120,000,000 to 140,000,000 pounds of grain per month. His memorial further says "Reckoning two pounds of grain as sufficient to feed one person one day, and it seems that the distilleries in question are daily consuming the food of between two and three millions of human beings."

At the most, at Tientsin, the number of refugees did not exceed 90,000. Hence we see what an effect prohibition of distilling strong drink might have had in averting the calamities of famine. The Viceroy in extenuation of his course says, "A person may

abstain from liquor for an entire year, but if he does not eat twice each day he suffers from hunger. There is an original difference between these two articles of food and liquor." The tipplers of the Sung dynasty defended their course by asserting that liquor was food. It may have taken the hundreds of years between that time and this to prove that there is an "original difference" between the two. Some advocates of Dr. Liebig's doctrines might learn some lessons of value from the experience of this ancient people. But the Viceroy shows his conception of the real significance of his statement when he says further on in his memorial "After the receipt of a good harvest, distillation may be renewed under the established tax regulations."

It is apparent to any careful observer that the excessive use of liquor is a vice by no means confined to western lands. In China the practice is well-nigh universal and in many cases is limited only by the ability to purchase. The foreign dispensaries are visited by many women patients who have been injured by drunken husbands. The poverty of the Chinese (we can affirm nothing regarding other portions of China) is the chief source of their security. The evil is a real one. The desire to imitate the ancient worthies might now be well shown in a return to the wise legislation of the rulers of the Chou and Han dynasties. Here is an evil, not supported by any foreign power, condemned by ancient and modern sages (See K'ang Hsi's "Edicts") which may command the attention of all patriotic statesmen. The reputation of the Chinese as followers of the sages would then be maintained, decay arrested and a long step be made in the line of true national development.

Note.—It is a remarkable fact that drunkenness as a crime, is not mentioned in the Chinese penal code. So long as no disturbance is created, the Chinese tippler may degrade himself and neglect his family so long as he pleases.

Some of the above statements may seem to be inconsistent with Marco Polo's account of the drinking habits of the Mongol court. But two facts are to be considered. Polo describes the feast days and unusual festivities rather than the regular life at the court. Again it is possible that the narrator was mistaken. He speaks of "spiced wines." Mr. Hugh Murray, the editor of Marco Polo says the Mongols had no such wines and that probably Polo mistook the tea, to which he was unaccustomed for wine. While the Mongols were devoted to their Koumiss, or mare's milk whiskey, it is possible that the native Chinamen confined themselves to their national drink.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By REV. ARTHUR H. SMITH.

(Continued from page 39.)

TO accommodate the Buddhists and others who refuse to eat flesh, there are certain eating houses which make a specialty of excluding every form of animal food from their bills of fare. In some of them, however, is served a sort of soup, known as 'skimmer-soup' (筴湯) which has a more or less pronounced flavor of chicken and pork. Hence the following proverb; 'The vegetarian restaurant selling skimmed soup—two kinds of meat,' (素館裏賣筴湯, 二葷). Used of a second marriage, (二婚).

The impression prevails, however, notwithstanding the theoretical abstinence of Buddhist priests, as regards animal food, that their diet is of the most liberal nature. By his rules the priest ought to *fast* (持齋 or 吃齋) so far as the five kinds of meat are concerned (五葷) *i.e.* the cow, horse, dog, goose and pigeon, together with certain rank vegetables, such as onions, garlic &c. What they are known actually to do, however, is indicated by the sarcastic phrases 'Meat-eating-priests,' (五葷和尚) and 'Wine and flesh priests,' (酒肉和尚)—In the two following sayings, the question is supposed to be put direct to the priest, whether he eats meat, and drinks wine, which is likewise *taboo*. An ambiguous reply is put into his mouth which means much more than it says. 'Priest, do you eat meat, or do you abstain?' (和尚你吃肉不吃呢). To this he seems to answer, '*Priests* do not eat it, (僧不吃). What he ought to say, and is understood to say, however, is quite different; 'If it is *raw*, I do not eat it,' (生不吃)—Where the Tientsin pronunciation prevails, in which *Sheng* (生) is pronounced *Sêng*, the pun is perfect. The other inquiry is similar; 'Priest, do you drink wine, or do you refrain?' (和尚喝酒不喝). To this question the apparent response is; 'I certainly do not drink it,' (最不喝). What is to be understood, however, is more truthful: 'When I am *drunk*, I stop drinking,' (醉不喝).

'A widow covering herself with a thin quilt—no intention of putting wadding inside,' (寡婦蓋袂被, 沒心續). Used of a widower who does not intend to marry a second time, or as the phrase goes to 'add another fiddle string,' (沒心續弦).

'To go about reading the sacred books over the dead,' (要去轉咒去). To read books for the dead, (念死人的經), is known

as *chuan chou* (轉咒) because of the continuous circuits made by the priests when performing the ceremony. The expression is used of one who applies in vain to one after another of his acquaintances for help in an emergency, and who is thus obliged to 'make the circuit' (轉週) before he can get anything.

'Taking medicine on a spatula—no water employed,' (吃藥用押舌子, 不灌). If the bitter dose is put far back at the base of the tongue, it is unnecessary to use water to wash it down, (不灌). Used of anything with which one is unfamiliar, (不貫).

On the principle, doubtless, that 'Within the Four Seas all are Brethren,' natives of the southern provinces of China, as already remarked, are ridiculed at the north—called in fact 'Foreign Barbarians' (洋蠻子). Hence the saying: 'The Southerner looking (蠻) at theatricals—a different kind,' (洋蠻看戲, 異樣), different, that is, from what he sees at home. Used, by a happy reversal of meaning, to signify whatever is of the *same sort*, (一樣).

'The man who pushes a wheelbarrow, picking up a girdle—he has a strap,' (推小車的拾了根褡包, 有褸了). Those who trundle heavy loads on barrows, distribute the weight by a band over the shoulders. In this case the band is supposed to have been lost, when a girdle is picked up, which answers the purpose. Used of one who, after being in great trouble, sees at length a dawn of hope (有了盼子).

'Rats in a cash-shop—stealing bills,' (錢舖裏的耗子, 盜帖). This is used to suggest another phrase, which signifies that something additional is given, above what was to be expected. Thus when an exchange of goods is made, and money is paid to even the bargain, this is called *Tao-t'ieh* (倒帖). In like manner, one who has been well cheated in trade—or otherwise, and is then beguiled into paying money in addition, is said *Tao-t'ieh*=to reverse the payment. A similar play on this phrase, occurs in another saying; 'The old man from the country mounting scroll couplets—he posts them wrong side up,' (莊家老兒粘對聯, 倒帖兒). He can not read, and so to him one way is as good as another, (反正都是理).

The Chinese are fond of holding Festivals in honor of some divinity, or perhaps for mere sport. All kinds of entertaining exhibitions are furnished to amuse the multitudes thus collected. One of the gatherings of this sort at Tientsin, is known—from the locality at which it collects,—as the *Hui* at the west of the Dragon Pavilion (龍亭西). One of the apparatus there employed to divert the multitude is called a *Shih-pu-hsien* (拾不開) i.e. 'picking up and

never idle,' a framework furnished with strings, by pulling which an interminable succession of sounds is produced from drums and cymbals which in some invisible manner are beaten. One of the managers (會首) of this entertainment was named *Hsin* (辛) and he had gained the nickname (外號兒) of *Hsin-pu-ching* (辛不淨), 'Impure in heart.' This circumstance gave rise to a local saying as follows: 'The exhibition at the *Lung Ting Hsi*—the heart not clean' (龍亭西的拾不閑, 辛不淨).

'*Wang Hsiao Erh* at New Years time—we remember what was said,' (王小兒過年, 咱記話).

This refers to a theatrical play, in which *Wang* and his wife are represented as having come to the New Year season with absolutely no provisions in the house. This state of things, at a time when all the world is supposed to eat, drink and be merry, and when for a considerable time the markets are entirely closed and no work is done—naturally led to a domestic 'unpleasantness,' (嘲鬧). Now the proverb runs: 'To have nothing but cakes to eat on New Year's eve [the 30th of the 11th moon], is not so good as having no New Year's at all,' (三十晚上吃餅子, 不濟不年下). The outcome of the quarrel however, was an agreement that whichever of them first spoke an audible word, should be responsible for the food of both for the entire year. Soon after, their nephew comes to pay the ordinary New Year salutations, and is amazed to find that neither uncle nor aunt speak, either to each other or to him. Much exercised over this strange state of things, he reports the case to the District Magistrate, who orders *Wang* and his wife before him for examination as to this reason for their silence. On finding that they make no answer whatever, the Magistrate is as surprised as the nephew had been, and also angry, ordering the man to be beaten twenty blows for 'contempt of court.' Upon this *Wang* feigns to be dead, upon which his wife begins to weep over him in the Chinese manner, in her grief calling upon the departed in loud wail. As soon as he heard his wife's voice, *Wang* jumps up laughing, and cries 'We remember our agreement (咱記話), you owe me one year's food!' The phrase is used of persons who are not upon good terms, and whose language is sure to give mutual offense, (話不投機). They therefore agree to break off all communication (咱忘話)—The proposition to do so is conveyed in the words, '*Wang Hsiao Erh* spending New Year's,' the rest, as in multitudes of such expressions, being understood.

'Bells on one's toes—a sound at every step,' (腳指頭上掛鈴鐺, 走一步, 響一步,) i.e. consider upon each step before you take it, (走一步, 想一步.)

'This is a bolus of supernatural efficacy—only a little pill,' (靈寶如意丹, 小丸兒), said by one who has raised a disturbance, but who wishes to convey the idea that what he has done is a mere bagatelle compared to what he might do, and will do at another time, in fact 'only a little play,' (小玩兒).

'Frozen bean-curd—can not be cut,' (凍豆腐拌不開).

Fig. the cash is insufficient, the thing can not be done, (辦不開).

'A drunken god of Thunder—wild splitting,' (醉雷公, 混劈). *i.e.* reckless replies, (混批).

'An old lady's staff—a support for one,' (老太太的拐杖, 扶人), Met. Happy man, (福人).

'The carpenter takes his axe—inadequate for a saw,' (木匠拿斧子, 不穀一鋸), Met. no complete sense in what is said, (不穀一句).

'Dividing a board with a prune stone, how many cuts can you make?' (棗核子解板, 你可有幾鋸呢). Of one who has no capacity for speech but who insists on talking 'how many sentences can *you* make?' (你可以有幾句呢).

'The old villager having never seen cherries—what small apricots!' (莊家老兒未見過櫻桃, 小杏兒. Met. of a man of a testy, irascible temper (小性兒).

'The old villager having never seen the seeds of a water-lily—lotus kernels,' (莊家老兒未見過蓮蓬子兒, 藕仁). *i.e.* exasperating to others, (惱人).

'*Chou-erh's* donkeys—living animals,' (周二買的驢子, 活獸兒). *Chou-erh* was a Tientsin man in the reign of Tao Kuang, who was in the habit of equipping fourteen donkeys which he owned, in a singular costume on occasion of the annual fair of the Niang Niang temple (天后宮). His animals were made to represent lions, tigers, dragons, *Chi-liu* &c., by their strange masks. Yet they were living animals (活獸) after all. Used of one who suffers punishment in this life, (活受).

'The old villager buying poisonous salts—arsenic,' (莊家老兒買紅礬, 信石). *Hsin-shih* is a designation of this mineral—Metaphorically, of one who is sincere, (信寔).

'*Chu pa chieh* drinking the water in which a knife has been ground—rusty inside,' (豬八戒喝礮刀的水, 內鏽) Applied to one of inferior external appearance but of great talent, (內秀).

'The water-carrier turns his head and goes by the well' (挑水的回頭, 過了井咧) Met. of one whose better days are past, (過了景咧).

'The Shou Hsing Lao'erh riding a donkey—no deer available,' (壽星老兒騎驢，沒有鹿了). The *Shou Hsing Lao* to whom reference has been already made, is fabled to have bestridden a deer. Used of one in distress no way out (沒有路).

'Riding a deer, and holding on by the horns, never once descending from one's steed the whole way (騎着鹿，搬着甲，一路不下馬.) A man who walks, is often said in banter, to 'ride the road,' (騎路), to which expression the phrase 'riding a deer' is meant to refer.

'The priest in the temple of Happiness-and-prosperity-to-the-State—he did not beg for money' (福興邦的和尙，沒有化). This is a temple in Peking, to the god of War, (關帝) which was erected without the aid of the customary vows and begging on the part of its priests (化緣). Used of any occasion when there is nothing to be said, (沒有話).

'*Tao Ssu's* finger nails—never trimmed.' (姚四的指甲，沒修). Met. without shame, (沒羞).

'A monkey seizing the shears—indiscriminate cutting,' 猴兒拿剪子，瞎鉸). Met. reckless disturbance, (瞎攪).

'The confinement of the *Yüan-pao-ho* produces a bat,' (元寶賀坐，月子養蝠.) This poetical name for the bat 'Gift of an ingot of sycee,'* is due to the identity in sound between the character for bat, and that for happiness, as already noticed under Picture Puns. Used of one with many virtuous children and grandchildren, i.e. he has 'reared up happiness,' (養福).

'The confinement of the weevil in the green bean, produces a little worm,' (綠豆蠅坐月子抱蛆). Used of one who constantly suffers injury, (抱屈).

'A single cash worth of wine—how can it be burned?' (一個錢的燒酒，怎麼燎). Met. how is the business to be dispatched?' (怎麼了).

'The stone cutting the mountain—stone strikes stone,' (拿着石頭砍山石打石的). So also, Rolling a stone roller down the mountain—stone strikes stone,' (山上輓礮軸，石打石). Met. trustworthy (寔打寔的).

'The old villager has never seen scroll couplets—they do not seem to be pictures,' (莊家老兒未見過對聯，不是畫.) Met. disjointed talk, (不是話).

* "Some wonder what the cause can be
That Chinese silver's called 'sycee,'
But probably they call it so
Because they 'sigh' to 'see' it go!"

'The old villager who does not recognize paper idols—they are not pictures' (莊家老不認的神紙馬不是畫兒)—same as the last.

'A child in the twelfth moon—frozen hands and frozen feet,' (臘月的孩子, 凍手凍腳的) Met. of one who puts himself into active motion, as in gymnastic exercise, &c. (動手動腳的).

'A skimmer hung upon one's breast—to dip out the heart,' (箠籬掛在胸脯上, 撈心). Met. much trouble, (勞心).

'A camel on a mountain—a large foot,' (上山的駱駝, 好大蹄). Met. of a comprehensive subject &c. (好大題), and also in ridicule of any one's large feet—like a camel's hoof.

'A monkey embracing a guitar—lawless thrumming,' (猴抱琵琶, 亂彈). Met. wild talk, (亂談).

'The nurse women of *San Ho Hsien*—high caps,' (三河縣的老媽, 高冠). A city in Chihli east of Peking—noted for the tall head-dress of the women. Met. lofty official promotion, (高官).

'A pheasant wearing a cap—false pretense of being a falcon,' (which are hooded to sharpen their eyesight): (野雞戴帽兒, 混充鶩). Met. of one who falsely pretends to bravery, (混充英).

'Wearing a skin robe wrong side out—false pretense of being a sheep,' (反穿皮襖, 混充羊). Met. of one who is poor, but who makes an empty display, (混充揚).

'Little cabbages—picked again,' (小白菜, 再揀) *i.e.* the yellow leaves must be removed repeatedly. Met. of meeting at another time, (再見).

'A thin walnut—a full kernel,' (薄核桃, 滿仁). Met. crowded with people, (滿人).

'Like a flowering-almond and deer's horns—many branches,' (屬梅花鹿角的, 叉兒到不少). Met. abounding in mistakes, (差兒到不少).

'The tinker putting on his glasses to find the crack,' (小爐匠帶眼鏡, 找叉兒). Met. seeking for faults, (找差兒) similar to (吹毛求疵)—'blowing the fur to detect flaws.'

'*Wu Ta Long* driving a plow—reckless cultivation along the whole furrow,' (武大郎拉耬, 一溜胡耩). Met. of incoherent explanations, (一溜胡講).

'My boiler is too small; I can not cook this in it,' (鍋小, 煮不了). Met. of one who cannot control a matter, (主不了).

'A gourd growing in a kettle—no room to boil,' (砂吊裏長葫, 煮不開). Same as the last—no managing the business, (主不開).

'You are the twenty-four Patterns of Filial Obedience—a highly Virtuous Man,' (你是二十四孝, 大賢人) *i.e.* you are an idle fellow, (大閑人).

'If Idlers are excluded the Virtuous will enter; if thieves do not come, lovers of good doctrine will appear,' (閑人免進賢人進, 盜者莫來道者來).

'The boiler-mender shakes his head—he dare not drive a nail,' (小錮鏽鍋的搖頭不敢釘). Met. not venturing to decide, (不敢定).

'Lighting a lantern to winnow wheat—sets the threshing floor on fire,' (打着燈籠揚麥子, 照場). Met. just as usual, (照常).

'A garden cabbage—grows in its garden plot,' (園子裏的白菜, 在畦). Met. of a Manchu (who belongs to one of the Eight Banners) (在族).

'The old villager playing chess—takes a pawn,' (莊家老下棋, 喫個卒). Met. of one who eats to repletion, (喫個足).

'A ferry behind an ancient grave—an ancestral boat,' (老墳後頭撐擺渡, 祖船). Met. of things handed down from generation to generation, (祖傳).

'Eight hundred cash fallen into a well—you will never recover the whole string' (of 1000) (八百錢掛在井裏, 摸不着那一吊). Met. of bad singers, who can not get the tune, (摸不着那一調).

[This saying, applied to the Chinese race, fits—as the lady remarked of her new dress—as if they had been melted and poured in. If there is in China any such thing as singing, it may safely be said never to come to the ears of foreigners. The Chinese character which means 'to sing,' very appropriately likewise signifies 'to crow.' The shrill falsetto cackling which the Chinese style singing, is, to those who have never heard it, quite indescribable. Those who have heard it require no description. The attempt on the part of Chinese—except in the case of children whose voices are not yet formed—to learn any simple foreign tune, frequently gives rise to dramatic experiences, and even after long practice, the resultant is too often a mere babel of discord. In singing it is literally every one for himself; "Each wandering in a different way, but all the downward road." Time and tune as foreigners understand these terms, are as incomprehensible to the untaught Chinese, as the Assyrian cuneiform inscriptions. The foreign leader, however, enjoys over choristers in almost any other part of the habitable globe, one marked advantage. He can sing a tune adapted to any particular meter, to a stanza of any other meter; he can change the key, the pitch, or even the tune, without exciting in his fellow warblers any suspicion of unfair dealing. "Stop," suddenly cried an irascible clergyman to his choir, who were wrestling with a fugue

tune to a stanza ending: 'And let my voice in silence die'—"Let that voice in silence die! If the Angels in Heaven could hear you sing, they would wring your little necks off!" It is fortunate for Chinese choirs that 'the angels in heaven' seem to take no particular notice of what is transpiring in the Middle Kingdom. That the Chinese themselves appreciate the value of some of their own choral performances, one of their proverbs will show, in which ridicule is thrown on an unskilful singer by comparison with the ambitious hybrid from Shansi, a province which often appears to be, as was said of Horace Greeley—"the National Game." 'A Shansi mule imitating a horse's whinny—a southern air and a northern tune,' (山西的騾子學馬叫, 南腔北調.)

Puns are not infrequently found imbedded in Antithetical Couplets. When characters are balanced against each other, it is easy to employ one meaning to suggest another. The following specimens, some of which are similar to those already introduced under the head of Couplets, will serve as further illustrations of the characteristic here noted:

馬快騎馬。馬快勝過馬快。
象奴乘象。象奴不似象奴。

'The thief-taker rides a horse, and the thief-taker is swifter than the horse; The elephant tender mounts the elephant, and the elephant-tender is not like a slave.'

A Teacher who lived near a Custom's Barrier gave to one of his pupils the following line to be matched:

開關早、關關晚、放過客過關。

'They open the Pass early, they shut the Pass late, when they let the Travellers pass the Pass;'

To this the pupil replied:

出對易。對對難。請先生先對。

'To put forth a line is easy, to match the line to be matched is difficult, will the Teacher first match the line.'

In the following example the pun is altogether in the sound:

朝潮朝潮朝朝潮。
宵消宵消宵宵消。

'In the morning there is a tide; in the morning there is a tide, there is a tide every morning!'

'At night there is an abatement, at night there is an abatement, every night there is an abatement.'

In the next instance two characters only—to be read in different tones and with different meaning—suffice for a Couplet:

朝朝朝朝朝朝朝。
長長長長長長長。

‘In the morning there is a Court, in the morning there is a Court, every morning there is a Court;’ constantly growing, constantly growing, always and forever growing.’

A common mode of Chinese abuse, is to call a person a Thing* *Tung-hsi* (東西). Thus when a mother is angry with her daughter she says: ‘A fine Thing you are!’ (好東西) from which arises a proverb: ‘A mother reviling her daughter—a good article,’ (娘罵閨女, 好東西), used of anything which is of superior quality. As the Chinese delight in suggesting an idea by another connected with it, or opposite to it, the phrase ‘He is *not* North and South’ (他不是南北) has the implied meaning: ‘He *is* a Thing,’ (他是東西) and is, therefore abusive. In the following Couplet, this phrase is introduced, with this signification.

到夏日穿冬衣。胡塗春秋。
從南來往北去。混賬東西。

‘On a Summer day to wear Winter clothing, is to be foolish as to Spring and Autumn; to come from the South and turn toward the North, is to be reckless as to East and West—that is, a Muddle-headed Thing, (混賬東西).

Another Couplet of the same description, is local to *Shun Te Fu* (順德府) a city in Chihli, where there is a temple called the *Hsia Miao* (下廟) and where a certain District Magistrate went by the nickname of the Tall Dwarf, (高矮子). One of the apartments in his yamen, was known as the retiring hall,’ (退廳).

小大姐、上下廟。南北街前買東西。
高矮子、進退廳。冬夏夜裏看春秋。

‘The little elder sister goes up to the *Hsia Miao*, in front of the North and South street to buy things; The Tall Dwarf enters the Retiring Hall in Winter and Summer by night, to read the Spring and Autumn Annals.’

The following Couplet embodies a statement, the truth of which is not confined to China:

朋友、朋有、有則朋、不有則不朋、看破世界、難睜眼。
親戚、親齊、齊則親、不齊則不親、參透人情、暗點頭。

* Yet the phrase *Jen-wu* (人物) ‘Men and Things’ is applied to an individual in favorable sense, as *Ta-jen-wu* (大人物) a person of some consequence.

'Friends are friends that have property; if they have property then they are Friends; if they have no property, then they are not Friends; he who sees the world as it is, finds it hard to open his eyes. Relatives are relatives when they are in equal circumstances; if their circumstances are equal they are related; if their circumstances are unequal then they are not relatives; he who sees through human feelings, secretly nods his head.'

The same idea is more briefly expressed in the following proverb: 'Relatives should have equality in condition; friends must be on a par in their property,' (親戚親齊, 朋友同有).

The names of places—which in English only occasionally serve for puns (as the Hungary baby going first to Lapland, and then to Brest) are easily turned to account in Chinese, because nearly all of them have a significance of their own. They are sometimes employed also, to suggest other words of the same sound. For example 'Passing *Huai Lu*, and going west—*Ching Hsing*, ' (過了獲鹿往西走, 井陘). *Ching Hsing* is the first district city west of *Huai Lu*, a town which stands at the entrance of the *Ku Kuan* (固關) pass, between Chihli and Shansi. The expression is used of anything which is perfectly feasible, *Ching-hsing* (淨行).

The same idea is embodied in another local proverb, which runs; '*En Hsien* bread cakes—they are prepared lying down,' (恩縣的饅饅, 躺行). Bread cakes are made of flour raised with yeast, and are afterward worked into the desired shape, which is generally that of an inverted tea-cup. In the *En Hsien* region (in Shantung) these cakes are often made long and thick, like a Chinese candle. After being molded, they are placed in a warm place and covered, a process which is called to *Hsing* (行一行). As the long cakes could not be set on end without falling over, they are prepared lying down, (躺行), and afterwards steamed. The phrase is used in that region to suggest another which denotes that a thing can be done as easily as water runs, (湯行).

'The Cook and the Coolie,' (職司東廚, 見缸倒) literally, The one who governs the kitchen, and the water-carrier who empties the water when he sees the water-jar. This oblique description of the water-man, is a pun at his expense on the name of an Intendant's Circuit in Kiangsi, known as *Chien K'ang*, whose official is therefore described as the *Chien K'ang Tao*, (建康道). *q.d.* the Coolie is the *Tao-tai* on the Water Kang Circuit, (水缸道). Puns of this kind present an almost exact correspondence with a variety of conundrum, in which the name of a place is to be guessed

from an oblique description: as, 'Splitting kindling under a bench—hard to raise the hatchet,' (板橙底下劈劈柴, 難揚斧) *i.e.* *Nan Yang Fu* (南陽府) in Honan. The cities of China have all been handled in this way probably thousands of times. Whatever new combinations may be hit upon, are annually exhibited on the New Years lanterns, for the exercise of the wits of the spectators.

The Classics are not safe from the invasion of puns. Our old friend the Peach-tree in the Book of Odes, is made to do duty in this way, 'Graceful, oh graceful, is yon peach-tree,'—cleared out! (桃之夭夭, 走了). The last two characters being added to suggest a pun upon the *T'ao* character at the beginning, *q.d.* *Tao-tsou-liao* (逃走了), escaped.

'It is only a Grieve-but-not-in-excess affair,' (不過是哀而不傷的事). This is another quotation from the Book of Odes, where the words *Ai-erh-pu-shang* (哀而不傷) signify moderation in the indulgence of emotion. The passage is used in the sense of 'No great matter' (挨着一點所傷不大) *e.g.* money which one is obliged to spend—it comes near (挨) to him, yet not so near as to do any harm.

'Done in Condensed-and-yet-elegant manner—it will do, (簡而文的辦就是了). These words are from the Doctrine of the Mean, and are borrowed to signify an orderly and proper method of procedure (檢點的辦).

Lines from standard poetry are as easily made the basis of puns, as any other quotations. Thus the following from a poem of *Li Po* (李白). 'Looking west toward *Ch'ang An*—home not in sight (西望長安, 不見家.) Used of anything the good qualities of which are not visible, (不見佳).

In the sacred books of the Buddhist (佛經) the characters *Shé-li* (闍黎) signify the Buddhist priesthood. The character *Shé*, however, has also the sound *T'u*, and when these two characters were seen in the new Buddhist combination, they suggested to irreverent outsiders two other characters of similar sound, to wit, *T'u-lü* (禿驢) or 'Bald Donkey,' in allusion to the shaven heads of the priests. Hence it is not uncommon to find Buddhist priests referred to as 'donkeys.' The lictors in a Chinese yamen, are often nicknamed 'Dog's-legs' (狗腿子), from their incessant running about, as well as in covert allusion to their semi-canine instincts. These nicknames will make plain the meaning of the following couplet; 'When the lictors chase a chicken, the Dog's-legs are not so nimble as the chicken's legs; When the

Buddhist priest rides a horse, the Donkey's head is higher than the horse's-head.'

皂隸趕雞。狗腿不如雞腿快。
和尚騎馬。驢頭倒比馬頭高。

Entire sentences are frequently treated as substantives, and sometimes thus woven into proverbs, *e.g.* 'The whole face beaming with the prayer: May the heavenly magistrate bestow prosperity; the whole heart filled with wickedness.' (滿臉的天官賜福, 一肚子男盜女娼). The last words contain a common imprecation upon enemies, appended for instance to notices forbidding them to be removed, or to posters warning against infringement of a trade mark &c, the expression signifying: 'If any one disregard this caution—may his sons be thieves, and his daughters prostitutes! '*

DOUBLE PUNS.

The Chinese consider the Frog and the Cicada as belonging to the same family. Hence; 'A Frog from the province of Kiangnan—a Southern Cicada' (江南的蛤蟆, 南蟬). Used of one with whom it is hard to have any association, (難纏).

'A dog gnawing a bone—froth swallowed dry,' (狗啃骨頭, 乾咽沫). The bone is bare, and nothing is to be got from it but the froth of the dog's mouth. Used of a roller (磨石) set in motion with nothing under it to be ground (研磨).

'Flour and water brushed on in mid-heaven—pasting the clouds,' (半懸空中刷鏡子糊雲). Met. of silly talk, (胡云). 'The paperer going to heaven to paste the clouds,' (裱糊匠上天糊雲) is a variation, with the same meaning.

'An old villager never having seen a thimble—it strikes the needle,' (庄家人沒見過頂針, 針攔的). Met. truly, sure enough, (真個的).

'Sitting upon a salt stack, and beating the wooden fish [the hollow block upon which priests strike to secure attention to their demands for a subscription]—briny begging,' (坐鹽馬敲木魚, 鹹化). Met. idle-talk, (閒話).

* That quality of expression which the Germans compendiously describe as *unselbstverständlichkeit*, or self-unintelligibility, is well illustrated in the following saying: 'To do nothing but act like a man,' (淨出男主意) more literally; 'To put forth only masculine volitions.' The word *nan* refers to the *nan tao nü ch'ang* quoted above, and carries with it the meaning of that expression, *q.d.* to commit nothing but wickedness, 淨出壞主意). This kind of speech is termed 'tail-hiding, (藏尾之言).

'A great handful of millet—feeding chickens,' (一大把抓秫秫, 餵雞). Met. every one for himself, (爲己).

'The oil-dealer having no pen, marks with chalk,' (賣油的不帶筆, 石畫). Met. true words, (實話).

'Come seek for wealth, and look for joy,' (求財望喜). This is probably a jest local to Tientsin. Fortune tellers are in the habit of calling out in the words quoted, to attract custom. A street call (吆喝) preserves very little of the tones of characters, and the last two words as pronounced generally sounded like the phrase 'go west' (往西). The expression 'Seek wealth—go west-ward,' (求財往西) is used in banter to denote that there is no prospect of one's accumulating anything while he lives, so that he may as well postpone the gratification of any such ambition until he reaches the Western country to which the spirits of the dead are supposed to revert.

'Shelves nailed behind the cooking-boiler—a cupboard,' (鍋台後頭釘板子, 碗架.) i.e. a woman's second marriage, (晚嫁).

'Sleepless half the night—the sign of a depraved heart,' (半夜睡不着心邪.) i.e. new shoes, (新鞋).

'The bean-curd seller buying land along the winding river, [his money] will soon go into the water,' (賣豆腐的買了河灘地漿裏來水裏去). This proposition requires a comprehensive commentary. 1. Bean-curd is made by subjecting the beans to a heavy pressure when the pulp is separated from the watery fluid, *chiang* (漿) from which it thus comes, *chiang-lai-ti* (漿來的). 2. The phrase *chiang-lai-ti* (將來的) means *soon presently*. 3. The pedlar is supposed to have purchased with the money realized from the sale of bean-curd land lying along the bends of the river, where the force of the current is very likely to sweep away large patches of earth. There is, therefore a certain amount of probability that the bean-curd seller's property—the avails of his cash which came from the watery fluid *chiang-lai* (漿來) will presently *chiang-lai* (將來) fall into the water, *shui li cliü* (水裏去). It has been objected to English conundrums, that they resemble monkeys, in the items of being far fetched and troublesome. Of these qualities the saying just quoted, is a favorable example.

Some Chinese puns, like many English ones, are born lame, as witness the following: 'The pawn-shop east of the river [at Tientsin] Fountains of Abundance, (河東的當舖源裕)—*Yüan Yü*, the last two characters, being the sign of the pawnshop. These two words are 'borrowed' to suggest *yen yü* (言語) words, that is to say, if you want anything—*speak out*.

When dawn appears in the east, to sneeze—perceiving the light, and making a noise to be heard,’ (東方亮打涕噴, 聞明打聽). Used of one who ‘asks for a name, and makes inquiries,’ (問名打聽).

‘Though husband and wife quarrel and fight, it is not in real hatred, for the quarrel will all be made up by the next day,’ (夫妻兩口子吵鬧, 假惱, 兩口子吵鬧, 隔夜就好). Met. of a wadded garment (夾襖).

‘The juggler spreads his rug, and covers the ground,’ (變戲法的鋪毯子, 蒙地). Of sworn brothers, (盟弟).

‘Entering a lime yard with fists doubled—to pound the coal,’ (攥着拳頭進灰店, 搗煤). The characters *Tao-mei* (搗煤) ‘pounding coal,’ are intended to suggest two others of the same sound, (倒眉) signifying literally ‘eyebrows inverted,’ meaning one whose luck has departed, in which sense the proverb quoted is used. ‘A real man,’ runs the proverb ‘would rather die than to have his eyebrows inverted’—that is to have his luck turn, and the fates against him, (爲人寧死, 別倒眉). So also the following saying; ‘When going to an eating-house, go to one which is full of customers [because there everything is fresh, and you can always get what you want]; when about to take a bath, go to a bath-house that has lost its custom,’ [literally, with ‘inverted eyebrows’ because there alone will you find clean water] (下館下熱鬧館洗藻洗倒眉塘). The next is a specimen of the curious habit of the Chinese mind of seizing upon a resemblance in sound, as in an ordinary pun, and then reinforcing the expression by another allusion suggested by the pun, but having not the remotest connection with the point of departure. Witness the following; ‘He is one who is not in debt to a *peach kernel*, but he is indebted to every *apricot kernel*,’ (他是桃仁不該, 杏仁也該). Here the words *Hsing-jen* (杏仁) ‘apricot kernel’ are used to suggest *Hsing-jen* (姓人) a man with a surname *everybody*; that is to say, He owes every one indiscriminately. The words ‘peach kernel’ are suggested by ‘apricot kernel,’ and serve no other purpose than to throw dust in the eyes of those who are not in the habit of turning such short corners.

The silver ingots in which the Imperial taxes are paid, are commonly forwarded to the capital, in logs of hard wood, which have been excavated so as to hold each, about eighteen ingots or ‘shoes’ of sycee. The logs are then carefully secured with iron straps, and dragged in carts to Peking, often traversing many thousand miles before reaching their destination. The adoption of

this apparently clumsy method, in a country where banking is so perfectly understood as in China, shows in a striking manner the vicious character of the entire exchange system of the Empire, where there are no standard weights nor measures, and where the individual who deals with a native bank is inevitably the loser. These singular coffers of the government—which make all speculation *en route* almost or quite impossible—are called *Kang hsiang* or ‘pole chests.’ Now among the popular Festivals, to which allusion has been already made, is one called a *Kang Hsiang Hui* (杠箱會). It is a kind of sportive representation of the imperial money in transit, and abounds in curious exhibitions. Such Festivals—from the competition to display ingenious methods of amusing the public, are termed *Sai Hui* (賽會) or Competing Festivals. In the *Kang Hsiang Hui* there are representations of the imperial money carts, with a solemn official holding down the load (by the mere weight of his character), processions, innumerable officers, lanterns &c. Upon the lanterns are characters denoting the rank of the officials in charge, which turn out, however, to be that of Police Justice (捕廳) instead of the magnates which would have been expected. Hence the Tientsin proverb; ‘The lanterns of the officials at the *Kang Hsiang* Festival—all police officers’ (杠箱官的燈籠, 全捕廳). The last two characters are ‘borrowed’ to indicate that however much or long I am petitioned I will ‘not listen to anything’ (全捕廳). The long explanation requisite to make so brief a saying in the least intelligible furnishes an illustration of the inherent difficulty often experienced in understanding what is seen and heard in China—To the Chinese, these absolute incomprehensibilities are matters of course. “Do you know my Father?” said one Small Boy to another. “No,” was the reply. “Humph! rejoined the first:” “*I know him just as easy!*”

[N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the

Author.]

(知過必改得能莫忘. *Millenary Classic.*)

(To be continued.)

THE MONGOLIAN LANGUAGE.

BY HOINOS.

MONGOLIA lying contiguous to China, the question is often asked "Is the language of the Mongols anything like that of the Chinese?" The answer to this question is "No, the languages of the two countries are quite distinct and have nothing to do with each other." To know Chinese is no help to the understanding or acquiring of Mongolian, and a knowledge of Mongolian is no help in understanding or acquiring Chinese. These two languages are about as different as they well could be; for while Chinese is monosyllabic, has no alphabet, and has many dialects, so different as not to be understood beyond the bounds of the districts where they are spoken, Mongolian abounds in words of many syllables, has an alphabet, and varies so little in the matter of dialects that a Mongolian, no matter where his native place may be, has no difficulty in making himself understood in any part of the vast plain over which the Mongolian speaking population is scattered. Mongols in listening to each other can usually tell the district to which they belong, and it sometimes happens that words in vogue at one place are not so much used in other localities. A very curious and very rare example of this occurred one day when two Mongols, one from the east and the other from the west, met in my room in Peking. They had no difficulty whatever in talking till one of them used a localism with which the other was unacquainted; but I think this was the only instance in which I have seen one Mongol unable to understand another.

The question too is frequently asked "Is Mongolian an easier language than Chinese?" It is a much easier language than Chinese, but the facilities and appliances for acquiring it are so much less, that after all a grown up foreigner can make almost as much progress in the spoken Chinese as in the Mongolian. As to the written language Mongolian being alphabetic is incomparably easier of acquisition. What first strikes a stranger on hearing Mongols speak is the quantity of gutturals and aspirates which they utter, so much so that their speech seems mostly gasping and sputtering. In addition to this the speaking is generally so rapid and the words run together so well that it is difficult to distinguish individual words at all.

What strikes a foreigner on becoming acquainted with the language is the disproportionately large part occupied by the verb. Little attention is paid to persons and numbers, but by changes and additions in the way of terminations, a great variety of significations are indicated which in other languages, English for instance, necessitate the use of additional words. In tenses, moods, and participles, the Mongolian verb is very much like the verbs of other languages, but any verb by a change in its last syllable can indicate the idea of

"since." For instance when the final syllable of the verb "to come" is changed the signification thus conveyed is that of "since coming." When this changed final syllable is repeated the meaning is "*in consequence of continual coming.*" Another change of the final syllable, without increasing the length of the word, conveys the meaning of "*when*" as "*when he came.*" Still another change and the meaning is "*if,*" *if he comes.*" Another change indicates a "*continual habit,*" and in the case of the verb to come, when applied to a man would mean that he was a "*constant visitor.*" Still another change of the same syllable would indicate that the man referred to would be "*likely to come.*" All these, be it remembered, are simply changes of the last syllable without lengthening the word. By a change which involves the lengthening of the word by one syllable is indicated the idea of something taking place "*in consequence of his coming.*"

Most active verbs in Mongolian have a passive form, accusative or permissive form, and a form which might be termed reciprocal or gregarious, as it indicates action performed by two or more persons such as that of men talking together, as in conversation or bargaining, or of a company of men escorting a friend.

But not only is the Mongol colloquial remarkable for the flexibility of its verbs; it has several verbs for which it would be difficult to find verbal equivalents in other languages. For example there is a verb the literal translation of which would be "*To act in this fashion,*" or "*to thus*" and another which means to "*To act in that fashion*" both of these verbs being usually accompanied by appropriate gesture. "*To how*" is a very much used verb, one part of which is the idiomatic way of asking a man how much he paid for a thing, the phrase being in this case elliptical. But perhaps the verb which appears most extraordinary to a stranger is that which signifies "*To do a thing fairly well.*"

In matters not relating to verbs Mongolian colloquial has no special advantage as compared with other languages, and it labours under the burden that encumbers some other oriental languages, namely in having a complete set of honorific terms which must be used in addressing superiors and persons to whom it is desired to show respect. In such a case in place of saluting a man on his arrival by asking him if he "*travels*" well, it is necessary to enquire if he "*progresses*" well. In place of asking if his "*body*" is well the state of his "*corporation*" must be enquired after, and in place of offering him tea and food he must be invited to "*partake*" of refreshment. And so on throughout a great part of the entire vocabulary. This set of "*honorific terms*" is perhaps the most troublesome part of the language and certainly that which any straight speaking foreigner has least patience in acquiring and learning to use.

A good deal has been said about the alliteration of the Mongolian language, and where this comes most into play in the colloquial is in the case of the participles of the verbs and the ablatives of the nouns, the vowels of the terminations in these cases depending on the vowels in the main part of the word.

As to construction the accusative goes before the verb, the adjective before the noun, and for the most part sentences are run out to an indefinite length, consisting of an indefinite number of participial clauses strung together like the links of a chain. For instance when asked "Where having reached are you come?" A Mongol might reply, "Having mounted my horse, having crossed the plain, having alighted at tents, having drunk tea, I have returned."

Between the colloquial and the written language of Mongolia there is a wide chasm which it does not seem easy to bridge over. In English there is no great difficulty in writing down whatever may be said whether the utterances may be such expressions as are used in common conversation, or the studied sentences of the orator. To a foreigner there seems no reason why spoken Mongolian should not be committed to writing just as it is uttered. But the Mongols do not write colloquial and any attempts I have seen made to have them write the spoken language have not been successful, and strange as it may seem a learned Mongolian priest gave up the attempt to produce a colloquial version of the Lord's Prayer after spending most of the working part of two days on the task. Doubtless the inability of the Mongols to write or read colloquial is partly owing to the fact that they are unaccustomed to it, as the main difference between the forms of the language as written and spoken is that the spoken is shortened and contracted—like pebbles rubbed smooth in the current of daily use, while the written is full and formal like blocks of stone hewn out angular and square.

At first sight a line of Mongol writing seems like a knotted cord, all the more so as it is perpendicular not horizontal like English. The Mongols themselves compare their writing to a stream of water poured out from a jug, for instance, and this native comparison is not a bad one. The lines are read downward beginning from the left and thus it happens that the beginning of a Mongol book is like that of an English one where the end of a Chinese book would be.

If a Mongol is asked how many letters there are in the alphabet he replies there are twelve radicals, but these are not regarded in quite the same light as the letters of our own alphabet, and a child in learning to write is taught a series of syllables of which a Mongolian teacher would probably say there are seventy-two. In some arrangements of these syllables made by foreigners they amount to over a hundred, but it is more convenient for foreign

purposes to treat the language as truly alphabetic. Here again there is a difference of arrangement possible, one writer making seventeen consonants, seven vowels, and five diphthongs, while in another dictionary all the words of the language are arranged under twenty different initials. In Mongolian writing there are no capitals but many of the letters have an initial, a middle, and a final form, to be used according as they stand at the beginning, middle or end of the word. A practical printer once remarked that Mongolian having no capitals and no italics, could be printed from a very small font of type. Mongolian and Manchu writing are so much alike that the question is often asked are they the same. Manchu as to its spoken language is quite different from Mongolian, but the alphabets of the two are very much alike, so much so that with a very little change Manchu type can be used to print Mongolian. The Manchu type character is slim and graceful, the Mongolian is heavy and thick set, and even by the uninitiated the Manchu can be distinguished by its having a number of marks on the back or right hand side of the column which are not found in Mongolian writing. Roughly speaking there is about as much difference between the Mongolian and Manchu character as there is between French and English writing.

Of the written language of Mongolia there are three styles. These are, first the style of the sacred books, being that in which the translations of the Buddhist scriptures are made. The main characteristics of this style are stiffness and the literal translations of foreign idioms. Second may be placed the style in which government documents are written, its main characteristics being formality and the use of uncommon words. Lastly comes the corresponding style, or that in which letters of friendship and business documents are written. This last style differs from the sacred style in being free from stiffness and in being pure Mongol, and from the second or official style in being much simpler and nearer to the ordinary spoken language.

This is not the place to give an account of the literature of Mongolia, but it may be remarked in passing that outside of the sacred books and Buddhist liturgies, there is very little in the shape of literature to be found in the Mongolian language. The book collector may find numerous manuscript copies of parts of Buddhist scriptures, some histories of famous monks, and a few tales written with the purpose of enforcing Buddhist doctrines, but secular writings are very hard to find, religion having taken such entire possession of the Mongolian mind that it is thought a waste of time to write and copy anything that has not a religious value.

A SKETCH OF THE LIFE AND SERVICES OF THE LATE S. W. WILLIAMS, LL.D.

BY REV. H. BLODGET, D.D.

WHEN one who has been widely known and highly honored, and has drawn to himself a large share of the respect and affection of his fellow men is removed from his earthly labors, it is prescribed alike by regard for the dead, and by what is due to the living, that some record of the chief incidents of his life and services be presented to the public and some expression given to the just estimate and affection in which he was held. The only fitness the writer can claim for undertaking such a task in regard to the distinguished author and missionary, the late S. Wells Williams, LL.D., tidings of whose death have recently been received in China is, a large share in the general respect and affection felt for the deceased, and a personal friendship extending over almost thirty years.

Samuel Wells Williams was born in Utica in the state of New York, September 22nd, 1812. His father, William Williams, was in prosperous business as a publisher and book seller of that city. The family, after coming from England, took up its residence in Massachusetts, in the town of Roxbury, near Boston, and thence removed to New York.

Dr. Williams was the eldest of five brothers, three of whom engaged in business, while one, the late W. Frederic Williams, became a missionary to Turkey, and one a missionary to China. When still a lad, he acquired the art of printing in the office of his father, and he also improved his ample opportunities for study. Subsequently he went to the Rensselaer Polytechnic Institute in Troy, New York, to complete his education.

In his boyhood he was an associate and school fellow of James D. Dana; and the two, who had always been warm friends, were brought together again in later years as professors in Yale College, the one of Geology and Mineralogy which chair he had long and honorably filled, and the other of the Chinese Language and Literature.

His coming to China was a sudden movement. The invitation to take the charge of the Mission Press at Canton was answered in the affirmative within twenty-four hours from the time of its reception, and although the decision was so hastily made, it was never repented of during his forty three years of labor in this land—on the contrary he often spoke of it as a cause of rejoicing, and

thanksgiving to God. He reached China on the day before he was twenty one years of age, and landed in the city of Canton with his fellow voyager the Rev. Ira Tracy, on the 26th October, 1833. The name of the ship on which they came, the *Morrison*, and their gratuitous passage given by Messrs. Olyphant & Co, indicated the attachment of that firm to the cause of missions in China.

On his arrival Mr. Williams found but three Protestant Missionaries in the field, the Rev. Dr. Morrison, who with unwearied diligence had pursued his solitary labors since 1807; also Messrs. Bridgman and Abeel, who arrived in 1830. The Rev. Edwin Stevens, who afterward became a missionary to the Chinese, was then seaman's chaplain at Canton, and Mr. Charles Gützlaff had already excited great interest by his voyages along the coast of China. Besides these there were six missionaries to the Chinese scattered at different places in the Indian Archipelago.

Mr. William's work was ready to his hand. A press, sent from America in 1831, had been put into operation early in 1832 under the charge Mr. Bridgman, who then commenced the publication of the *Chinese Repository* of which he was also the Editor. The superintendence of the press devolved upon Mr. Williams from his arrival in 1833 to the time of its destruction by fire in 1856, and he also assisted Mr. Bridgman in editing the *Repository*, which in its last three volumes fell entirely into his care.

The object of this journal, issued monthly, was to make Europeans acquainted with the great empire of China, its dominions, government, language, literature, religions, social customs, and all that pertained to the Chinese people, and to promote in every way the spread of the Christian faith among all the multitudes of eastern Asia. With such an object Mr. Williams was in hearty sympathy, and he entered with avidity into all the necessary studies and researches so that we find no less than eighty articles from his pen scattered through the twenty vols. of the *Repository*, besides many notices of passing events, and of books, with various shorter paragraphs.

Mr. Williams also assisted in the preparation of Bridgman's "Chinese Chrestomathy," furnishing about one third of the seven hundred pages of this Royal 8vo volume which was published in 1841. In 1842 he published his "Easy Lessons," an octavo of 304 pages intended for beginners in the study of the Chinese language, which was followed in 1844 by an English and Chinese vocabulary in the Court Dialect, also an octavo volume of 440 pages. This effort shows that his mind was early directed to the study of

lexicography, and was a preparation for his later and more complete works in the same direction.

In the same year appeared from his pen a small manual of Chinese Topography of 103 pages octavo, being an alphabetical list of all the Provinces, Departments, and Districts, of the Chinese Empire, with the Latitude and Longitude of each; also his Commercial Guide consisting of a collection of important facts in regard to trade with China, with a description of the open ports, sailing directions &c. &c. This work he repeatedly rewrote and enlarged as trade extended, new ports were opened, and new treaties were formed, until now, in its fifth edition printed at Hongkong in 1863, and containing 653 pages 8vo, it has become a most valuable source of information in all business transactions with the Chinese.

During this early period of his life he availed himself of the opportunity, afforded by the presence of several shipwrecked Japanese sailors in Macao, to gain some knowledge of the Japanese language, into which he translated the book of Genesis and the Gospel of Matthew.

The Japanese referred to after a great variety of misfortunes had been brought to Macao by the humane efforts of Europeans to have them restored to their native country. To carry out this purpose the ship *Morrison* belonging to Messrs. Olyphant & Co., and fitted out by them, had made an unsuccessful attempt in 1837 to land them on their own shores. Mr. Williams accompanied this expedition, which was not without peril, owing to the unaccustomed navigation, and to the hostile fire from Japanese batteries upon their ship, and he published in the *Chinese Repository* an account of the various events of this early visit to the Lewchew Islands and Japan. Although the intended kindness was so rudely repulsed, yet he was not discouraged thereby. The expedition incited him to study the Japanese language, and to put forth efforts for their good. "We hope," he writes, "that the day of their admission into the family of nations is not far distant; when the preacher of peace and truth shall be allowed access to their hamlets and towns, when the arts of western lands shall be known, and commerce, knowledge and Christianity, with their multiplied blessings shall have full scope. Bye and bye, if God permits, we will try again." These hopes of his earlier years, he lived to see realized in his later visits to that country; and he himself bore a part in the transactions by which that nation was opened to western intercourse.

In 1844, Mr. Williams left China on his first visit to the United States, being then thirty-two years of age. He had spent eleven

years in his mission field, years filled with important events in the history of foreign intercourse with China. The control of the East India Company over British trade in this empire ceased in 1834, the year after his arrival. He had seen the end of that remarkable adjustment of trade between the West and the East in the "Thirteen Factories" of "Old Canton." There in that little settlement on the north bank of the Pearl river, in the western suburb of the city of Canton, the pride, culture, power, unscrupulous greed of gain, benevolence, learning, Christian piety of the West had met the timidity, ignorance, weakness, duplicity, pride, contempt, politeness, acuteness, business sagacity and probity of the Chinese. There the Hoppo and Co-Hong had met trading companies and merchants of the English, Americans, Dutch, Prussians, Austrians, Swedes, Danes, French, Spaniards, and Italians. There had commenced that system of trade and intercourse with China which has in our day assumed such vast proportions. There had been nursed and fostered the opium traffic, which now spreads its baneful influence all over the land. There had been initiated those efforts for the enlightenment, healing, and Christianizing, of the Chinese people, which now extend to all the provinces, and constitute the only hope for the future of this nation. Canton was no longer to be the focus of influence and power. What had here been commenced, during two centuries of foreign intercourse was to be extended and diffused throughout the empire.

The unsettled state of trade after the withdrawal of the East India Company, the adjustment of terms of direct intercourse between China and other nations, the protests of the Chinese government against the opium traffic, the seizure and confiscation of the opium, the war with China, the forming of treaties and the opening of the five ports all had occurred during these early years of the residence of Mr. Williams in Canton.

Returning to the United States at this time, (a journey which he accomplished by way of Egypt, Syria, and Europe), it was natural that his mind should be filled with those events of absorbing interest which had so recently transpired in China. A general interest had been excited in this far off land, and Mr. Williams soon commenced a course of public lectures on various subjects connected with China, its geography, history, government, religions, literature, education, intercourse with other nations, and such topics, by which he delighted and instructed many audiences. These lectures attracted general attention and became the basis of his first edition of the *Middle Kingdom*, which was published during the year of his

return to China, 1848. This work, which had an extensive sale, and reached its fourth edition in 1857, did much to enlighten the public mind and "Substitute accuracy and veracity for romance and fiction in western views of the Celestial empire." By it the author was brought prominently before the public and he received the title of Doctor of Laws from Union College, New York.

It was during this visit to the United States that the Secretaries of the Board and other friends urged him to receive ordination as a minister of the Gospel. This he steadily declined. While he had always held religious services with the men in his office, and had preached to the Chinese on the Sabbath and other days, yet he did not feel himself called to the work of the ministry. Another line of effort had opened out before him, which he conceived it his duty to pursue, and he chose to return to China in the same capacity in which he had gone there at the first.

During the period before the war of 1842 the missionaries were unmarried; foreigners were not allowed to bring their wives to Canton. But now, owing to the recent treaties, the conditions of life had become very different, and Dr. Williams, having been united in marriage to Miss Sarah Walworth, embarked with Mrs. Williams, in June 1848 for Canton. There he resumed his duties as Superintendent of the Press, having also the principal charge of the *Chinese Repository* until it was discontinued in 1851.

In the year 1853 Commodore Perry, under commission of the U. S. government to negotiate a treaty with Japan, came with his fleet into the Chinese waters, and invited Dr. Williams, as the American best qualified to act as interpreter, to accompany the expedition in that capacity. His knowledge both of Chinese and Japanese, as well as his experience in the voyage to Japan in 1837 eminently fitted him for this office. In the discharge of its duties he won high commendation for his skill, tact, and fidelity. The expedition having successfully completed its negotiations, returned to Hongkong and Dr. Williams, after an absence of less than four months, resumed his usual duties at Canton. In January 1854 he again accompanied this squadron to Japan, and returned to Canton in the latter part of the summer, the treaty having been secured, and all things arranged in a satisfactory manner. (Dr. Williams has given an interesting account of these voyages to Japan, and the negotiation of the treaties, which is published in the journal of the N. C. branch of the R. A. Society). Excepting these periods of absence, Dr. Williams remained at his post engaged in his usual employments after his return from the U. S. in 1848 until the year 1856. During these years he prepared and published his *Tonic*

Dictionary of the Canton Dialect, an octavo vol, of 832 pages, which has proved a valuable aid to students of that dialect, and has been recently republished in an edition carefully revised by Dr. Eitel of Hongkong. He published also annually an Anglo-Chinese Calendar of 130 pages 8vo., containing much valuable information for residents in China.

Dr. Williams' services in the expedition to Japan had attracted the attention of officials of the U. S. government, who so represented the value of his skill and attainments at Washington that he was invited to become Secretary of the Legation of the United States in China. In the providence of God, while his decision in regard to this office was pending, his press was consumed by fire, together with many copies of the *Chinese Repository*, a large part of his edition of the dictionary, and numerous other valuable works, while his copious fonts of Roman, Chinese, Mantchu, and Japanese type were entirely ruined. There was little prospect that the press would ever be restored. Under these circumstances his way seemed plain to accept the office of the government. In his letter of resignation of his connection with the American Board, which had then continued twenty-three years, he writes; "I do not however regard this as a final separation from your body, far less a dissolution of my connection with Christian Missions in China, and therefore desire you to look upon it as only a temporary interruption of a relation which has many probabilities of being resumed.

Dr. Williams held the office of Secretary of Legation for twenty years, during which period, in intervals of the absence of any resident minister, he acted as *Charge d'affaires* nine times. When he resigned his position in 1876 he held the oldest commission in the diplomatic corps of the government. Having so extensive an acquaintance with the language and usages of the Chinese, with all that pertained to foreign trade, and also an accurate knowledge of the history of American intercourse with China from the first, he was always the intelligent adviser—and assistant of the minister for the time, and was abundantly capable of directing the affairs of the Legation in his absence. His services were of the greatest value to the government during his whole term of office, but especially so during the negotiation of the treaties at Tientsin, in 1858, and in the adjustment of subsequent difficulties. The securing of the clause regarding the toleration of Christianity in the American treaty was almost entirely due to his exertions, and the writer well remembers with what satisfaction and gratitude to God the report of these negotiations was made at a united

meeting of Missionaries in Shanghai, after his return to that city.*

After the destruction of the foreign residences at Canton by fire in 1856 Dr. Williams removed his family to Macao, where they remained during the unsettled state of political affairs in China until their return to the United States in 1858. The treaty having been ratified in 1859 Dr. Williams followed them in 1860, to make his second visit to his native land, and was there during the exciting scenes of the early part of the war in the U. S. as also during the war of 1860 in China. He returned to China in 1862, and came to Peking in July of the same year to make preparation for the residences of the American Legation. The following year he brought his family to Peking, and this city continued to be his home so long as he remained in China.

Having waded through the necessary delays, vexations, and interruptions, incident to negotiating for and putting in order residences for the families of the Legation, the same to be repeated at a later day, he gave himself in the intervals of relief from official duties to that, which after all must be regarded as the great work of his life, the preparation of his Syllabic Dictionary of the Chinese language. For this work his earlier labors in his "Easy Lessons," the Chrestomathy, the Vocabulary and the Tonic Dictionary had

* Dr. Martin of Peking who was associated with Dr. Williams as interpreter to the Embassy, when the treaty was formed at Tientsin in 1858, gives the following account of the insertion of this article. The Russians and French had arranged articles in reference to the toleration of the Christian religion in the Greek and Latin forms, which they were to have inserted in their respective treaties. Dr. Williams was very desirous to have a similar article in the treaty with the United States, in which Protestant Christians might also be recognized, and claim equal protection of the laws, and by which liberty for missionary effort throughout China might be secured. The American Minister, Mr. W. B. Reed, did not object to such an article, but was not inclined to take any active measures in its favor. He had fixed upon a certain day for the signing of the treaty, and, if the article on the toleration of Christianity could be obtained prior to that day, he offered no objection; but he would not consent to delay the signing of the treaty in order to secure it. Dr. Williams proposed an article to the Chinese commissioners, but it was so modified by them as to destroy its value. Another form was sent to them with no better success. The day before the signing of the treaty a form which had been proposed by Dr. Williams was returned to him with such changes, made by the Chinese, that it could not be accepted. Failure seemed inevitable. The next morning Dr. Williams, as he arose from his bed said to Dr. Martin that he had slept but little during the night on account of the danger of failure of inserting any article on the toleration of Christianity in the treaty which was to be signed that day. He had now a new form to propose, which he had thought out during the night, and which he believed would be satisfactory to both parties. The form was stated to Dr. Martin, who also approved of it, and urged that both of them should go in person at once to secure its adoption, instead of sending by messengers, as heretofore. This suggestion was approved, and they went accordingly to the head quarters of the Chinese officials. There they were kindly received, and in no very long time to their great joy had attained their object. The article was approved and inserted in the treaty. The article on toleration in the British treaty which was signed subsequently to the American was due, it is believed, to this successful effort of Dr. Williams.

been a sort of preparation. Of course he availed himself not only of these, but also, as far as possible, of the efforts of all his predecessors in the work of lexicography. He well knew that a complete dictionary of the Chinese language, which would permanently satisfy the demands of students, must be the work of a company of men, working for a long time, many of them specialists, each laboring in his own department. But he judged that, by the blessing of God, he might embody with the results of his own labors those also of his predecessors in this department, and so produce a dictionary, which would supply a manifest need for the current years, and be very useful to students of the language.

To this undertaking he now gave himself with unwearied diligence. His eyes and ears were ever open to catch some new expression of thought in the Chinese language, whether from books or from the speech of men. With his own pen he wrote out in Chinese every character, and every example to illustrate its meaning. What with the materials already accumulated, and his fresh attainments, his work progressed so rapidly that he was able to commence the printing at Shanghai in 1871, and to give his dictionary to the public in 1874. It is in the form of a quarto volume of 1300 pages, containing articles on 12,527 characters of the Chinese language. In the conclusion of his preface he writes, "I have the satisfaction of feeling that the labor spent upon this work during the past eleven years, in the intervals of official duties, will now be available for students in acquiring the Chinese language. Its deficiencies will be hereafter supplied by others, who will build upon their predecessors, as I have done; for the field is too vast to be explored or exhausted even by many laborers. The stimulus to past effort and the hope that it would not be in vain, both sprang from the desire to aid the labors of those who are imparting truth in any branch to the sons of Han, especially those religious and scientific truths, whose acquisition and practice can alone Christianize and elevate them. At the end of forty years spent in this country in these pursuits I humbly thank the good Lord for all the progress I have been permitted to see in this direction, and implore his blessing upon this effort to aid their greater extension." It was characteristic of the author that he gave, in reduced prices of his dictionary, as sold to missionaries, the sum of \$1200, as a thank offering to God for enabling him to bring this work to a conclusion.

It must have been gratifying to him as a testimony to the value of his work that a new edition of 750 copies was required in

1882, every copy of the first edition of 1000 copies having been disposed of.

Dr. Williams returned to Peking from Shanghai in 1873. His health had now become seriously impaired. The strain upon his powers in making and printing the dictionary had proved too great. Doubtless his days were shortened thereby. While at Shanghai in 1872 he was obliged for a time to suspend all work, and seek relief in a voyage to Japan. The respite from care after the completion of his dictionary in 1874 did something in the way of restoring his health, and in 1875 he made his third visit to America, which gave him an additional period of rest.

It is worthy of remark that however much of care and labor he had in hand he never seemed burdened by it, but always appeared sprightly and cheerful, ready for every good work, and not annoyed by his frequent interruptions.

Dr. Williams returned to Peking for the last time in 1876, spending some months in the city and at his usual summer resort at the western hills. He seemed more tenderly attached than ever to the places in which he had labored, to the people for whom he had given his life of toil, and to the friends who had been his co-workers, in efforts for their good. It was difficult for him to break up so many tender associations and leave finally the land of his adoption.

However at his period of life, and with his impaired health he judged that his work in China was done. For years he had been urged to take a place among the faculty of Yale College, who thought that the language and literature of China should have some representation in this large institution of learning, and earnestly desired that he should accept such a position. This he consented to do after some deliberation, and accordingly in 1877 took up his residence in New Haven, Connecticut where he remained until his death.

The revision and enlargement of his Middle Kingdom had long been in contemplation, and the materials for it accumulating. Indeed he had already begun the work before leaving China in 1876. This work with occasional articles for various reviews, attendance upon the meetings of various societies and public gatherings, where matters relating to China were in discussion, seem to have occupied his time during these later years of his life. He entered very warmly into the question of Chinese immigration, protesting against the injustice done to the Chinese in building this great wall of exclusion in the nineteenth century, and writing long

articles in favor of unrestricted immigration, fair dealing with, and kind treatment of these strangers on our shores. In 1881 he was chosen President of the American Bible Society, and was always present at its monthly meetings when his health would permit. He was also chosen President of the American Oriental Society, and held both these offices at the time of his death.

His health was far from robust, and his eyesight was very imperfect. In 1882 he had a serious fall which was followed by an attack of paralysis. From this he gained only a partial recovery. Happily at this time he had completed his revision of the Middle Kingdom, and had made arrangements for its publication. In carrying the work through the press, and in the latter part of his revision, he received very timely assistance from his son, Mr. F. Wells Williams. "By the blessing of God most manifestly," he wrote to a friend about this time, "do I see the completion of this work, and praise the God of all grace." After its completion he wrote again, "I have made my last effort, and implore the blessing of God on this work, which has for its object to further Christ's kingdom. That is all I want." And, at a later date, "I am glad to say that the last proof sheet of the Middle Kingdom went last week to the publishers; if it has the blessing which the first edition had, I shall be content. I had great difficulty in writing the preface. I did not realize before how weak my brain was. I must decrease, others must increase, and God praised that the work in which he has promised that the kingdoms of this world shall be given to his Son, will never lack his ministers and servants."

Of the work thus completed it is safe to say that, as it was his last, so it will probably be the most widely read and of the greatest permanent usefulness. It has been well received, both in the United States and in England; Among the many favorable notices of the work, we find the following. "Written by a thorough scholar forty-three years resident in China, it seems to us unlikely that for fullness of information, fairness of statement, and freshness of style, this work will be excelled as a comprehensive statement of the whole subject. One may expect rather to see the most attractive portions of this immense territory apportioned among the specialists." This is a just estimate of the value of the work.

Still later in September after the work was published he wrote, "On every side I see men and women active in the affairs of life, but I have no part in their activities. I feel that the brain is crippled, and continuous labor or thought impossible. I do not repine; my heart is resigned to the will which is my happiness so far as I know, and He will provide. I have all that I want for

this life; more would be a trouble, and perhaps would be a temptation. The outer world must be henceforth to be seen by me, as if I were in a gallery looking down on the arena. Happily the mercy seat is ever open, and there are family, missions, China especially, and many objects nearer by, to implore divine blessings upon. How we are bound to one another through and by that mercy seat, and up to the head of the one Fold."

This was written only five months before his death. During this time his condition remained much the same. One who was present at his funeral writes, "Dr. Williams died on Saturday, the 16th of February, in the evening. He had been failing fast since the first of the month, but his mind was clear until a few hours before his death. On the last day he fell into a comatose condition, and died without pain. The evening of his life was very peaceful and happy. He was held in high honor at New Haven, and had great influence there. He took great pleasure in the completion of the new edition of his *Middle Kingdom*, and in its favorable reception. His son read him flattering notices of it from the English press only four days before his death.

His funeral took place in the Battell chapel, all the faculty and the college attending. Dr. Barbour the college pastor, President Porter, and Dr. Clark, Secretary of the American Board, spoke of his life and services with discrimination and feeling. He was buried in the family cemetery in Utica New York."

In reflecting upon such a life one is impressed with its completeness. Many of those who have entered the race in China with the fairest prospects have been cut down in early manhood, others in riper years. It was not thus with Dr. Williams. He was spared to complete the work he had proposed to himself. His life was well rounded out. His usefulness commenced early and continued late. This was owing on the one hand to his patient, industrious, well directed labors, and on the other to the protection and blessing of God, by which he was preserved amid the many dangers incident to so long and eventful a life. Dr. Parker, his early friend and associate who still survives him, in speaking of Dr. Williams in 1882, said, "His health was such in early life at Canton that I feared we should lose him." Yet he survived and was able to perform diligent labor until the close of his long life.

The life of Dr. Williams covered an eventful period in the history of foreign intercourse with China and the surrounding nations. Mention has already been made of the cessation of the monopoly of the East India Company in 1834, the war with England

in 1841-1842, the fall of the Hong merchants, the opening of the five ports, and the opening of Japan to trade with Western nations. Later followed the capture of the city of Canton in 1857, the new treaties of 1858, the war of England and France with China in 1860, and the supplementary treaties and opening of new ports of trade in different parts of China and her dependencies, the establishment of the Legations in Peking, and the peaceful settlement of the audience question, the convention of Chifu in 1876, and the opening of Corea in 1883. The new order of things, inaugurated in 1842 and 1860, was followed by a great expansion of trade and evangelistic effort. Dr. Williams in his own person formed a connecting link between the old and the new; between the trade confined and shackled at Canton and the now unrestricted commerce with all important ports of China; between Dr. Morrison the first Protestant missionary to China, who in order to secure a permanent residence in the land became Interpreter to the East India Company, and the present generation of missionaries scattered all over the empire.

It must have been evident to any one who knew Dr. Williams that he was a man of quick parts, active intellect, retentive memory, and patient industry. He took a sensible, comprehensive view of subjects brought before him, and adhered to it consistently. What he saw he saw clearly, and at once. He did not dwell too long in elaborating his views, or in modifying what he had written. Content with that degree of excellence which he was able easily and naturally to attain, he passed on to other subjects and fresh labors.

Dr. Williams was known by all to be a man of humble, consistent, Christian piety. The passages above quoted from his writings breathe this spirit. He received the gospel in its simplicity. His mind seemed never to have been exercised by skeptical doubts, although he was familiar with the objections of scientific men and had long lived among unbelievers. Religion was to him altogether true, and a very practical concern. His Christian character adorned his domestic and social intercourse, and gave inspiration and direction to his whole course of life. His Bible lessons with his children, and his sabbath morning exercises with his Chinese servants had their place each Lord's day. In society and among all classes of men he was known as a follower of Christ.

A part of his religion consisted in giving of his substance to charitable purposes. One tenth of his income was the rule Dr. Williams followed in such bestowals. It is believed that in one way or another he quite repaid to the Board which sent him out to

China, all the expense they had been at on his account, and many other missionary societies, as well as a great variety of objects of benevolence shared his benefactions.

If he had a large measure of prosperity he had also no small degree of adversity, and in both he bore himself with Christian equanimity. His eldest three children, two sons and a daughter, were stricken down by death in the United States, while he was absent in China. Though tenderly attached to them he bore their loss, not only with resignation but with the cheerfulness of Christian hope.

His Christian principles and kindly feelings were conspicuous in all his intercourse with the Chinese, both public and private, as also in his writings. This is very observable in his *Middle Kingdom*, one object of which he declares to be "To divest the Chinese people and civilization of that peculiar and indefinable impression of ridicule which has so generally been given them by foreign authors," and "to show the better traits of their national character." One can but feel in reading these volumes that the underlying principle of the writer is benevolence. The Chinese are in the hands of a friend. Their pride, ignorance, and duplicity, do not excite his hatred or derision, but rather move him to greater efforts to impart to them knowledge and truth. He speaks plainly and in strong terms of the wrongs done to them by Christian nations, while he acknowledges also the necessity of decided measures in dealing with them, for their own good.

At the close of his preface to this work he writes, "The stimulus which in this labor of my earlier and later years has been ever present to my mind is the hope that the cause of missions may be promoted. In the success of this cause lies the salvation of China as a people, both in its moral and political aspects." "The promise of the Spirit will fulfill the prophecy of Isaiah delivered before the era of Confucius; and God's people will come from the land of Sinim and join in the anthem of praise with every tribe under the sun." These were the last words he ever wrote for the press, and they form a fitting close to the life work of the writer; a close also to this imperfect tribute to his life and services.

Correspondence.

China Branch of the Evangelical Alliance.

TO MISSIONARIES AND CHRISTIANS GENERALLY RESIDING IN CHINA,

DEAR BRETHREN:—

The formation of a Branch of the Evangelical Alliance in China, has been more than once mentioned among missionaries as desirable, and a movement was made some years since in this direction.

During the early part of this year it was suggested to the missionaries in Peking, that the approaching Annual meetings in this city, in the month of May, at which missionaries from several provinces were expected to be present, would be a favorable time to set on foot such an organization. Accordingly a committee was appointed by the Peking Missionary Association to draft a basis for organization, and bring the matter before all the missionaries and other Christian workers who should be present, at a general meeting called for this purpose.

This meeting was held May 29th. The proposition was favorably received, and some modifications were suggested in the proposed basis of the Alliance. It was determined to form such an organization without delay and officers were chosen to serve until a general meeting should be called as provided in the basis adopted.

At an adjourned meeting on June 2nd, the Constitution, having been amended according to the suggestions of various missionaries present from other provinces, was unanimously approved and provisionally adopted. Several resolutions were passed commending the Alliance, thus provisionally formed, to missionaries and other Christians residing in China and instructing the Secretaries to communicate to them these documents, with an earnest invitation to join in this organization.

In accordance with this action we now beg to present the enclosed basis for the organization of a China Branch of the Evangelical Alliance. We trust you will give your hearty approval and active cooperation to the effort now made to promote Christian unity and fellowship in China, and more fully manifest our oneness

in Christ. We also hope not a little practical benefit in the advancement of Christ's Kingdom may be derived from an increase in mutual counsels and sympathy, and from the helping together of each other in our prayers, even if we should not be called upon to undertake together any great work of common interest.

The happy conjunction which brought together in Peking from four provinces, Christian workers representing seven societies, besides several not working under any society presented an opportunity for the organization of a Branch Alliance which we feared might not readily occur again, and therefore, though we could not consult our friends so widely as we wished, it seemed best to form an organization without delay that we might be in working order, and adopt provisionally the articles presented, to be in force until in the way pointed out they should be confirmed or amended.

Since Peking is the capital of the Empire, and the city where the representatives of the treaty powers are located, it seemed best that the Executive Committee should be residents of this city. But in this, as in other questions, if the general sentiment should be in favor of some other locality we shall willingly concur and cordially unite.

The Executive Committee will be glad to act as required in the articles of organization, and to receive any suggestions, of a general or specific nature, which might increase the usefulness of the organization.

Will you kindly act in this matter in your vicinity and forward to us at as early a date as convenient, the names of any who are willing to become members of the Alliance, and also do what you can to organize a Local Association as provided in the articles of organization.

We cannot better bespeak your prompt attention to this subject than by referring you to the resolution in which those appointing us instructed us to cordially invite and urge Christian workers throughout the land to unite with us in this effort.

JOSEPH EDKINS }
J. L. WHITING } *Secretaries.*

PEKING, *June 16th*, 1884.

CHINA BRANCH OF THE EVANGELICAL ALLIANCE.

Constitution.

The union of Christians is dear alike to the great Head of the Church and to all his followers. To promote this union the Evangelical Alliance was formed many years ago in western lands. This organization has become so widely extended, is so catholic in its spirit, and so powerful in its sympathy and influence that in our view the ends of Christian Union and religious liberty cannot be better secured than by forming a Branch of that Alliance in this empire. Therefore we the undersigned do unite to form such an organization on the basis of the following articles.

I

This organization shall be known as the China Branch of the Evangelical Alliance.

II

The object of this Alliance shall be to promote unity in spirit and effort among all Christians in China; to collect and circulate information in regard to the various departments of Christian work; to render assistance as far as practicable in case of persecution and other difficulties, and to incite Christians to united prayer for the advancement of the Kingdom of God throughout this land.

III

This Branch of the Alliance shall receive as members "all Christians who walk in brotherly love, and who according to Holy Scripture, confess their common faith in God the Saviour—in the Father who loved them, and justified them by grace—in the Son who redeemed them by his bloody passion and death—and in the Holy Ghost through whom they are born again and sanctified—in one only God blessed for evermore to whose praise and glory they desire to consecrate their lives."

IV

For the better attainment of the objects of this Alliance local associations may be formed by members in different parts of the Empire which shall communicate with the Executive Committee of the Alliance as circumstances may require. The chairman of each of the local associations shall be ex-officio a vice president of the Alliance.

V

The officers of the Alliance shall be a president, as many vice presidents as there are local associations and two secretaries. There shall also be an Executive Committee of seven members of which the president and secretaries of the Alliance shall be ex-officio members, being respectively chairman and secretaries of the Committee.

VI

The president, secretaries and other members of the Executive Committee shall be elected by ballot at each general meeting of the Alliance, absent members being allowed to vote by letter or by proxy. If vacancies occur in the Executive Committee in the interim of general meetings the remaining members of the Committee shall have power to fill the vacancies.

VII

The Executive Committee shall be a medium of communication between the different local associations. It shall be the official agent for the transaction of business and shall have power to call general meetings and, in concert with any local association, may take such action concerning matters presented for its consideration, by that association, as the objects of the Alliance require.

The Executive Committee or any local association may submit to the Alliance by circular letter any motion or resolution. No measure so proposed shall be adopted unless it receive two thirds, at least, of the votes cast.

VIII

The Executive Committee shall convene a general meeting of the Alliance whenever they deem it expedient. When practicable each local association shall hold an annual meeting.

PEKING, *June 2nd*, 1884.

Resolutions.

(PASSED JUNE, 2ND, H. BLODGET D.D., PRESIDENT, IN THE CHAIR).

I.—That we adopt the document now read as a provisional constitution of the China Branch of the Evangelical Alliance to be in force until a constitution is adopted by the next general meeting.

II.—That the Secretaries be instructed to correspond with missionaries in other parts of China informing them of our action and inviting and urging them to unite with us in our organization on this provisional basis.

III.—That the next meeting of the decennial Missionary Conference be suggested as a suitable time for a general meeting of the China Branch of the Evangelical Alliance unless, after correspondence with missionaries in other parts of China, it is found that an earlier meeting is thought desirable and practicable.

(Extracted from minutes of the first meeting of the China Branch of the Evangelical Alliance, held May 29th and June 2nd, 1884 in Peking.)

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

AT Riverton New Zealand the wife of Rev. A. Don, of the Otago and Southland, Presbyterian Mission, of a daughter.

AT Shanghai, June 4th, the wife of Rev. O. G. MINGLEDORFF, American M. E. Mission, South, of a son.

AT Soochow, June 20th, the wife of Rev. G. F. FITCH, American Presbyterian Mission, North, of a daughter.

MARRIAGES.

AT Canton, May 1st, Rev. F. W. DAMON, of Honolulu, Sandwich Islands, to Miss MARY R. HAPPER, of the American Presbyterian Mission, Canton.

AT Ningpo, on June 18th, by Rev. J. R. GODDARD, Rev. E. C. LORD, D.D. and Miss F. B. LIGHTFOOT, of the American Baptist Missionary Union's Mission.

DEATHS.

AT Hankow, April 25th, Rev. A. W. NIGHTINGALE of the English Wesleyan Mission, aged 33.

AT Ichang, on May 16th, Ogilvie Robert Kennedy, infant son of Rev. and Mrs. A. DOWSLEY, Church of Scotland Mission.

ARRIVALS.—At Yokohama, on April 22nd, Rev. and Mrs. H. Harris, Miss M. E. Brokaw and Miss C. B. Richards to join the American Reformed Mission at Nagasaki; Miss Rebecca Falls to join the American P. E. Mission at Osaka; Miss Gertrude Howe to join the American M. E. Mission at Nagasaki.

At Shanghai on April 30th, Mr. C. A. Colman to join the American Bible Society's Agency.

At Shanghai on May 8th, Miss J. Purple to join the American Protestant Episcopal Mission.

On May 12th, Miss Lancaster of the C. I. M. on her return; Miss E. Black to join the same Mission.

On May 24th, 1884, Mr. A. Adamson to join the B. and F. Bible Society's Agency in North China.

On June 8th Rev. W. W. Shaw and Mrs. Shaw to join the Irish Presbyterian Mission at Newchwang.

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DEPARTURES.—On February 9th, Mr. F. French of the C. I. Mission for England.

On April 10th, Miss R. Hughes of the C. I. M. for England.

From Hongkong on May 6th, J. G. Kerr, Esq., M.D. and family of the American Presbyterian Mission Canton, for U. S. A.

On May 16th, Miss J. H. Murray of the same Mission for England.

From Shanghai May 21st, Miss Chapin of the A.B.C.F.M., Peking; Miss Cushman of the American Methodist Episcopal Mission, Peking; Rev. and Mrs. L. W. Pilcher and 2 children of the American Methodist Episcopal Mission, Tientsin; Mrs. Prunyn of the Woman's Union Mission Shanghai, for the United States.

On June 4th, Mrs. Geo. H. Appleton of the American P. E. Mission, for Japan.

On June 11th, Mr. G. H. Appleton, late of the American P. E. Mission, for Japan.

Per s.s. *Jason* on June 14th, Dr. and Mrs. A. W. Douthwaite, C.I.M., Chefoo, for London.

Early in June Rev. and Mrs. R. W. Stewart, C.M.S., Foochow, for London.

PEKING.—The first year of our North China Tract Society has just closed. It has been a successful year of work. Our Society is now fairly on its legs and walks off rejoicing as a strong man to run a race. The Annual Meeting was held on the evening of May 28th. Rev. J. L. Nevius, D.D. of Chefoo and Rev. Arthur H. Smith of Panchia gave very interesting addresses.

T'UNGCHOW.—The Annual Meeting of the A.B.C.F.M. Mission, was held here from May 17th—24th here. Twelve of the sixteen gentlemen connected with the Mission were present. Rev. L. H. Gulick of the American Bible Society and Rev. C. M. Cady and C. D. Tenny of the Shansi Mission were present as visitors. Seventy six persons were added to the churches during the past year. Rev. H. Blodget D.D. and Mrs. Blodget have returned to the Mission, from their vacation. Rev. and Mrs. H. P. Beach have joined it. During the sessions the expediency of greater conformity to Chinese customs, in order to usefulness was discussed. No information is given as to the conclusions.

CHINGCHOWFOO.—Rev. C. R. Mills D.D. of the American Presbyterian Mission writes:—There has been persecution at one of our stations 15 miles north of this city. A week ago tomorrow evening an angry mob seized one of the Christians, pitched him into a pond, beat him, tied his hands behind him, dragged him to a temple, pulled out his cue and having themselves toppled over one of the lesser divinities in the temple, got

a constable to arrest him on the pretense that he had done it and started him for the mandarin here. They came on to a place a few miles from this, when they backed out and left him. I came on the same night and took him to the mandarin, who has the case now before him as also a former persecution in the same village. I was treated politely by the mandarin, and hope for justice. I had just baptized this man who has been beaten. I have baptized 15 adults and 12 children at that station since coming out here.

TENGCHOWFOO.—An American elder in the Presbyterian Church was set upon and killed while making a short journey. He was a very quiet, inoffensive man and no reason is known for the murder. He had a small amount of money but this was not taken. No action has been taken by the officials although the case been brought to their notice.

CHEFOO.—Rev. H. Corbett of the American Presbyterian Mission reports his recent return from a trip in the country, among the churches. He was absent seventy five days. He had the privilege of receiving *one hundred and fifty five* converts to church fellowship, all upon profession of their faith. Thus the good work goes forward.

ITOO.—Rev. A. Dowsley M.A. of the Church of Scotland Mission has met with persistent opposition from the *literati*, in his attempts to secure a chapel and residence at Itoo, a small city lying a few miles below Ichang. He has been stoned and otherwise abused. A house was

finally rented and ready for occupation, when upon the 12th, of April a raid was made upon it and the house was pulled down. Mr. Dowsley and family had withdrawn from the premises only half-an-hour before the destruction. On Easter Sunday he and his colleague held services both morning and evening amid the ruins. A large crowd was present. The matter has been placed in the hands of the British Consul at Hankow for adjustment.

* * *

SHANGHAI.—Mr. G. H. Appleton, late a minister of the American Episcopal Church owing to a change of views, has resigned his office as a priest in that denomination and formally withdrawn from the Mission. He underwent immersion at the hands of Rev. M. T. Yates, D.D., on June 8th, and on the 11th left China for Kobe, Japan. It is announced that he will seek ordination as a Baptist minister and offer himself for mission work in Japan in connection with that denomination.

Rev. W. J. Boone of the American P. E. Mission has been elected to the office of Bishop vice Bishop Schereschewsky resigned. As he was born in China and took priest's orders in this country, he also hopes to be consecrated here.

* * *

TAIWANFOO.—Formosa. The Mission Staff here of the English Presbyterian Church is now larger than ever before, having been lately reinforced from home. Dr. and Mrs. Maxwell have returned after an absence of 12 years due to ill health: Rev. Thomas Barclay has returned after a furlough of 2 years: and Mrs. and Mrs. Ede have arrived for the first time. Mr. Ede

has come to take charge of a Boy's Middle School and other parts of the educational work of the mission. The return of Mr. Maxwell after so long absence is a special cause of thanksgiving both to his colleagues and to the native church. It was he who began mission work in the Island nearly 20 years ago.

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By the kindness of correspondents we are able to state that commentaries are in preparation upon the Gospel by Luke and I. Corinthians.

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By the kindness of Rev. W. Scarborough, any Missionary who wishes it will receive a present of a copy of Chinese Proverbs in sheets, upon application to

W. S. HOLT, SHANGHAI.

* * *

In response to an inquiry Rev. W. S. Ament informs us that the sources of information for his article on Chinese Temperance legislation are 曰和錄之餘 2nd Book, 29th chapter. Also 歷代名臣傳 chapter on Hsiao Ho, the great minister of the Han.

The quotation from Li Hung Chang's memorial was taken from the translation preserved in the archives of the U.S. Legation in Peking.

CENTENNIAL OF MONTHLY CONCERT OF PRAYER.

JUST a hundred years ago on June 5th, 1884 the monthly concert of prayer was begun. Andrew Fuller of Kettering and others had already set apart the 2nd Tuesday in each alternate month as a day of fasting and prayer. Under the date of May 11th, 1784, Mr. Fuller writes; |

"Devoted this day to fasting and prayer in conjunction with several other ministers, who have agreed thus to spend the second Tuesday of every other month to seek the revival of real religion, *and the extension of Christ's kingdom in the world.*" At the next return of this season July 12th he records;—

"Found earnest desire, this morning, in prayer that God would . . . hear our prayer *in which the churches agree to unite for the spread of Christ's kingdom.*"

In the interval between these two dates the Nottingham Baptist Association had met. Andrew Fuller preached a sermon on "Walking by faith" in which he spoke of faith being needed for the extension of Christ's kingdom in the world. John Sutcliff presented a resolution which is thus recorded in the minutes;—

"Upon a motion being made to the ministers and messengers of the associate Baptist churches assembled at Nottingham respecting meetings for prayer, to bewail the low state of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of His Holy Spirit, which alone can produce the blessed effect, it was *unanimously*

RESOLVED, to recommend to all our churches and congregations, the spending of an hour in this important exercise on the *first Monday* in every calendar month."

In concluding the record the following words were used. "Who can tell what the consequences of such a united effort in prayer may be! Let us plead with God the

many gracious promises of his word, which relate to the future success of his gospel. He has said, I will yet for this be enquired of by the house of Israel, to do it for them, I will increase them with men like a flock. Ezek. xxxvi, 37."

This was the origin of "The monthly concert of prayer." These monthly prayer meetings were recommended by the Warwick Association in 1786 and adopted by some of the Independents in their neighborhood. Afterward they spread in England and America.

This movement was in some sense a development of one that originated in Scotland in 1744 where a Quarterly Conference of prayer, to continue for two years, was commenced. Jonathan Edwards two years later, receiving an invitation from Scotland to unite in this concert wrote his "Call to Extraordinary United Prayer." A copy of this was received by Andrew Fuller in April 1784.

So much for the history. Thus Britons and Americans, Presbyterians, Congregationalists and Baptists are identified with this movement in its beginning.

Let us look at the "consequences." "Who can tell the consequences!" said the Nottingham Association. Could they stand where we do what would they see?

When the monthly concert was commenced only *two* of our present Missionary Societies were in existence. In the 16 years before the end of the century *four* others had been organized, the Baptist in 1792, the London in 1795, the Wesleyan in 1796 and the Church in 1800. A few years later the American Board (1810) and the Baptist

Missionary Union (1814) were begun in America.

Dr. Dorchester gives the following statistics for 1880.

Missionary Societies	„	132
Missions	„ „	504
Principal Stations	„ „	5,765
Sub. Stations	„ „	12,200
Ordained ministers (native and foreign)	„ „	12,209
Lay Assistants	„ „	33,856
Total preachers	„ „	40,552
Communicants	„ „	857,596
Adherents	„ „	1,813,596
Day schools	„ „	9,316
Scholars	„ „	447,702

What may we learn from these things.

(1) Let us thank God for answered prayer. What hath God wrought during these 100 years? Is it not even beyond the expectations of His servants?

(2) As the missionary Spirit showed itself in the home churches, in the organization of four great

Missionary Societies during the last 16 years of the last century should we not hope and labor for fruit in foreign fields during the remaining 16 years of this century. The Japanese Christians have resolved to endeavor, with God's blessing, to evangelize all that Empire by the year 1900. Is it too much for us with the force we have and may expect during these coming 16 to attempt to evangelize *all China*. If this be too great a task for our faith, is it too much for us to undertake with the force we have here, in Hongkong and at Swatow to evangelize all our province in that time? We can do it. We can by God's blessing see that the offer of salvation is made by preaching and by the printed page in every district city and market town and even in every village in the province. Let us trust in God and undertake it.

R. H. G.



LIST

OF

PROTESTANT MISSION IN CHINA, JAPAN, SIAM, AND THE STRAITS SETTLEMENTS.

CORRECTED TO JULY, 1884.

The accompanying list is compiled with a view of showing at a glance the number of missionaries belonging to the different Societies having representatives in China. The names are arranged according to date of arrival, keeping those in each locality together. The date when each Society commenced operations in China is given in the same line with the name of the Society.

COMPILED BY W. S. HOLT.

CHINA.

BRITISH.

Names.	Station.	Arrival.
倫敦會		
LONDON MISSION. 1807.		
Dudgeon, J., M.D. C.M.	德 Peking	... 1863
Owen, Rev. G. S.	文 Peking	... 1866
Gilmour, Rev. J.	景 Peking	... 1870
Meech, Rev. S. E.	密 (absent)	... 1871
Rhys, Rev. W. H.	瑞 Peking	... 1883
Lees, Rev. J.	理 Tientsin	... 1861
Mackenzie, J. K., M.R.C.S.L.R.C.*	馬 Tientsin	... 1875
King, Rev. A.*	王 Tientsin	... 1880
John, Rev. Griffith.	楊 Hankow	... 1855
Bryson, Rev. T.	貝 (absent)	... 1866
Mawbey, Rev. W.M.D.*	毛 (absent)	... 1879
Owen, Rev. W.*	文 Hankow	... 1879
Bonsey, Rev. A.*	潘 Hankow	... 1882
Gillison, Dr. T.*	紀 Hankow	... 1882
Muirhead, Rev. W.*	慕 (absent)	... 1847
Stonehouse, Rev. J.*	施 Shanghai	... 1882
Macgowan, Rev. J.	馬 Amoy	... 1860
Palmer, W. S. M.D.*	班 Amoy	... 1882
L. R. C. S. I.		
Sadler, Rev. James.	山 Amoy	... 1866
Budd, Rev. C.*	傅 Amoy	... 1880
Bondfield, Rev. G.H.*	文 Amoy	... 1883
Chalmers, Rev. J.L.L.D.	湛 Hongkong	1852
Edge, Rev. Chas.	越 (absent)	... 1874
Rowe, Miss.	盧 Hongkong	1876
Hope, Miss.	夏 Hongkong	1882
Pearce, Rev. T. W.	皮 Canton	... 1879
Eichler, Rev. E. R.*	藹 Canton	... 1881

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聖書會

BRITISH AND FOREIGN BIBLE SOCIETY. 1843.

Bryant, Rev. E. Agent.	白 Peking	... 1865
Evans, Mr. D.*	伊 Tientsin	... 1884
Adamson, Mr. A.	孫 Shansi	... 1884
Dyer, Mr. S. Agent.	代 Shanghai	... 1878
Murray, Mr. D.* Sub-agent	牧 Shanghai	... 1883

† P. O. address, via Newchwang.
‡ P. O. address, Ningpo.

Names.	Station.	Arrival.
BRITISH AND FOREIGN BIBLE SOCIETY. (Cont.)		
Mollmann, Mr. J.*	莫 Chungking.	1865
Olssen, Mr. A.	孫 Shanghai	... 1882
Harmon, Mr. F.*	郝 Monkden	† 1883
Upercroft, Mr. W.*	侯 Kweichow	1883
Walley, Mr. J.*	懷 Kiukiang	... 1883
Brown, Mr. F.*	寶 Chefoo	... 1883
Paton, Mr. T.	巴 Amoy	... 1882
Reinhardt, Mr.*	賴 Hongkong	1883

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CHURCH MISSIONARY SOCIETY. 1844.

Moule Rt. Rev. G.E.D.D.	慕 Hangchow	† 1858
Elwin, Rev. A.	伊 Hangchow	† 1870
Sedgwick, Rev. J. H.*	葉 (absent)	† 1874
Main, D., M.D.	梅 Hangchow	† 1882
Horsburgh, Rev. J. H.	花 Hangchow	† 1883
Moule, V. Archdeacon	慕 Shanghai	... 1861
Lanning, Mr. G.	覽 Shanghai	... 1875
Bates, Rev. J.	裴 Ningpo	... 1867
Hoare, Rev. J. C.*	霍 Ningpo	... 1876
Russell, Mrs. W. A.	祿 Ningpo	... 1848
Laurence, Miss M.	陸 Ningpo	... 1870
Shann, Rev. R.	山 (absent)	... 1879
Groves, Rev. W. L.	林 Ningpo	... 1879
Valentine, Rev. J. D.	法 Shaohing	1864
Fuller, Rev. A. R.	傅 Shaohing	1882
Wolfe, Rev. J. R.	胡 Foochow	... 1861
Stewart, Rev. R. W.	史 (absent)	... 1876
Lloyd, Rev. L.	羅 Foochow	... 1876
Taylor, Von S., M.D.	雷 Foochow	... 1878
Banister, Rev. W.	班 Foochow	... 1881
Shaw, Rev. C.	馬 Foochow	... 1882
Martin, Rev. J. R.	左 Foochow	... 1882
Gough, Miss.	福 Foochow	... 1883
Bushell, Miss T.	滿 Foochow	... 1884
Burdon, Rt. Rev. J. S. D.D.	包 Hongkong	1853
Ost, Rev. J. B.	何 Hongkong	1880
Grundy, Rev. J.	賈 Canton	... 1878

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† P. O. address, care of L. P. O. Shanghai.

Names. Station. Arrival.

浸禮會

BAPTIST MISSION. 1845.

Turner, Rev. J. J. 德 Taiyuenfu † 1876
 Richard, Rev. T. 李 Taiyuenfu † 1869
 Sowerby, Rev. A. 蘇 Taiyuenfu † 1881
 Whitewright, Rev. J. S. 懷 Chingchowfu † 1881
 Jones, Rev. A. G. 仲 (absent) † 1877
 James, Rev. F. 秀 Chingchowfu † 1876

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長老會

ENGLISH PRESBYTERIAN MISSION. 1847.

Swanson, Rev. W. S. 宣 Amoy ... 1860
 McGregor, Rev. W. 倪 Amoy ... 1864
 Gordon, Rev. R. 吳 (absent) ... 1872
 Thompson, Rev. H. 佟 Amoy ... 1877
 Watson, Rev. J. 越 Amoy ... 1880
 Grant, D., M.B.C.M.* 顏 Amoy ... 1880
 Macleish, Rev. A. L. M. B. 李 Amoy ... 1881
 MacLagan, Miss G. 安 Amoy ... 1883
 Maxwell, J. L. M. D. 馬 Taiwanfu 1863
 Ritchie, Mrs. E. C. 甘 (absent) 1867
 Campbell, Rev. Wm. 李 Taiwanfu 1871
 Barclay, Rev. T.* 巴 Taiwanfu 1874
 Anderson, P. L. R. C. S. } 安 Taiwanfu 1878
 E., L. R. C. P. E. }
 Thow, Rev. W.* 涂 Taiwanfu 1880
 Main, Rev. J.* 閔 Taiwanfu 1881
 Thompson, Rev. W. R. B. A. 冬 Taiwanfu 1883
 Ede, Mr. Geo. 余 Taiwanfu 1883
 Smith, Rev. G. 施 Swatow ... 1857
 Mackenzie, Rev. H. L. 金 Swatow ... 1860
 Duffas, Rev. W. 卓 Swatow ... 1869
 Gibson, Rev. J. C. 汲 Swatow ... 1874
 Ricketts, Miss C. M. 李 Swatow ... 1878
 McIver, Rev. D.* 紀 Swatow ... 1879
 Lyall, A.,* M.B.C.M. 來 Swatow ... 1879
 Riddell, Rev. W. M. B. C. M. 烈 Swatow ... 1881
 Paton, Wm., Esq. 白 Swatow ... 1881
 McPhun, J. F. M. B. C. M. 豐 Swatow ... 1883
 Cousland, P. B. M. B. C. M. 高 Swatow ... 1883
 Mann, Miss C. 孟 Swatow ... 1883
 Scott, Miss B. 舒 Swatow ... 1883

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WESLEYAN MISSION. 1852.

Hill, Rev. D.* 李 Hankow 1865
 Scarborough, Rev. W.* 沙 Hankow ... 1865
 Brewer, Rev. J. W. 衛 (absent) ... 1872
 Mitchil, Chas. W.* 米 Hankow ... 1873
 Tomlinson, Rev. W. S. 孫 Wuchang 1875
 North, Rev. T. E. 羅 Wusueh ... 1880
 Fordham, Rev. J. S. 傅 (absent) ... 1878

† P. O. address, care of Collins & Co., Tientsin.
 § P. O. address, Canton.

Names. Station. Arrival.

WESLEYAN MISSION. (Cont.)

Bramfitt, Rev. T. 費 Wusueh ... 1875
 Watson, Rev. W. H. 華 Wusueh 1882
 Bell, Rev. Joseph.* 劉 Tehngan 1882
 Weyon, Rev. C. M. D. 雲 容 Fatslan § 1881
 Masters, Rev. F. J. 馬 (absent) ... 1874
 Bone, Rev. C. 潘 Canton ... 1880
 Bridie, Rev. W.* 英 Canton ... 1882
 Tope, Rev. S. G.* 陶 Canton ... 1882
 Parker, Rev. H. J.* 柏 Canton ... 1884
 Hargreaves, Rev. G. 夏 Shiukwan § 1879

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美以美會

METHODIST NEW CONNECTION MISSION. 1860.

Innocent, Rev. J. 殷 Tientsin ... 1860
 Candlin, Rev. G. T. 甘 Tientsin ... 1878
 Robinson, Rev. J. 羅 Wutingfu † 1877
 Stenhouse, D., L.R. } 施 Wutingfu † 1878
 C.P. & C., Ed. }
 Hinds, Rev. J. 漢 Wutingfu † 1879

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CHURCH OF ENGLAND MISSION,
 IN NORTH CHINA. 1874.

Scott, Rt. Rev. C. P. D. D.* 史 Peking ... 1874
 Greenwood, Rev. M.* 林 Peking ... 1874
 Brereton, Rev. W. 賓 Peking ... 1875
 Hildesley, Mr. W.* 遲 (absent) ... 1881
 Vincent, Mr. J. R.* 尹 (absent) ... 1881
 Sprent, Mr. F. H.* 卡 Peking ... 1883

6

NATIONAL BIBLE SOCIETY OF SCOTLAND. 1868.

Williamson, Rev. A. Agt. 韋 (absent) ... 1855
 [also Mis'y of U.P.C. Scot.]
 Murray, W. H.* Col. 穆 Peking ... 1871
 Archibald, John. Col. 計 Hankow ... 1877
 Wilson, John.* Col. 孫 Szechuen 1878
 Burnett, Robert. Col. 卜 ... 1878

5

內地會

CHINA INLAND MISSION. 1865.

Taylor, Rev. J. H. Director 戴 (absent) ... 1854
 Baller, Rev. F. W. 鮑 Taiyuenfu † 1873
 Horne, Miss C. 如意 Taiyuenfu † 1876
 Pigott, Mr. T. W. 畢 Taiyuenfu † 1879
 Kingsbury, Miss E. 美麗 Taiyuenfu † 1880
 Lancaster, Miss A. 明貞 Taiyuenfu † 1880
 Edward, Mr. E. H. M. B.* 葉 Taiyuenfu † 1882
 Schofield, Mrs. ... (absent) † 1882
 Rendall, C. H. ... Taiyuenfu † 1883
 King, Mr. T.* 景 Taiyuenfu † 1884
 Key, Mr. W.* 姬 Taiyuenfu † 1884
 Drake, Mr. S. B. 林 Pingyang † 1878
 Douthwaite, Mr. A. W. 稻 (absent) ... 1874

† P. O. address, Tientsin.

‡ P. O. address, care of Sictas & Co. Chefoo.

Names.	Station.	Arrival.	Names.	Station.	Arrival
CHINA INLAND MISSION. (Cont.)			CHINA INLAND MISSION (Cont.)		
Elliston, Mr. W. L.	善	Chefoo ... 1878	Hughes, Miss K.	吳 (absent)	... 1876
Sharland, Mrs. Ellen	沙	Chefoo ... 1880	Cooper, Mr. William*	顧	Nganking 1881
Pruen Mr. W. L. R. C. P.*	潘	Chefoo ... 1880	Cardwell, Rev. J. E.	高	Takut'ang 1868
Taylor, H. Hudson.	戴	Chefoo ... 1881	Parrott, Mr. A. G.	怕	Yangchow 1878
Seed, Miss S.	細	Chefoo ... 1883	Langman, Mr. A.*	浪	Yangchow 1884
Cheney, Mrs.	治	Chefoo ... 1884	Williamson, Rev. J.	衛	Fung'hwah... 1866
Whitchurch, Miss.	魏	Chefoo ... 1884	Judd, Mr. C. H.	祝	Shanghai... 1868
Easton, Mr. G. F.	義	Tsinchow† 1875	Dalziel, Mr. J.	涂	Shanghai... 1878
Wilson, Miss.	蘭	Tsinchow† 1876	Minchin, Miss.	明	Shanghai... 1884
Parker, Mr. G.	帕	Tsinchow† 1876	Fowles, Miss.	福	Shanghai... 1884
Hunt, Mr. Henry W.	韓	Tsinchow† 1879	Meadows, Rev. J.	密	Shaohing... 1862
Jones, Miss H.	爲	Tsinchow† 1881	Murray, Miss J. H.	愛	信 (absent) ... 1876
Clarke, Mr. G. W.*	花	Talifu† ... 1875	Randle, Mr. H.	藍	Kiuchow... 1876
Stevenson, Mr. O.	...	Talifu† ... 1883	Boyd, Miss F.	寶	德 Kiuchow... 1878
King, Mr. G.*	金	Singant† ... 1875	Carpenter, Selina Miss	嘉	Kiuchow... 1883
Pearse, Rev. E.	貝	Hangchung† 1876	Carpenter, Matilda.	嘉	Kiuchow... 1883
Wilson, Mr. B. M. B.*	孫	Hangchung† 1882	Stott, Mr. G.	曹	Wunchow 1866
Goodman, Miss C. S.	谷	Hangchung† 1883	Jackson, Mr. J. A.*	蔡	Wunchow 1866
Muir, Miss S.	...	Hangchung† 1883	Whiller, Mr. Andrew.	余	Wunchow 1878
Black, J. Miss.	黑	Hangchung† 1883	Rudland, Mr. W. D.	路	T'aichow... 1866
Black, H. Miss.	黑	Hangchung† 1883	Stevenson, Mr. J. W.	范 (absent)	... 1866
Sambrook, Mr. A. W.*	散	Fancheng† 1879	Turner, Miss E.	梅	嶺 (absent) ... 1872
Sturman, Mr. J. H.*	...	Fancheng† 1883	Soltan, Mr. H.	施	Bhamo ... 1875
Burnett, W. E.*	卜	Fancheng† 1883	Cameron, Rev. J.*	麥	(absent) ... 1875
Landale, Rev. R. J. M. A.	藍	(absent) † 1876	McCarthy, Rev. J.	賈	(absent) ... 1867
Andrew, Mr. George*	安	Yünnanfu† 1881	Moore, Rev. C. G.	慕	(absent) ... 1878
Steven, F. A.	...	Yünnanfu† 1883	Kerr, Miss C. M.	翠	貞 (absent) ... 1880
Eason, Mr. Arthur E.	伊	Yünnanfu† 1881	Black, Miss E.	黑	1884
Riley, Mr. J. H.	賴	Chentu † 1878	59		
Clarke, Mr. Samuel R.*	陳	Chentu † 1878	CANADIAN PRESBYTERIAN MISSION.		
Thompson, Mr. D. B.*	湯	Chentu † 1881	Mackay, Rev. G. L. D. D.	偕	Tamsui ... 1871
Stroud, Miss	...	Chentu † 1882	Jamieson, Rev.	例	Tamsui ... 1884
Dowman, Miss A.	道	Chentu † 1883	2		
Butland, Miss E.	...	Chentu † 1883	SOCIETY FOR THE PROMOTION OF FEMALE		
Nicoll, Mr. G.	李	Chungking† 1875	EDUCATION IN THE EAST. 1864.		
Fausset, Miss.	德	示 Chungking† 1878	Smith, Miss G.	史	Ningpo ... 1878
Trench, Mr. F.*	童	(absent) ... 1878	Johnstone, Miss.	真	信 Hongkong 1874
Dorward, Mr. A. C.*	吳	Hunan† ... 1878	2		
Brounton, Mr. J. F.	巴	Kwei yang† 1875	蘇格蘭長老會		
Windsor, Mr. T.*	...	Kweichow† 1884	UNITED PRESBY. CHURCH OF SCOTLAND. 1865.		
Hughesdon, Mr. E.*	...	Kweichow† 1884	Williamson, Rev. A. }	韋 (absent)	... 1855
Coulthard, Mr. J. J.*	郭	Wuchang † 1879	B. A. L. L. D.	...	...
Dick, Mr. H.*	翟	Wuchang † 1883	Westwater, A. McD. M. D.	西 (absent)	... 1881
Tomalin, Mr. Edward.	林	Nganking... 1879	Westwater, Rev. A.	西	Chefoo ... 1882
Evans, Miss Mary.	義	Nganking... 1882	MacIntyre, Rev. J.	馬	Newchwang 1872
Williams, Miss Lydia	衛	Nganking... 1883	Ross, Rev. John.	羅	Newchwang 1872
Wood, F. M.*	木	Nganking... 1883	Webster, Rev. D.	司	Newchwang 1882
Malpas, Miss L. A.	慕	Nganking 1883	Christie, Rev. M. D.	魏	Newchwang 1882

Names. Station. Arrival.
UNITED METHODIST FREE CHURCH. 1868.

Galpin, Rev. F... 關 Ningpo ... 1868
Swallow, Rev. R. 燕 Ningpo ... 1874
Soothill, Rev. W. E. 蘇 Wenchow 1882

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日耳蘭長老會

IRISH PRESBYTERIAN CHURCH. 1869.

Carson, Rev. James 蓋 Newchwang 1874
Shaw, Rev. M. W. ... Newchwang 1884

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Names. Station. Arrival.
福音堂
CHURCH OF SCOTLAND. 1878.

Cockburn, Rev. G. 郭 Ichang ... 1872
Dowsley, Rev. A. 寶 Ichang ... 1880
Wood, Mr. P., Col. 伍 (absent) ... 1878

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UNCONNECTED.

Downing, Miss C. B. 道 Chefoo ... 1866
Kemp, Miss S. F. 客 Taiyuenfu 1882
Foster, Rev. A. 富 Hankow ... 1871
Faber, Rev. E. 花 Hongkong 1862
Jeremiassen, Mr. C. C.* 謝 Hainan ... 1884

5

AMERICAN.

Names. Station. Arrival.

美部會

A. B. C. F. M. MISSION. 1830.

Williams, Rev. Mark. 馬 Kalgan † 1866
Diamant, Miss Naomi 戴 Kalgan † 1870
Sprague, Rev. W. P. 雷 Kalgan † 1874
Roberts, Rev. J. H. 羅 Kalgan † 1877
Chapin, Rev. F. M. 金 Kalgan † 1880
Garretson, Miss E. M. 宋 Kalgan † 1880
Murdock, Miss V. C. M. D. 穆 Kalgan † 1881
Blodget, Rev. H., D. D. 柏 Peking ... 1854
Chapin, Miss Jennie. 江 (absent) ... 1874
Ament, Rev. W. S. 梅 Peking ... 1877
Noble, Mr. W. C. ... 寶 Peking ... 1878
Haven, Miss Ada ... 文 Peking ... 1879
Beach, Rev. H. P. 班 Peking ... 1883
Chapin, Rev. L. D. 江 (absent) ... 1863
Goodrich, Rev. C. 富 T'ungchow† 1865
Sheffield, Rev. D. Z. 謝 T'ungchow† 1869
Andrews, Miss Mary 安 T'ungchow† 1868
Evans, Miss Jennie 范 (absent) ... † 1872
Holbrook, Miss M. A. M. D. 合 T'ungchow† 1881
Stanley, Rev. C. A. 山 Tientsin ... 1862
Perkins, Rev. H. P. 秦 Tientsin ... 1881
Stimpson, Rev. M. L. 晃 Taiyuen-fu† 1881
Cady, Rev. C. M.* 其 Taiyuen-fu† 1882
Atwood, Rev. I. J. 文 Taiyuen-fu† 1882
Tenny, Rev. C. D. 丁 Taiyuen-fu† 1882
Price, Rev. F. M. 賈 Taiyuen-fu† 1883
Pierson, Rev. Isaac* 貝 Paoting-fu† 1870
Pierson, Miss Lizzie B. 貝 Paoting-fu† 1877
Peck, A. P., M. D. 裴 Paoting-fu† 1880
Hale, Miss F. 海 Paoting-fu† 1883

† P. O. address, Peking.

‡ P. O. address, Foochow.

Names. Station. Arrival

A. B. C. F. M. MISSION. (Cont.)

Smith, Rev. A. H. 明 P'angchia † 1872
Porter, Rev. H. D. M. D. 博 P'angchia † 1872
Porter, Miss Mary H. 博 P'angchia † 1868
Baldwin, Rev. C. C. D. D. 摩 Foochow ... 1848
Hartwell, Rev. Chas.* 夏 Foochow ... 1853
Woodin, Rev. S. F. 吳 (absent) ... 1860
Whitney, H. T. M. D. 惠 (absent) ... 1877
Newton, Miss E. J. 唐 Foochow ... 1878
Hartwell, Miss E. S. 夏 Foochow ... 1883
Walker, Rev. J. E. 和 Shaowu † 1874
Hager, Rev. C. R.* 韓 Hongkong... 1884

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浸禮會

BAPTIST MISSIONARY UNION. 1834.

Lord, Rev. E. C. D. D. 羅 Ningpo ... 1848
Barchet, S. P., M. D. 白 Ningpo ... 1868
Goddard, Rev. J. R. 高 Ningpo ... 1868
Inveen, Miss E. 應 Ningpo ... 1879
Mason, Rev. G. L. 梅 Ningpo ... 1880
Jenkins, Rev. H. 秦 Shaohing§ 1860
Adams, Rev. J. 姚 Kinhwa § 1875
Ashmore, Rev. W., D. D. 耶 Swatow ... 1851
Partridge, Rev. S. B.* 巴 Swatow ... 1868
McKibben, Rev. W. K. 目 Swatow ... 1875
Ashmore, Rev. W. jr. 耶 Swatow ... 1880
Fielde, Miss A. M. 旨 (absent) ... 1866
Thompson, Miss M. E. 章 Swatow ... 1876
Norwood, Miss S. A. 娜 Swatow ... 1877
Daniells, Miss C. H. M. D. 董 Swatow ... 1878

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† P. O. address, care of Collins & Co. Tientsin.

§ P. O. address, Ningpo.

Names. Station. Arrival.

監督會

PROTESTANT EPISCOPAL MISSION. 1835.

Thomson, Rev. E. H.	湯	Shanghai...	1859
Boone, Rev. W. J.	文	Shanghai...	1869
Sayres, Rev. W. S.	謝	Shanghai...	1878
Boone, H. W., M.D.	文	Shanghai...	1880
Bruce, Miss M.	白	(absent) ...	1882
Lawson, Miss S. E.	寥	Shanghai...	1882
Spencer, Miss E. A.	施	Shanghai...	1883
Purple, Miss J.	布	Shanghai	1884
Deas, W. A., M.D.*	翟	Wuchang...	1881
Graves, Rev. F. R.	郭	Wuchang...	1881
Sowerby, Rev. H.	蘇	Wuchang...	1882
Locke, Rev. A. F.	羅	Wuchang...	1883
Sayres, Mrs. Kate	謝	Wuchang...	1883

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長老會

PRESBYTERIAN MISSION. 1838.

Wherry, Rev. J.	惠	Peking ...	1864
McCoy, Rev. D. C.	高	Peking ...	1869
Whiting, Rev. J. L.	懷	Peking ...	1869
Douw, Miss D. M.	道	(absent) ...	1869
Atterbury, B. C. M.D.*	阿	Peking ...	1879
Strong, Miss F. M.	金	Peking ...	1882
Lowrie, Rev. J. W.*	路	Peking ...	1883
Lowrie, Miss A. P.	路	Peking ...	1883
Lowrie, Mrs. A. P.	路	Peking ...	1883
Murray, Rev. J.	莫	Chinan-fu†	1876
Hunter Rev. S. A. D. M. D.	洪	Chinan-fu†	1879
Bergen, Rev. P.	柏	Chinan-fu†	1883
Mills, Rev. C. R., D.D.*	梅	Tengchow†	1859
Mateer, Rev. C. W. D. D.	狄	Tengchow†	1863
Shaw, Mrs. M. H.	邵	Tengchow†	1874
Kelsey Miss A. D. H. M. D.	契	(absent) ...†	1878
Hayes, Rev. W. M.	海	Tengchow†	1881
Neal, J. B., M.D.	也	Tengchow†	1883
Mateer, Rev. Robt.	狄	Weihien...†	1881
Laughlin, Rev. J. H.	梁	Weihien...†	1881
Smith, H. R. M.D.	明	(absent) ...†	1881
Mathewson, J. M. M. D.*	馬	Weihien...†	1883
Nevius, Rev. J. L., D.D.	倪	Chefoo ...	1854
Corbett, Rev. H.	郭	Chefoo ...	1863
Leyenberger, Rev. J. A.	雷	Chefoo ...	1866
Anderson, Miss J. E.	安	(absent) ...	1878
Reid, Rev. G.*	李	Chefoo ...	1882
Berry, Miss M. L.	貝	Chefoo ...	1883
Leaman, Rev. C.	李	Nanking †	1874
Abbey, Rev. R. E.	艾	Nanking †	1882

† P. O. address, Chefoo.

Names. Station. Arrival.

PRESBYTERIAN MISSION. (Cont.)

Chapin, Rev. O. H.	邴	Nanking...†	1882
Allen, H. N., M.D.	麟	Nanking...†	1883
Fitch, Rev. G. F. ...	費	Soochow...†	1870
Hayes, Rev. J. N.	海	Soochow...†	1882
Farnham Rev. J. M. W. D. D.	范	(absent) ...	1860
Holt, Rev. W. S.	和	Shanghai...	1873
Smith, Rev. J. N. B.*	斯	Shanghai...	1881
Butler, Rev. J.	蒲	Ningpo ...	1868
Warner, Miss S. A.	華	Ningpo ...	1878
McKee, Rev. W. J.	麻	Ningpo ...	1879
Judson, Rev. J. H.	求	Hangchow†	1879
Mills, Rev. F. V. ...	密	Hangchow†	1882
Happer, Rev. A. P. D. D.	哈	Canton ...	1844
Kerr, J. G., M.D.	嘉	Canton ...	1854
Noyes, Rev. H. V.	哪	Canton ...	1866
Noyes, Miss H.	哪	Canton ...	1868
Noyes, Miss M.	哪	(absent) ...	1873
Henry, Rev. B. C.	香	(absent) ...	1873
Happer, Miss A. C.	哈	Canton ...	1880
Fulton, Rev. A. A.	富	Canton ...	1880
White, Rev. W. J.	惠	Canton ...	1880
Thomson, Rev. J. C. M. D.	譚	Canton ...	1881
Butler, Miss E. M.	畢	Canton ...	1881
Niles, Miss M. M.D.	廖	Canton ...	1882
Lewis, Miss H.	賴	Canton ...	1883
Baird, Miss M. A.	包	Canton ...	1884

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美以美會

METHODIST EPISCOPAL MISSION. 1847.

Lowry, Rev. H. H.	劉	Peking ...	1867
Davis, Rev. G. R.	達	Peking ...	1870
Pyke, Rev. J. H.	達	Peking ...	1873
Cushman, Miss C. M.	滿	(absent) ...	1878
Willits, Rev. O. W.	衛	(absent) ...	1880
Sears, Miss A. B.	希	Peking ...	1880
Yates, Miss E. U.	葉	Peking ...	1880
Gamewell, Rev. F. D.	加	Peking ...	1881
Hobart, Rev. W. T.	厚	Peking ...	1882
Jewell, Mrs.	珠	Peking ...	1883
Walker, Rev. W. F.	倭	Tientsin ...	1870
Pilcher, Rev. L. W.	李	(absent) ...	1873
Howard, Miss L. A. M. D.	郝	Tientsin ...	1877
Akers, Miss L. E. M. D.	恩	Tientsin ...	1882
Wheeler, Miss F. D.	韋	Chungking	1881
Lewis, Rev. S.	鹿	Chungking	1881
Crews, —. M. D.	客	Chungking	1883
Hykes, Rev. J. R.	海	Kiukiang...	1873

† P. O. address, Mission Press, Shanghai.

|| P. O. address, via Hankow.

Names.	Station.	Arrival.
METHODIST EPISCOPAL MISSION. (Cont.)		
Kupfer, Rev. C. F.	庫 Kinkiang...	1882
Jackson, Rev. J.	翟 Wuhu ...	1876
Woodall, Rev. G. W.	吳 Wuhu ...	1882
Hart, Rev. V. C.	赫 Nanking	1866
Worley, Rev. H.	華 Nanking ...	1882
Hoag, Miss L. H. M.D.	倭 Chinkiang	1872
Taft, Rev. M. L.	德 Chinkiang	1880
Worley, Rev. T. H.	華 Chinkiang	1882
Longden, Rev. W. C.	郎 Chinkiang	1883
Robinson, Miss. M.C.	貨 Chinkiang	1884
Baldwin, Rev. S. L., D.D.	保 (absent) ...	1859
Sites, Rev. N.	薛 (absent) ...	1861
Ohlinger, Rev. F.	武 Foochow...	1870
Plumb, Rev. N. J.	李 Foochow...	1874
Chandler, Rev. D. W.	曾 (absent) ...	1874
Trask, Miss S., M.D.	戴 Foochow...	1874
Sparr, Miss J. E., M.D.	謝 (absent) ...	1878
Smyth, Rev. G. B.	施 Foochow...	1882
Wilcox, Rev. M. C.*	魏 Foochow...	1882
Cory, Miss C. A. M.D.	高 Foochow...	1884

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浸理會

SOUTHERN BAPTIST MISSION. 1847.

Crawford, Rev. T. P. D.D.	高 Tengchow§	1852
Holmes, Mrs. S. J.	花 (absent) §	1859
Moon, Miss L.	慕 Tengchow§	1873
Halcomb, Rev. N. W.*	賀 Tengchow§	1881
Pruitt, Rev. C. W.	浦 Tengchow§	1882
Roberts, Miss M. M.	羅 Tengchow§	1884
Yates, Rev. M. T. D.D.	晏 Shanghai...	1847
Hunnex, Rev. W. J.	胡 Chinkiang	1882
Graves, Rev. R. H. M.D. D.D.	紀 Canton ...	1856
Simmons, Rev. E. Z.	士 Canton ...	1871
Whilden, Miss L. F.	威 Canton ...	1872
Stein, Miss S. E.	全 Canton ...	1880
Young, Miss E.	容 Canton ...	1884

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七日浸理會

SEVENTH DAY BAPTIST MISSION. 1847.

Davis, Rev. D. H.	臺 Shanghai...	1879
Swinney, Miss Ella M.D.	蘇 Shanghai...	1883

2

監禮會

METHODIST EPISCOPAL (SOUTH) MISSION. 1848		
Lambuth, Rev. J. W. D.D.	藍 Shanghai...	1855
Allen, Rev. Y. J. D.D. L.L.D.	林 Shanghai...	1860
Allen, Miss M.	林 Shanghai...	1878
Royall, Rev. W. W.	羅 Shanghai...	1880
Loehr, Rev. G. R.*	劉 Shanghai...	1880
Muse, Miss A. J. ...	梅 Shanghai...	1882

§ P. O. address, Chefoo.

† P. O. address, Shanghai.

Names.	Station.	Arrival.
METHODIST EPISCOPAL (SOUTH) MISSION.		
Parker, Rev. A. P.	潘 Soochow...	† 1875
Lambuth, Rev. W. R. M.D.	藍 Soochow...	† 1878
Reid, Rev. C. F.	李德 Soochow...	† 1879
Anderson, Rev. D. L.	孫 Soochow...	† 1882
Park, W. H. M.D.*	柏 Soochow...	† 1882
Rankin, Miss L.	雷 Nansiang	† 1878
Rankin, Miss Dora.	雷 Nansiang	† 1879
Mingledorff, Rev. O. G.	明 Nansiang	† 1882

14

AMERICAN REFORMED MISSION. 1858.

Talmage, Rev. J. V.	打馬字 } Amoy ...	1847
N., D.D.		
Rapalje, Rev. D.	來 Amoy ...	1859
Kip, Rev. L. W. D.D.	汲 Amoy ...	1861
Talmage, Miss M. E.	打馬字 } Amoy ...	1873
打馬字		
Talmage, Miss C. M.	打馬字 } Amoy ...	1883
打馬字		
Vandyke, Rev. A. S.	栗 Amoy ...	1884

6

WOMAN'S UNION MISSION. 1859.

Burnett, Miss M. A.	貝 Shanghai...	1875
Reifsnnyder, Miss E. M. D.	羅 Shanghai...	1883
McKechie, Miss E. M.	密 Shanghai...	1884

3

長老會

SOUTHERN PRESBYTERIAN MISSION. 1867.

Stuart, Rev. J. L.	司徒 Hangchow†	1868
Randolph, Mrs. A. E.	蘭 Hangchow†	1872
Painter, Rev. G. W.*	貝 (absent) ...	† 1878
Kirkland, Miss H.	客 Hangchow†	1875
Sydenstricker, Rev. A.	襄 Hangchow†	1880
Johnson, Rev. J. F.*	章 Hangchow†	1883
DuBose, Rev. H. C.	杜 Soochow	† 1872
Davis, Rev. J. W.	戴 Soochow	† 1873
Safford, Miss A. C.	帥 (absent) †	1873
Woodbridge, Rev. S. I.*	吳 Chinkiang	1882
Woods, Rev. H. M.	林 Chinkiang	1884

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聖經會

AMERICAN BIBLE SOCIETY. 1876.

Bagnall, Mr. B.*	栢 Peking ...	1871
Gulick, Rev. L. H. M.D. Agt.	古 Shanghai	1876
Wills, Rev. W. A. Asst.	蔚 Shanghai ...	1876
Ware, Mr. J.	惠 Shanghai ...	1881
Colman, Mr. C. A.*	高 Shanghai ...	1884
Copp, Mr. A.	柯 Chinkiang...	1878
Protheroe, Mr. T.*	白 Chinkiang...	1881
Aminoff, Mr. John.*	安 Foochow ...	1884
Taylor, Mr. F.*	廖刺 Hongkong	1883

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† P. O. address, care of Mission Press, Shanghai.

|| P. O. " Chinkiang.

LIST OF PROTESTANT MISSIONARIES IN JAPAN.

7

Names.	Station.	Arrival.
CONTINENTAL.		
RHENISH MISSION. 1847.		
Dietrich, Rev. W.	鐵 Canton	... 1877
Genahr, Rev. I.	... Fukwing	... 1883

2

BASEL MISSION. 1847.		
Lechler, Rev. R.	黎 Hongkong	1847
Reusch, Rev. G.	斐 Hongkong	1872
Bender, Rev. H.	邊 Chonglok...	1862
Gussmann, Rev. G.	顧 (absent) ...	1869
Kiang, Rev. A.	江 Chonglok...	1877
Schaible, Rev. D.	舒 Chonglok...	1877
Zügler, Rev. H.	祭 Chonglok...	1871
Chan, Rev. M.	陳 Sinon	... 1869
Morgenroth, Rev. G.	莫 Sinon	... 1877
Kammerer, Rev. P.	甘 Sinon	... 1877
Shin En Li, Rev.	李 Sinon	... 1878
Schulze, Rev. O.*	瑞 Sinon	... 1881

Names.	Station.	Arrival.
BASEL MISSION. (Cont.)		
Piton, Rev. C. P.	畢 Lilong	... 1864
Schaub, Rev. M.	紹 Lilong	... 1874
Loercher, Rev. J. G.	路 Lilong	... 1865
Ott, Rev. R.	葛 Yunon	... 1873
Leonhardt, Rev. J.*	梁 Yunon	... 1881

17

BERLIN MISSION. 1882.		
Hubrig, Rev. F.	何 Canton	... 1866
Lehmann, Rev. H.	凌 Canton	... 1882
Kollerker, Rev. A.	郭 Canton	... 1883

3

BERLIN FOUNDLING HOSPITAL. 1850.		
Brandt, Miss Louise.	倫 Hongkong	1864
Süss, Miss Louise	胥 Hongkong	1862
Schroeder, Miss Fanny	范 Hongkong	1873
Hartmann, Rev. F.	夏 Hongkong	1883
Schnaebeli, Miss Anna	舒 Hongkong	1883

6

J A P A N.

AMERICAN.

Names.	Station.	Arrival.
AMERICAN EPISCOPAL MISSION. 1859.		
Williams, Rt. Rev. C.M.D.*	Tokio	... 1859
Blanchet, Rev. C. T.	(absent) ...	1873
Gardner, Mr. J. McD.	(absent) ...	1880
Woodman, Rev. E. R.	Tokio	... 1880
Cole, Rev. J. T.*	Tokio	... 1880
Riddick, Miss S. L.	Tokio	... 1882
Verbeck, Miss E.	Tokio	... 1883
Harrell, F. W. M.D.	Tokio	... 1884
Williamson, Miss E.	Tokio	... 1881
Page, Rev. H. D.	Tokio	... 1884
Morris, Rev. A. R.*	Osaka	... 1871
Lanning, H., M.D.	Osaka	... 1873
Tyng, Rev. T. S.	Osaka	... 1878
McKim, Rev. J.	Osaka	... 1879
Falls, Miss R.	Osaka	... 1884
Mails, Miss M.	Osaka	... 1884
Shaw, Miss F. J.	Osaka	... 1884

17

REFORMED (DUTCH) MISSION. 1859.		
Verbeck, Rev. G.F., D.D.	Tokio	... 1859
Miller, Rev. E. R.	Tokio	... 1869
Amerman, Rev. J. L.	Tokio	... 1876
Wykoff, Prof. M. N.	Tokio	... 1881
Ballagh, Rev. J. H.	Yokohama	1861
Witbeck, Miss E. C.	(absent) ...	1874
Winn, Miss H. L.	(absent) ...	1878
Booth, Rev. E. S.	Yokohama	1879
Ballagh, Miss Carrie.	Yokohama	1881
Stout, Rev. H.	Nagasaki	1869
Demorest, Rev.	Nagasaki	1883
Winn, Miss M. L.	Yokohama	1883
Harris, Rev. H.	Nagasaki	1884

Names.	Station.	Arrival.
REFORMED (DUTCH) MISSION. (Cont.)		
Brokaw, Miss M. S.	Nagasaki	1884
Richards, Miss C. B.	Nagasaki	1884

15

PRESBYTERIAN MISSION. 1859.		
Hepburn, J. C.M.D.L.L.D.	Yokohama	1859
Alexander, Miss C. T.	Yokohama	1880
McNair, Rev. T. N.	Yokohama	1884
Thompson, Rev. D.	Tokio	... 1868
True, Mrs. M. T.	(absent) ...	1874
Imbrie, Rev. W.	Tokio	... 1875
Ballagh, Mr. John	(absent) ...	1875
Youngman, Miss K.M.	Tokio	... 1878
Knox, Rev. G. W.	Tokio	... 1878
McCauley, Rev. J.	Tokio	... 1880
Leete, Miss L. L.	Tokio	... 1879
Davis, Miss A. K.	Tokio	... 1880
Smith, Miss S. C.	Tokio	... 1880
Leete, Miss J. A.	Tokio	... 1881
Readle, Miss M. E.	Tokio	... 1881
Bryan, Rev.*	Tokio	... 1882
Winn, Rev. C. T.	Kanazawa	1878
Porter, Rev. J. B.	Kanazawa	1881
Porter, Miss	Kanazawa	1883
West, Miss	Yokohama	1883
Hesser, Miss M. K.	Kanazawa	1882
Cummings, Miss S.K.M.D.	Kanazawa	1883
Alexander, Rev. T. T.	Osaka	... 1878
Garvin, Miss A. E.	Osaka	... 1882
Fisher, Rev. C. M.	Osaka	... 1882
Hearst, Rev.	Osaka	... 1884

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Names.	Station.	Arrival.	Names.	Station.	Arrival.
BAPTIST MISSION. 1860.			METHODIST EPISCOPAL MISSION. (Cont.)		
Kidder, Miss Anna H.	Tokio ...	1875	Watson, Miss R. J.	Yokohama	1883
Brown, Rev. N., D.D.	Yokohama	1873	Hampton, Miss M.	Hakodate...	1881
Sands, Miss C. A.	Yokohama	1873	Squires, Rev. L. W.	Hakodate...	1881
Bennett, Rev. A. A.	Yokohama	1879	Green, Rev. C. W.	Hakodate...	1882
Poate, Rev. T. P.	Yokohama	1879	Hamisfar, Miss F. N.	Hakodate...	1883
Rhees, Rev. H. H.	Kobe ...	1878	Russell, Miss E.	Nagasaki...	1879
6			Gheer, Miss J. M.	Nagasaki...	1879
A.B.C.F.M. MISSION. 1869.			Long, Rev. C. S.	Nagasaki...	1880
Gulick, Rev. O. H.	Niigata ...	1871	Kitchin, Rev. W. C.	Nagasaki...	1882
Gulick, Miss J. A.	Niigata ...	1874	Everding, Miss E. A.	Nagasaki...	1883
Davis, Rev. R. H.	Niigata ...	1878	Howe, Miss G.	Nagasaki...	1884
Dudley, Miss J. E.	Kobe ...	1872	23		
Atkinson, Rev. J. L.	Kobe ...	1873	CANADIAN WESLEYAN UNION. 1873.		
Barrows, Miss M. J.	Kobe ...	1876	McDonald, Rev. D., M.D.	Tokio ...	1873
Jencks, Mr. D. C.	Kobe ...	1877	Meacham, Rev. G. M.	Tokio ...	1875
Brown, Miss.	Kobe ...	1882	Eby, Rev. C. S.	Tokio ...	1875
Searle, Miss.	Kobe ...	1883	3		
Greene, Rev. D. C. D.D.	Kiyoto ...	1869	EVANGELICAL ASSOCIATION, N. A. 1876.		
Davis, Rev. J. D.	Kiyoto ...	1871	Hartzler, Rev. J.	Tokio ...	1880
Gordon, Rev. M.L. D.D.	Kiyoto ...	1872	Hudson, Miss R. J.	Tokio ...	1876
Learned, Rev. D. W.	Kiyoto ...	1875	Halmhuber, Rev. A.	(<i>absent</i>) ...	1876
Davis, Miss A. Y.	Kiyoto ...	1878	Vügillein, Rev.	Tokio ...	1884
Hooper, Miss.	Kiyoto ...	1883	Johnston, Miss.	Tokio ...	1884
Taylor, Rev. W., M.D.	Osaka ...	1873	5		
Gouldy, Miss M. E.	Osaka ...	1873	AMERICAN BIBLE SOCIETY. 1876.		
De Forest, Rev. J. H.	Osaka ...	1874	Loomis, Rev. H., <i>Agt.</i>	Yokohama	1881
Curtis, Rev. W. W.*	(<i>absent</i>) ...	1877	Elmer, Mr. Geo. W.	Yokohama	1867
Gardner, Miss F. A.	Osaka ...	1878	2		
Gulick, Rev. John T.	Osaka ...	1878	CUMBERLAND PRESBYTERIAN MISSION. 1877.		
Colby, Miss A. M.	Osaka ...	1879	Hail, Rev. J. D.	Osaka ...	1877
Allchin, Rev. Geo.	Osaka ...	1881	Hail, Rev. A. D.	Osaka ...	1878
Doughaday, Miss.	Osaka ...	1883	Leavitt, Miss J.	Osaka ...	1881
Berry, J. C., M.D.	(<i>absent</i>) ...	1872	Orr, Miss A. M.	Osaka ...	1881
Talcott, Miss E.	(<i>absent</i>) ...	1873	Dreeman, Mrs. A. M.	Osaka ...	1883
Starkweather, Miss A. J.	(<i>absent</i>) ...	1876	5		
Parmelee, Miss. H. F.	(<i>absent</i>) ...	1877	REFORMED (GERMAN) MISSION. 1879.		
Carey, Rev. Otis, Jr.	Okayama...	1878	Gring, Rev. A. D.	Tokio ...	1879
Pettee, Rev. J. H.	Okayama...	1878	1		
30			CHRISTIAN SOCIETY. 1883.		
WOMAN'S UNION MISSION. 1871.			Garst, Rev. C. E.	Yokohama ...	1883
Crosby, Miss J. N.	Yokohama	1871	Smith, Rev. G. T.	Yokohama ...	1883
Pierson, Miss L. H.	Yokohama	1871	2		
Viele, Mrs. A.	(<i>absent</i>)	1877	EUROPEAN.		
Fletcher, Miss N.	(<i>absent</i>)	1877	CHURCH MISSIONARY SOCIETY. 1869.		
4			Poole, Rt. Rev.	Kobe ...	1883
METHODIST EPISCOPAL MISSION. 1873.			Fyson, Rev. P. K.	Tokio ...	1874
MacIay, Rev. R.S. D.D.	Tokio ...	1873	Williams, Rev. J.	Tokio ...	1876
Correll, Rev. J. H.	Tokio ...	1873	Warren, Rev. C. F.	Osaka ...	1873
Soper, Rev. J.	(<i>absent</i>) ...	1873	Evington, Rev. H.	Osaka ...	1874
Holbrook, Miss M. J.	Tokio ...	1878	Caspari, Miss.	Osaka ...	1880
Bishop, Rev. C.	Tokio ...	1879	Pole, Rev. G. H.*	Osaka ...	1881
Vail, Rev. M. S.	(<i>absent</i>) ...	1879	Batchelor, Mr. J.*	Hakodate	1877
Vail, Miss J.	Tokio ...	1880	Andrews, Rev. W.	Hakodate	1878
Van Potten, Mrs. G.	Tokio ...	1881	Hutchinson, Rev. A. B.	Nagasaki	1871
Atkinson, Miss A. P.	Tokio ...	1882	Maundrell, Rev. H.	Nagasaki	1875
Blackledge, Jas. Rev.	Tokio ...	1882	Goodall, Mrs.	Nagasaki	1876
Spencer, Rev. J. O.	Tokio ...	1883	Shaw, Miss F. J.	Nagasaki	1881
Spencer, Rev. D. S.	Tokio ...	1883	Brandram, Rev. J. B.	Nagasaki	1884
Spencer, Miss M. A.	(<i>absent</i>) ...		14		
Davison, Rev. J. C.	Yokohama	1873	SPECIAL CHURCH MISSION. 1874.		
Harris, Rev. M. C.	Yokohama	1873	Denning, Rev. W.	Tokio ...	1874
Davison, Rev. W. C.	(<i>absent</i>) ...	1877	1		
Benton, Miss E. J.	Yokohama	1882			

LIST OF PROTESTANT MISSIONARIES IN SIAM AND STRAITS.

9

Names.	Station.	Arrival.
SOCIETY FOR THE PROPAGATION OF THE GOSPEL. 1873.		
Shaw, Rev. A. C.	(<i>absent</i>) ...	1873
Hoar, Miss Alice	(<i>absent</i>) ...	1875
Hopper, Rev. C. C.	Tokio ...	1880
Foss, Rev. H. J.	Kobe ...	1876
Hughes, Mr. H.	Kobe ...	1878

5

MEDICAL MISS. SOC. EDINBURGH 1874

Palm, T A., M.D.	(<i>absent</i>) ...	1874
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1

UNITED PRESBYTERIAN (SCOTCH). 1874.

Faulds, Henry, M.D.	Tokio ...	1874
Davidson, Rev. Robt	(<i>absent</i>) ...	1874
Waddell, Rev. Hugh	Tokio ...	1874
McLaren, Rev. S. G.	Tokio ...	1875

4

Names.	Station.	Arrival
NATIONAL BIBLE SOCIETY SCOTLAND. 1876.		
Thomson, Mr. J. A.	Yokohama	1879

1

BAPTIST MISSIONARY SOCIETY. 1878.

White, Rev. W. J.	Tokio ...	1878
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1

SOCIETY FOR PROMOTING FEMALE EDUCATION. 1877.

Oxlad, Miss M. J.	Osaka ...	1877
Boulton, Miss E. B.	Osaka ...	1883

2

METHODIST PROTESTANT MISSION. 1880.

Brittan, Miss H. G.	Yokohama	1880
Klein, Rev. F. C.	Yokohama	1880

2

BRITISH AND FOR. BIBLE SOCIETY. 1881.

Taylor, Rev. Isaac.	(<i>absent</i>) ...	1881
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1

S I A M .

AMERICAN.

Names.	Station.	Arrival.
BAPTIST MISSION. 1833		

Dean, Rev. W., D.D.	Bangkok...	1834
Eaton, Rev. L. A.*	Bangkok...	1882

2

PRESBYTERIAN MISSION. 1838.

McDonald, Rev. N. A.	Bangkok...	1860
McFarland, Rev. S. G.	(<i>King's College</i>)	1860
Van Dyke, Rev. J. J. W.	Bangkok...	1869
McDonald, Miss H. H.	Bangkok...	1879
Hartwell, Miss M. E.	(<i>absent</i>) ...	1879
Olmstead, Miss L. H.	Bangkok...	1880
Cross, Mr. S. Col.	Bangkok...	1882
Dunlap, Rev. E. P.	Petchaburi	1875

Names.	Station.	Arrival
PRESBYTERIAN MISSION. (Cont.)		

Sturge, E. A., M.D.	Petchaburi	1880
Cort, Miss M. L.	(<i>absent</i>) ...	1874
McLaren, Mrs.	Petchaburi	1882
McGilvary, Rev. D.	Chiengmai	1858
Wilson, Rev. J.	Chiengmai	1858
Cheek, M. A., M.D.	(<i>absent</i>) ...	1874
Peoples, Rev. S. E. M.D.	Chiengmai	1882
Warner, Miss N.	Chiengmai	1882
Griffin, Miss J.	Chiengmai	1882

17

UNCONNECTED.

Smith, Rev. S. J.	Bangkok...	1849
Bradley, Mrs. S. B.	Bangkok ..	1850

2

STRAITS SETTLEMENTS.

MISSIONS TO THE CHINESE.

Names.	Station.	Arrival.
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SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST. 1843.

Cooke, S. Miss.	谷	Singapore	1853
Ryan, E. Miss.	來	Singapore	1858

2

聖書會

BRITISH AND FOREIGN BIBLE SOCIETY. 1843.

Heffenden, Mr. J. Ag't.	何	...	1882
Christiansen, Mr. A. Col.	祈	...	1884

2

Names.	Station.	Arrival.
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長老會

ENGLISH PRESBYTERIAN MISSION. 1848.

Cook, Rev. J. H. B.	閣	Singapore	1881
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1

UNCONNECTED WITH ANY SOCIETY.

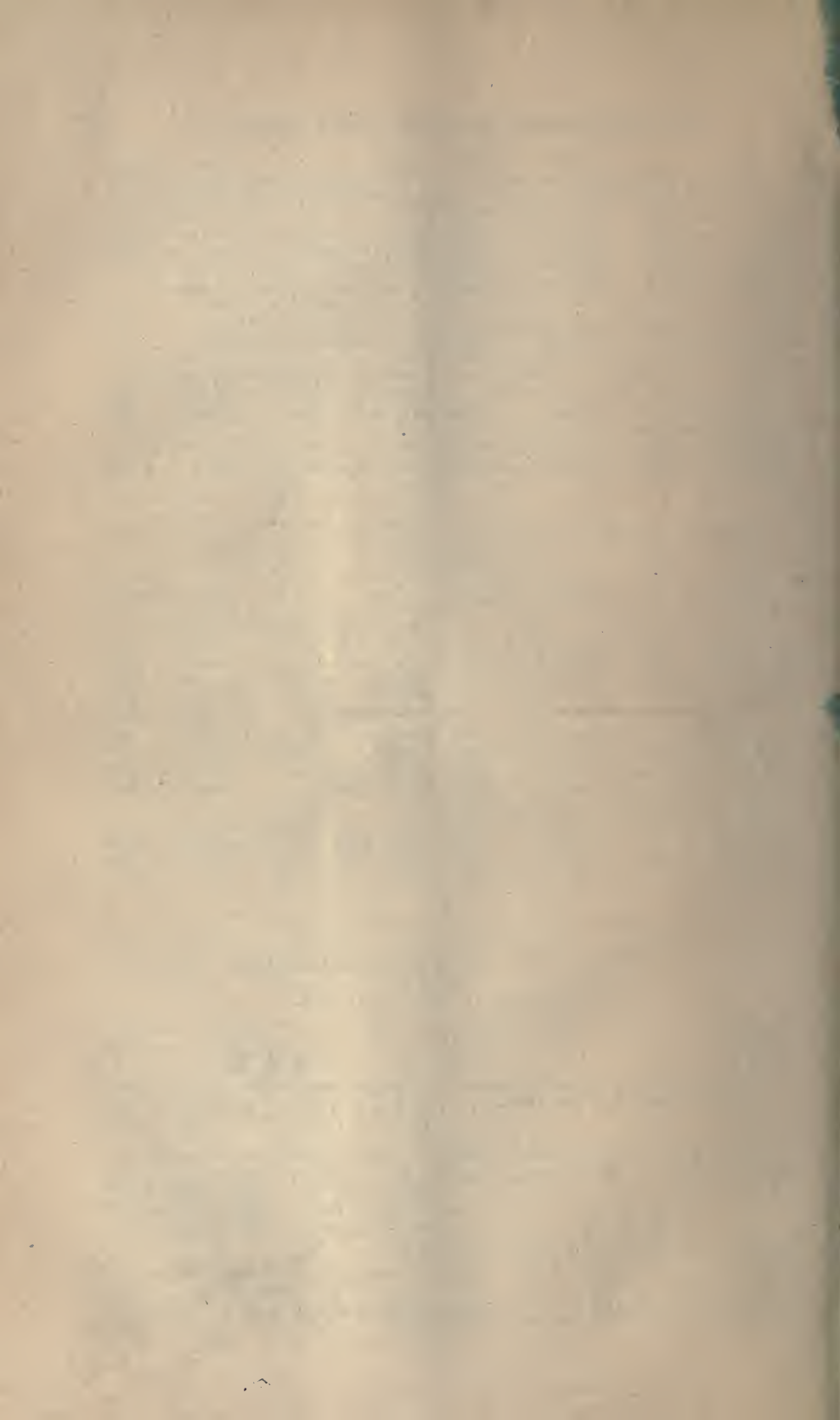
Grant, Alex. M. A.	顏	Singapore	1862
Hocquard, P. J.	福	Singapore	1880
Macdonald, Wm.	馬	Penang	—

3

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Gomes, Rev. W. H. B. D.	Singapore	—
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No. 4.

CHRISTIAN PERSECUTIONS IN CHINA—THEIR NATURE, CAUSES, REMEDIES.

BY REV. T. RICHARD.

THE position of the Christian Missionary in China is a unique one in history. We do not come out as the missionaries of the Roman Empire went to the north of Europe, the emissaries of a power that is certain to swallow up all existing civilization. We are not invited here to supply a deeply felt want as the early Buddhists were nearly 20 centuries ago, nor granted lands and temples, as the Nestorians were granted a thousand years ago, nor received into royal favour as the Jesuits were 200 years ago. No high official has undertaken to fight our battles for us, no band of scholars has been formed to advocate Christian philosophy. Our numerous institutions, educational and philanthropic are still, for the most part, unsupported by Chinese funds. Our religion is comparatively unappreciated by the devout people, and the teachers of Christianity, whether native or foreign, are often not given respect equal to that of the idle priests of the land.

Had it not been for our triumphant faith which owns no defeat, the comparatively small results of so many years of unwearyed toil, would have made us hang up our harps on the willows, and to cry, "How long, O Lord, how long shall thy people be desolate and thy holy name be in dishonour."

It is not only that we are not received as benefactors of the Chinese nation, but missionaries and converts are visited with direct persecution which takes an infinite variety of form and comes from every class in China without exception.

Before proceeding to enumerate the various persecutions which befall us, it is but fair to the Chinese to say that we sometimes get warm welcome. Not only among Christians, but also among heathen

have we been guests. Scholars have spontaneously offered us their school-rooms for a night's lodging, the gentry have invited us to a friendly dinner, some officials do the same and their families come to visit our families. One friendly Chi-fu asked us why we did not build a church in Taiyuen fu. Another Chi-fu who had at one time attended freely the Peking chapels, declared that he would be glad to see Christianity more generally accepted by his countrymen. A Chi-hsien volunteered to offer special kindness to any missionary who might come in his way, and several of the Chou hsien officials have issued proclamations and adopted other means readily for the protection of Christians. Without this it would be scarcely possible to gather in so many new Christians annually. Whilst there is a considerable number disposed to be friendly and a far greater number neutral, still the great mass is hostile and in some places increasingly so.

We begin with persecutions from the common people, such as labourers, farmers, tradesmen. One man is charged with being unfilial because he is a Christian and is obliged to flee from home for his life. Another has his house broken into at night and his son so abused and beaten that he cannot attend school. A third is set on when at evening prayers, his books and clothes torn and he himself beaten. A constable and head of a theatre took a Christian to the Yamen for refusing subscription to idolatrous theatricals. A headman of a village having a proclamation sent by the magistrate for him to post in the village to prevent the Christians being molested, would not put it out, and one of the Christians there was told he need not expect to have his debts paid him. Then a ditch was dug round his house, so that his wife who was blind could not possibly leave it. A placard was put up outside one of our houses accusing the missionaries of being the chief cause of all China's calamities and urging the people to assemble and exterminate us. A Society of several villages called the Lien Chwang Hwei has been formed for the purpose of resisting the progress of Christianity. One evening when the Christians were quietly at worship, a number of men belonging to this Society fell on them and 12 were more or less injured.

All this occurred in less than a year from April to October 1883. The years previous the Christians were persecuted by walling their doors and windows at night, by refusing water from the village, or by stoning them as they went to fetch it. Some have had their stacks of winter fuel burnt and others have had their houses burnt. Some have been swung up by their thumbs over beams, others sent in chains to the Yamen without warrant. Some are

threatened to be shot, others compelled to leave the villages where they lived. I have seen a woman who had been beaten black and blue, another had her head cut with a sword. Tradesmen form themselves into a Society to exact an oath not to enter a place of worship. All Christians, men and women, old and young, baptized and unbaptized are so accustomed to be abused with bad names in cold blood, that their perseverance is a standing miracle of the glorious power of Christian truth.

Again, the gentry persecute. In one city they combined to make a joint petition to the magistrate that no house should be rented either for chapel or dispensary and when the British Consul insisted on getting a house, they excited the populace to employ the most abusive language wherever the missionary appeared on the street, and heaped up such abominable filth before his door night after night that he had eventually to give up the place. In another city one of the gentry went into our school, without asking permission from the missionary, and after leaving circulated the report that foreigners kidnap children and send them off to the ports. He visited the leading men of the adjacent streets and exhorted them to get up a row so as to drive the missionary away. That being unsuccessful he begs the Chih-hsien and afterwards the Chi-fu to exercise his influence to prevent the missionary residing in the city. In another city a B.A. (Siu-tsai) lays a false complaint against three native evangelists and a warrant is issued at once to arrest them. In another, one of the gentry who had been a military student, armed himself with a sword and headed a mob which battered the door of a newly rented house with stones and bricks and threatened the missionary's life. He was fortunately absent that night. Placards also were circulated about another house, threatening to burn it down, beat the foreigner and kill the middleman. Prizes were offered for the best essays in the same style as the "Death blow to Corrupt Doctrines." The Children of Christians are often refused admission to Confucian schools.

But the most formidable opposition is from the officials themselves. On a dozen Christians who had been attacked asking the magistrate for redress, he abused them soundly for leaving the religion of their ancestors and told them to go home and live in peace! When the missionary appealed in their behalf nothing was done. When a Christian was brought to the Yamen for not subscribing to theatricals he was punished, ostensibly for transgressing Yamen etiquette. Afterward he was prevented from opening his shop, and asking protection, was told by the magistrate, "You are a Chinese subject, wear Chinese clothes, eat Chinese

food, trade with your own countrymen—why do you follow foreign heresies?" In one village three attacks were made on the Christians in one month, and when redress was sought, not only was none given, but they were told by the magistrate that they made a great mistake if they expected foreign missionaries would be able to protect them all their lives. When proclamations *are* issued to prevent the Christians being molested, the very rare occasions on which their persecutors are punished at all, tend to make them nothing more than a dead letter.

Soldiers rush into a house with swords and spears and create a disturbance while the Christians are in the midst of their worship. A Manchu Lieutenant-general puts forth a proclamation forbidding the Manchus coming near the missionary and the Manchu city for a long time after was so hostile that the missionary had to go round the city instead of through to avoid the insult and abuse consequent on walking quietly through it. A husband goes to the Yamen to beg for redress for his wounded wife. For two days he has to wait and be abused by the underlings for becoming a Christian and when he does see the official he is exhorted to live at peace with his neighbours and sent home with a plaster to put on the wound. That is his redress! A missionary rents a house in that city and the neighbours object. He says he is willing to take any other they will get instead. They refuse to get him any and he takes possession temporarily until he can get another, and then a man arms himself with a sword and gathers a mob, and attacks the house at night. The district magistrate refuses to punish the leader in any way; on the contrary a warrant was issued to arrest the landlord and middlemen as if criminals, although *they* were among the chief of the gentry.

The magistrate further invites the leader of the disturbance and a few of the gentry to his Yamen and tells them that in Honan once when a mob set fire to a missionary's house he ran away and was so scared that he never returned again. The bluntest present could not misunderstand his suggestion. When placards were put out against the missionary's occupying a house where there were *no* neighbours objecting to his doing so, threatening to burn, injure and kill, the magistrate positively refused to take any action to check the lawlessness. On appealing to the Chi-fu, he also refused to interfere referring the missionary to the Chi-hsien again, and then instead of the Chi-hsien doing any thing, he had the audacity to repeat the threat of burning the house to the face of the missionary. The Chi-fu threatened to dismiss from his Yamen a man who had been friendly for years to the missionaries, unless he discontinued

his visits to them. Then when the majority of the people were friendly or indifferent, the Chi-fu, Chi-hsien and a military official in the place instigated a lawless rabble to make mischief. The result was not only to make it extremely difficult for missionaries to rent new houses, but to retain those in which they lived. One landlord has refused to keep the agreement formerly made unless more money be given.

The above difficulties occurred in the prefecture of Ts'ingchou in Shantung. In the prefecture of Tsinan we have work in five other counties (hsiens). Some of our evangelists in those districts had been assaulted arrested and driven out. To prevent repetition of the same lawlessness, a polite letter was sent to each magistrate of the five districts requesting the issue of proclamations to instruct the people not to molest preachers peaceably pursuing their calling &c. Only *one* sent a civil answer, two refused, one sent no reply, and the fifth contemptuously refused to see even his card adding "Is not the Governor gone to Chefoo to exterminate all the foreign devils?" and other violent and abusive language which the messenger would not repeat.

To sum up, all the above took place in the English Baptist Mission alone, mainly in the prefectures of Ts'ingchou, and Tsinan in the province of Shantung. With *one* exception all the cases have occurred within two years. Not that there were no persecutions before, for very severe cases occurred, but those took place at a time when a colleague now absent in Europe was in charge. These not being so well known to us are therefore omitted.

In order to get a truer conception of the state of persecution and the outlook for the future, a glance should be taken at some of the difficulties of other Missions. In some of these I quote from memory and can only vouch for general accuracy; in others I know the circumstances thoroughly.

Dr. Porter of the American Board told me that the Têhchou official in Shantung exacted a promise from the inhabitants that they would insult foreigners whenever they passed through the city. How it happened that the American Consul was the first to pass that way after this and how he was insulted is well known. The same official caused his underlings to circulate some of the most damaging reports about the morals of the Mission. That these things did not terminate in any great injury was owing to the missionaries having won the confidence of the people by so much kindness and benevolence. When a new officer was appointed to Têhchou he asked the Governor of Shantung for instructions how

to deal with foreigners. He was told—"not to *kill* them on the one hand, not to *k'o-t'ou* to them on the other."

Take again the American Presbyterian Mission in Tsinan fu, the capital of Shantung. Owing to the difficulties raised by the gentry and literati about the possession of a house by the missionaries and the refusal of the provincial and Peking authorities to settle the difficulty satisfactorily for a long time, the public preaching in the city was stopped for about two years and this opposition in the capital resulted in similar opposition in other parts of the province, interfering grievously with mission work and the peace of the native converts. The persecution attending the work of the Presbyterian Mission in the prefectures of Ts'ingchou and Laichou are very similar to those taking place in our own Mission.

What trouble the American Methodist Mission had in securing their chapel in the Chinese city in Peking is well known.

Two missionaries were so set upon by a mob near Kiukiang a few years ago that it was with great difficulty they escaped with their lives.

At Wuchang two missionaries were assaulted by some students, one had some teeth kicked out and another his ribs broken. The German missionaries in Kwangtung not long ago had some of their converts severely tortured without redress. Two years ago the missionaries at Canton complained that it was very hard to get anything done to protect the Christians.

Take again the China Inland Mission. In the province of Chehkiang, a man was made to kneel on red-hot chains for renting a house to the missionaries. In Honan the house where one of their missionaries lived was set on fire and they were forced to leave the place. The great hardships and opposition encountered in Honan by the late Mr. M. H. Taylor were such as nearly to break his heart

In Shansi a proclamation was put out by a Chi-hsien in the city of P'ingyang fu, warning the people from learning religion and getting involved in the evils of the religion professed by the T'ai-ping rebels. Some of the Christians were imprisoned and severely tortured. A Siu-tsai (B.A.) who had joined the church had his degree taken from him. A Hsioh-t'ai (Literary Examiner) Wang by name, instructed the professors of the prefecture to warn the scholars that if they joined the Christian religion their degrees were to be taken away. When one of the missionaries applied to the Chi-hsien, he refused to see him. In T'aiyuen fu thieves repeatedly broke into Dr. Schofield's house and other houses of the same mission and he went several times to the Chi-hsien to ask for

protection. As nothing was done the thieves grew bolder and carried off several of his valuable instruments. The carelessness of the officials finally resulted in one brother being nearly murdered by a thief. He has been maimed for life, and to this day it does not appear that the man has had any other punishment beyond being arrested. As to the province of Shensi, the last news I heard was that the missionaries had been compelled to leave Sian fu the capital, and the landlord of the inn where they lodged has been punished.

If we encounter so much opposition and so many persecutions when our converts number only tens of thousands and when Protestant missionaries are only beginning to settle down inland, what must we expect when we have as many missionaries and converts as the Romanists have? Since the Tientsin massacre the Romanists have had large native massacres in Szechwan and the South-west of China. An indemnity was paid lately for the murder of a foreign priest. In order to have greater facilities for the suppression of native sects, which are the great feeders of Romanism, an edict was published this spring to authorise the Viceroy of Szechwan to have the leaders put to death in their own districts without the trouble of taking them up to the provincial capital. On account of incessant hostility to mission progress, the Romanists are obliged, in several provinces, to engage regular lawyers to see that the Christians have some protection.

Here it is necessary to take notice of the remark often made, that there is a difference in the amount and kind of opposition offered to Romanists from that offered to Protestants. The remarks made to our face by officials when there is no Romanist present does not in itself amount to much where compliments are supposed to be necessary to civility. I have often been taken for a Romish priest, but have never observed any difference in the treatment received. Native scholars have more than once spoken to me in higher terms of some of the Roman Catholic Christian books than they have of Protestant Christian books. The difficulty we experience in renting houses and settlement of persecutions does not seem to prove that the officials are more ready to help us than to help the Romanists. The late action of the authorities in Sian fu in driving Protestants away, while the Romanists are allowed to remain, seems to show more opposition to the Protestants in this instance. And even if there were cases of decided preference for Protestants, are we sure that it would be so if we had as many converts as the Romanists?

Some say the Romanists are far more political than we are. Be that as it may, what are we Protestants to do when we come in

contact with a government whose political maxim and practice for centuries has been to put to death all enthusiastic religious leaders unless they belonged to Confucianism, Taoism, Buddhism or Mohammedanism? In the past Nestorians are said to have been crucified. In the present, notwithstanding Treaty protection, government proceeds with its old system of threats, torture and occasional slaughter of Christians.

Taking leave of these objections we may sum up the whole of Christian persecutions into one charge—the officials are not honestly trying to carry out the Treaties but in various ways making them of no effect. If any false charge is trumped up by the heathen against the Christians, a warrant is issued *at once* to arrest them, but if *they* apply for redress, scarcely ever is anything done in their behalf. One official goes so far as to tell his “Men-shang” that on no account would he see Christians at all, thus making them completely without any protection whatsoever for no other reason than for being Christians. Such being the case, if nothing be done to remedy it, it will not be difficult to predict what is before us and especially before those who live inland, in the immediate future. As soon as the language is learned and real work commences we know with unfailing certainty, not only that similar annoyances, tortures and massacres such as we have had in the past but (and this is most important to observe) greater annoyances, severer tortures and more general massacres of foreigners as well as natives, which may eventually get beyond the control of the government, ending, no one knows where, as a result of its making Treaty articles, edicts and proclamations for the protection of Christians a mere dead letter. Moreover if the present government, which is known to be reactionary, were to insist on the interpretation of the Treaty which was adopted by a former British representative in Peking, great difficulties would come upon us far sooner than expected. So much about the nature of Christian persecutions in China.

II. About the causes I shall be very brief. These may be found in the Chinese, in the missionaries themselves and in foreign intercourse generally. The Chinese are ignorant of the true history of Christianity. They are ignorant of a truly spiritual religion which derives its high sanctions from intercourse with God Himself. They will not grant that liberty to Christians which the Treaty and edicts proclaim, insisting, under various pretexts, that those who become Christians are either disloyal or lawless. The government issues double instructions, one kind to meet the demands of foreign officials and which passes through the Foreign Office, Viceroy Li

and Port Tao-fais, another kind to the provincial governors who alone rule the *Chou hsiens*, and their opinion is of far greater weight with the local magistrates than anything written to them by a Tao-fai at the request of a Consul.

With some diffidence I venture to refer to some causes existing with *ourselves*. Popology wrecked the Romanists in China once and the infallibility dogma now makes it utterly impossible for any thinking people who know anything of history to adopt their system. The Tai-ping rebellion was to the Chinese an awful commentary on Protestantism. There is also our theology about the salvability of the heathen, about the amount of reverence due to ancestors, about idolatry, when it is and when it is not sinful, about the true place of the Bible in our work, about the extent of independence in Church government in such a country as China, about receiving people in mass for instruction on profession of change of allegiance in religion, about preference to have the heathen largely taught by Romanists to having them connected with us and not fully instructed. Also about the relation of intellectual enlightenment to devotion, about the propriety of adopting the Johannine and Pauline methods of grafting Christianity on Judaism, Hellenism and mysticism, to some extent in China. These questions however intimately connected with Christianity are separable from it and cannot but have had a great effect on the attitude of the Chinese towards us. Some who are intimately acquainted with missionary difficulties, have attributed them largely to want of sufficient deference to Chinese customs among the people and Chinese etiquette amongst officials. Others again say that some missionaries oppose things which they would not if they had fuller acquaintance with them and this opposition and denunciation of that which, however different from our way, is not wrong, naturally creates difficulties which are exceedingly hard to remove.

Beside these there is our attitude towards persecution itself. Some missionaries make it a rule not to interfere on behalf of the native Christians at all, sometimes suffering greatly with their converts and giving them noble examples of patient endurance. For eleven years I did not appeal to a Consul for anything. Many of the native Christians have thought that our non-interference made their difficulties simply intolerable. Hence the present agitation. The Romanists generally insist on the observance of the Treaty and officials, on account of inaction, have been removed from office. This is far more effective than the mere issuing of proclamations which are often as futile as those against Opium, but it does not secure the Christians from occasional outbursts of terrible

persecution which the officials seem to wink at as a revenge for the summary removals which sometimes happen. Again, Protestants as a rule have not availed themselves of what appears to be a Treaty right, viz., to visit the leaders of thought and religion as represented in the Confucian religion, and thus have not allowed their light to shine as it might have done on the darkness and ignorance which exists amongst them on all Christian topics.

Another set of causes may have arisen from the Foreign intercourse itself. The Chinese got to know a century ago of the French revolution against all religion. They heard how the East India Company resisted the arrival of Protestant missionaries. They have come in contact with foreigners in their service who attribute many of the greatest wars which have scourged the West to Christianity. The evils which attend vast religious movements and the threatened annihilation of the present dynasty by rebels professing the Christian religion went to confirm them in the belief that the less they had of Christianity the better. As there is no true and exhaustive History of Christianity yet written in Chinese they have not sufficient means to remove their delusions. These seem to me the main causes, which by their nature, variety and number will take many years to remove.

This brings us to some of the remedies. First the Chinese must be enlightened by continuing all the good works which are now in operation; by personal intercourse with the officials, who are at the fountain head of education, government and religion; by an International College, such as is recommended by the Marquis Tseng, where the missionaries and Chinese officials may freely mix and be mutually benefited; by benevolent, scientific or literary Societies in which Chinese and Foreigners could easily join. If there are difficulties in the way, let a petition be presented by those interested in such a movement to the Tsung-li Yamen to ask what the objections are, so as to ascertain whether they are insurmountable or not. Enlighten them by higher literature in Christian Philosophy and *Christian Politics*—a branch but little developed even in Christendom. Enlighten them by systematic lectures to officials on all subjects of interest to them. After a time a petition might be put before the Government to reexamine the missionary question and to admit missionaries into their confidence so as to have not one but twenty Chinese-supported Tung-wen Colleges, established in the various provinces of the Empire. This would relieve the Missionary Societies of many duties and enable them to undertake new branches for which the Chinese Government would not be ripe for action.

Another important branch of the remedy would be to prepare ourselves better for the duties before us. The medical branch has

at last become established in our midst. Astronomy and Mathematics stood high once. Now the time has come when men well up in all kinds of industries and especially engineering are in demand. As in the medical and educational we meet the physical and intellectual want, so in the manufacturing and engineering we should meet the financial want of China. A more thorough study of the history and philosophy, science and religion, ancient and modern, of China is indispensable to enable us to take up the thread of thought from its true position, so as to help the Chinese in all their difficulties, political, social, moral and religious.

A fuller adaptation of Chinese etiquette and Chinese methods of settling difficulties has been suggested as very important. So has a freer intercourse with the leaders of Chinese thought in religion and education. After thorough acquaintance with these from native sources, this intercourse is not so difficult as is sometimes imagined.

To help on the remedy, advantage might be taken of noble minded foreigners in the official and mercantile services. A grand Polytechnic worthy of a great capital might be established in Peking and put to daily use by having men exclusively devoted to that work. Prizes might also be offered to the candidates for the Tsin-sz degree, who come to Peking triennially, on topics of universal interest, which would form a bond of incredible strength between foreigners and natives. Societies for promoting useful knowledge and benevolent work might also be beneficially carried on in buildings where the leading men of China and the west would meet and thus form a nucleus of power which would eventually develop into blessings incalculable.

It is true no doubt that these methods would be effectual in putting a stop to persecutions *in the long run*, but they are very general, and will take many years to carry out. Moreover those who use these means will require to be so thoroughly saturated with the mind that was in Christ Jesus as to have the eternal interests of men as well as their temporal interests constantly at heart. In the meantime we must come to more particular remedies. I shall mention only *one*—union with the Evangelical Alliance. It presents immediate help. In some instances where it might happen that foreign officials are not in full sympathy with missionary work, or where a minister would not like to take responsibility in the matter himself, it would facilitate our work very materially if the Alliance's council in the West were to procure definite instructions for redress on account of religion from the Home Governments. It might even happen in difficult cases that simultaneous instructions might come

from England, America and Germany for combined representations to be made by their respective ministers here. And more than once it has happened that the highest nobles of our land have gone in person to see foreign rulers with no other object than to secure religious freedom. In a summary of the work of the Alliance during the last 40 years, lately published, it is stated that its friendly intercessions have in "*almost every instance*" been successful. The effect of such a visit to China with the many thoughts which it would awaken could not but be highly beneficial, even though it could not remove all our grievances.

One particular way by which a branch of the Evangelical Alliance in China may secure us a remedy is forced upon us by the present political movements in China, Annam and Japan. Whichever way the French difficulties are settled it is quite probable some modifications will be made in the Treaties of other nations. Even if not, it is rumoured that independent of other nations, the English Treaty is to be soon revised. With the late Cabinet in Peking the article about Christianity in the present Treaty was anything but satisfactory. With the new Cabinet it may become far more so. It does not define clearly in what way it is to give protection, hence the French found it necessary to get a toleration edict for Romanism immediately after the Treaty. The Americans found it necessary to have a re-issue of that three years ago so as to give equal toleration to Protestants. Even these are not sufficient. One Legation says that it is never without a missionary difficulty, often several of them. So it is necessary to advance on toleration and secure what was insisted on in the Berlin Congress. viz, "*Freedom for Co-regionists.*" Further many of the missionary troubles arise from the want of explicit statement of liberty to *reside* in the interior. This question is under discussion in Japan at this moment. It should be discussed in China too. The branch of the Evangelical Alliance in China might draw up a new article to secure unquestioned right of residence in the interior, and better passports as well as greater security of religious liberty for the native Christians. This might be sent for adoption or modification to our official representatives, and finally deposited in the respective Legations for insertion at the earliest opportunity of revision of treaties and thus put an end to the unfortunate friction which perpetually exists on account of our having at present only a *disputed* religious liberty and only a *questionable* right of residence inland.

PRAYERS OF THE EMPEROR FOR SNOW AND FOR RAIN.

BY REV. H. BLODGET, D.D.

A BRIEF notice of the prayers of the Emperor for snow and for rain during the recent years of drought may not be uninteresting to the readers of the *Recorder*. The worship at such an important crisis illustrates what the leaders of Chinese thought regard as of the highest practical importance in matters of religion. The exigencies demanded the best, and one may be assured that in regard to objects of worship, places and times, as also in regard to the ceremonies employed, the most deliberate care and forethought were exercised.

What were the objects of worship? Upon what gods did the Emperor call in this emergency? During the last months of 1875, and the first seven months of 1876 the emperor, or his representatives, offered public prayers for snow and for rain, in all seventeen times, and rendered thanks, after the rain had fallen, once. In these seventeen days of prayer he did not go from place to place, first to one altar or temple, then to another. Having prayed at any temple or altar once, he continued to pray at the same temple or altar on every subsequent day of prayer until the rain fell. Other temples or altars were added to those at which he first prayed, but the first were not deserted. Those also which were added, were visited afterwards regularly, on each day of prayer, until the rain fell.

The worship also in several cases was rendered more intense by added rites and ceremonies, but never became more negligent.

From first to last, on each of the seventeen days, prayer was offered in the five following places; in the *Ta Kao Tien* 大高殿, the *Hsuan Jên Miao* 宣仁廟, the *Ning Hsiao Miao* 凝和廟, the *Chao Hsien Miao* 昭顯廟, and the *Shih Ying Kung* 時應宮. Other temples and altars were subsequently added to these, but these were never omitted.

The *Ta Kao Tien* is a large temple within the imperial city, just opposite the south-west corner of the *Ching-shan*, and very near the rear gate of the palace. In it is an image of *Yüeh Hwang Shangti*, 玉皇上帝, to whom prayer is there offered.

A very natural question arises as to the reason why, in such an extremity, the Emperor did not pray at the altar of Heaven. The

distress could hardly have been greater. The needy person was "the Son of Heaven," the one man of suitable dignity to worship at that altar, who, being also to the people in the place of "father and mother," must seek for them the rain.

Precedent required him to offer prayer at that altar. The Emperors Kien Lung, Yung Chêng, Tao Kwang, had all, in time of drought, offered prayers at the altar of Heaven, the first two going on foot from the palace to the altar, and continuing there in a temporary shelter until the rain fell. While he deputed princes and high magistrates to visit the altar of Earth, the altars of the gods of Heaven and of the gods of Earth of the god of the Year, and the other altars and temples belonging to the national cult, the Emperor in person on such emergencies resorted to the altar of Heaven.

No doubt the proximity of the *Ta Kao Tien* to the palace, and the extreme youth of the Emperor, account in part for the preference given to the worship of *Yüeh Hwang*, and the neglect of the altar to Heaven. At the same time the conclusion seems almost inevitable that, in the judgment of the advisers of the Emperor, the worship of *Yüeh Hwang Shangti* at the *Ta Kao Tien*, is regarded as equivalent to, or the same as, the worship of *Shangti* at the altar of Heaven.

The other four temples mentioned to which the Emperor resorted on each occasion are temples to the Winds, the Clouds, the Thunder, and the Rain, the names of the temples being selected with regard to the object of worship in each. These four temples are all in the imperial city, not very far from the *Ta Kao Tien*, the temples to the Wind and Clouds being on the east side, of the palace and those to the Thunder and Rain on the west. In all these temples images, not tablets, are used in the worship. Upon the altars tablets only are used. These temples were built by the Emperor Yung Chêng, as an act of special gratitude and devotion. Although these gods were already worshipped by tablets with appropriate rites in the southern city at the altar of Heaven, as associated with Heaven and the celestial powers, this Emperor thought to do them especial honour by building a temple to each in the imperial city.

In one of these temples, the *Shi Ying Kung*, the late Emperor T'ung Ch'ih gave an audience to the ambassadors of the western nations in 1871.

After praying for snow at the five above mentioned temples on three different days at intervals of several weeks, the Emperor in addition to these, deputed high magistrates to pray at the three

altars, the *T'ien Shên T'an*, 天神壇 the *Ti Chi T'an*, 地祇壇 and the *T'ai Sui T'an* 太歲壇.

These three altars are all in the southern city, just inside the central south gate, on the west side of the main street and opposite to the altar to Heaven. The *T'ien Shên T'an* and the *Ti Chi T'an* stand side by side in the southern part of the enclosure, the first toward the east, the second toward the west. The *T'ai Sui T'an* is farther north in the same enclosure. The worship at each of these three altars is by tablets, not by images.

The *T'ien Shên*, or gods of Heaven, are the Wind, Clouds, Thunder, Rain, the same in effect which are worshipped in the four Taoist temples in the imperial city, already mentioned; the same also which are worshipped with Heaven, as associated tablets, *P'ei Wei*, 配位 on the altar to Heaven.

The *Ti Chi*, or gods of Earth, are the Four Seas, the Four Rivers, the Five Mountains, the Five Marts, the Famous Mountains, the Great Streams. These are also worshipped with Earth associated tablets, *P'ei Wei*, on the altar to Earth, on the north side of the city.

On the altar to the gods of Heaven the tablets are placed on the north side, facing the south *Yang*, 陽, while the worshipper ascends the altar from the south, and prostrates himself before the tablets toward the north. On the altar to the gods of Earth the tablets are placed on the south side of the altar, facing the north, *Yin*, 陰, while the worshipper ascends the altar from the north, and prostrates himself toward the south. This is in accordance with the dual principle of the Chinese philosophy.

Some curious questions are here suggested as to the blending of the Confucian and Taoist religions in the worship of the same objects by different methods, as by altars with tablets, or by temples with images.

At the *T'ai Sui T'an*, the god of the Year is worshipped, and peace and prosperity of every kind are invoked for the current year.

Thus, on the fourth appointed day, the prayers were offered for snow, at eight different places, in temples and upon altars.

The winter having passed away without any fall of snow, prayers were offered for rain during the spring and summer of 1876 at intervals of thirteen different days. On the first and second days, (the fifth and sixth of the entire series, including the four days of prayer for snow), prayers were offered in the five temples first mentioned, also in the *Chueh Shêng Ssü* 覺生寺, and at the *Hei Lung T'an*, 黑龍潭, and the *Pai Lung T'an*, 白龍潭 at eight places in all.

The *Hei Lung T'an* or Pool of the Black Dragon is situated but a short distance from the city of Peking on the north-west. The *Pai Lung T'an*, or Pool of the White Dragon is in Mih Yün Hsien, 密雲縣 a city among the mountains north of Peking, on the road to Ku Pei K'eu 古北口. The *Chueh Shêng Ssü* is a temple to Shakyamuni Budha situated north-west of Peking just outside the city. On the seventh day two other places of prayer were added, making ten in all, and this number continued without change down to the fourteenth day. The two places added were the *Tsing I Yuen Lung Shên Ssü*, 清漪園龍神祠, and the *Tsing Ming Yuen Lung Shên Ssü*, 靜明園龍神祠, both of which are in the vicinity of the Summer Palace. The Dragon Gods here worshipped are supposed to have to do with the rain. On the fourteenth day the three altars already mentioned, the, *Tien Shên T'an*, *Ti Chi T'an*, and the *T'ai Sui T'an*, were added to the number, and on the fifteenth the temples to *Kwanti* 關帝廟 and to *Ch'êng Hwang*, 城隍廟 the Guardian of the city.

The last addition was the altar to the gods of the Soil and of the Grain, the *Shi Tsi T'an*, 社稷壇 making in all during the last two days of prayer, sixteen temples and altars.

During this prolonged drought an order was issued by the Empire to the Governor of the imperial prefecture commanding him to go to *Kan Tan Hsien* 邯鄲縣 a distant city of the province of Chihli, and bring from thence with all honor an Iron Tablet (鉄牌) that prayer might be offered to it for rain. The tablet would be found in a well in the temple of the Dragon God 龍神祠 in that city.

"Two tablets had been observed floating upon the water in that well years ago, and were taken out, one or both of them, in times of drought that prayer might be offered to it, or to them, for rain. The prayer was followed by the rain in a surprising manner. This result coming to the knowledge of the Emperor T'ung Chih, he ordered the tablet to be brought to Peking to be worshipped there. The rain fell, and the tablet was returned to its place with added honors."

By order of the Emperor Kwang Hsü this tablet now brought was placed in the *Ta Kwang Ming Tien*, 大光明殿 where prayer was offered to it in due form. After the fall of rain the tablet was returned to its place in the same honorable manner, with the two characters *Chao Yeu* 昭佑 Luminous, Helpful, added to the inscription already given by the Emperor T'ung Chih. Thanks for

the rain were also returned at all of the sixteen temples and altars where prayer had been offered.

A second series of prayers for snow and rain, on sixteen different days, occurred in 1878, 1879; and a third, on twelve different days in 1881. The temples and altars visited were almost the same as in 1875, 1876, with certain differences of order, and manner of worship. During the second series of prayers, the Governor of Shantung was deputed to pray to T'ai Shan, 太山 a lofty mountain in that province, and the Iron Tablet was again brought to Peking. This was not done during the third series of prayers.

Prayers were not offered in any case until the drought became serious. In 1875, 1876 the Emperor at first deputed princes and high officials to visit the temples and altars, but did not go in person, perhaps owing to his extreme youth. On the fifth day however and always after he went in person to the *Ta Kao Tien*, and in addition on the tenth and subsequent days to one of the four temples to the Wind, the Clouds, the Thunder, the Rain. At first he offered incense only, but on the fourteenth day, and after that, he prostrated himself and prayed 叩禱. On the return of drought in the years 1879, 1881, the Emperor from the first went in person to the *Ta Kao Tien*, where he burned incense and, as the drought became extreme, prayed with prostrations of the body, as before.

Besides the prayers of himself and his officials, the Emperor also ordered continuous worship 設壇 in the *Ta Kao Tien* by Taoist priests, and in the *Chueh Shêng Ssü* by Buddhist priests. The reciting of prayers and burning of incense, when once begun in these places by these priests was not allowed to cease by day or night until the rain fell.

These devotions at so many temples and altars naturally bring to mind the word of S. Scripture. "Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O Lord, our God? Therefore will we wait upon thee: for thou hast made all these things." "O thou that hearest prayer, unto thee shall all flesh come."

FREE CHURCHES IN CHINA.

I PROPOSE to record a few facts concerning certain free churches in China, believing that the more such information can be furnished, the more shall we be encouraged in the assurance that the spirit of self-help amongst the Chinese can be developed.

It is now many years since the Mission with which the writer is connected turned earnest attention to the importance of the native churches becoming self-supporting. We were stimulated by the example set in two neighbouring churches, as well as by the consideration that only so could the church of Christ be founded and extended. The difficulties have all along been legion. The Christians are still Chinamen, and need to be systematically impressed with the necessity there is to attend to the duty, and learn the privilege of giving their money for the service, of God. We have not been surprised at this, in view of the poverty which everywhere prevails, the tendency for a man to hide his resources lest he should be fleeced, and the slowness of human nature to learn the value of the truth we preach. Although vast sums are annually spent in idolatry, yet it is under fearful pressure either from fellow-idolaters, or on account of the crushing distresses of life, which drive men to employ all means for obtaining help and relief.

We have seen the advantages of free churches in the multiplication of native pastors. It was not considered the duty of missionaries to ordain native ministers till these could be supported by the subscriptions of native Christians. We were thus led to realize the importance of training the members to but value on a native ministry. They were stimulated by the assurance that as they grew in independence they would advance in authority, would have liberty to choose their men, arrange the time of office, and questions of salary, being, of course, willing to learn from all the light that could be brought to bear in such matters. In due time the first pastors were elected by all the male members of each church having their votes recorded by an appointed secretary, a majority being required to render election valid. The time of office was left indefinite. The highest amount of salary has been \$14.00 beside a dwelling house. (The lowest salary of a country pastor we have known is \$8.00). Preachers generally have much less than \$8.00). A strong feeling was shown in one or two quarters for arranging something of an

endowment before ordination. This was opposed by the missionaries, on the ground that it would lead to the danger of a church not doing its duty, and a minister sinking into indifference. After a special training in the duties of the pastorate and church order, as well as ordinary subjects, the men were impressively dedicated to their solmen work. There can be little doubt that raising the support of their ministers has led the people to a more natural and intelligent interest in them. And though the native brethren have at times been fettered by the small annoyances common to free churches, yet they have been led to look above for help; and to feel for those committed to their care more earnestly and effectively than they would have done if they had continued servants of foreigners. They have been working on the lines laid down by the Saviour and His apostles, and in keeping the Commandments is great reward. There has been good reason for believing that the sense of responsibility in the Christians has led to the election of the right men. Long time has passed since the first ministers took office, and no small satisfaction has been enjoyed at the extent of ability and fitness the brethren have shown for their arduous work. They and their successors have also been able to take part with missionaries in all that affects the spiritual and temporal matters of the churches generally, thus greatly increasing their usefulness, honor, and influence. Of all men, these native ministers are nearest to the missionaries and most able to lead in good words and works. Imagination might recall and set forth many a beautiful impression in connection with these Chinese ministers, their prayerfulness, the divine influence exerted through them, the wisdom, shrewdness and faithfulness at times displayed by them, their trials, and successes, but this paper has to do with a few plain matters of fact. May the Blessed Spirit suggest all needful deductions.

Another blessing of free churches is seen in the history of native preachers,—evangelists. We mean by a *preacher*, one, who differs from a pastor, or minister in this, that while he may do the same work in preaching and teaching and caring for the souls of men he has not the same authority; for example he is not at liberty, apart from a pastor or missionary, to arrange with the church questions of admission, discipline, and the sacraments. His character may be and often has been equal to that of a pastor and he has advanced to the pastorate. In the beginning there were no pastors, only preachers. And when the establishment of free churches was first attempted, for a church to elect its preacher was not thought of. Even the question whether the liberty of choice should be

conceded to a church which would pay the preacher was not entertained. The first efforts to inculcate the principles of self-support amongst half-formed churches were necessarily crude and difficult. The members were urged to do what they could to provide for the men whom the missionaries had given them. But they did not take kindly to the idea. The preachers too shrunk from dependence on their people: Nor can we wonder in view of the state of native society. Excuses abounded—precedent was urged—we had begun by paying salaries, why not go on? The custom was fixed; we were standing in the way of Home benevolence; we were acting in a way to lessen our influence and the respect felt for us. *Poverty* forbade self-help. The churches would be ruined. Members and inquirers who contributed, would expect help in secular matters. It was impracticable; the time was not come. Words of anger, cunning, sadness, all were used. It was for years hard work to get any portion of the preacher's salary raised. We had to employ painful as well as pleasant moral pressure of all kinds from Scripture, experience, home plans, books. We had to deal with individuals, deacons, and with churches as a whole. Happily, the best men were with us, or the progress would have been small indeed. But even these were now and then tempted to give way, especially in view of persecution, loss of ancestral inheritances &c. Some however, went straight forward from a stern sense of duty, taking this, as all other matters, to the throne of grace, and struggling against hatred from those who argued that they cared more for us than for their own people. Even in early days, one man in order to show his faith in God agreed to receive nothing but what the church could raise, that they might thus understand the absolute necessity of the movement. A predecessor had to be dismissed through unfaithfulness in the matter. And a near station was doomed to extinction through *unwillingness*, but this brother proved firm. It is well known that the Chinese will never adopt any course of action against their interest till driven to the last extreme. This brother bore all that is implied in such a harassing state of matters. His perseverance will not soon be forgotten. If prayer was ever heard, and divine interposition ever granted it was in his case, so that special sums were handed in in the payment of vows. In dreams, as well as in daylight, the good Spirit influenced the Christians to their duty.

It remained, however, for the chief stage of progress to be reached in the support of preachers. A small church which had hitherto appeared very feeble and helpless, suddenly, under the liking they

had for a certain man proposed that he should be appointed as their preacher, and promised that if their wish were complied with, they would support him. This was altogether a new thought. It was at first set aside from the fear of innovation, and lest a church not yet ready for a pastor might prove unable to judge of the fit man for a preacher. After much consideration, it was at length resolved to consent to the proposition. Immediately it occurred to us that here was a principle which might, if vigorously worked, lead to an important movement. It was evident, that a sense of authority such as had been allowed, influenced the Chinamen to assume considerable responsibility. Moreover, it seemed possible to combine another principle of which they recognize the force viz., *Emulation*. Why should we not determine to offer to all the churches the liberty of electing their preacher, on the condition of supporting him, and at the same time, make it distinctly understood that any church first prepared to take action in this important movement should have opportunity of first choice. By strenuously pressing this plan in all ways that were lawful and expedient, we found a great enthusiasm created. At one time as many as four churches were each seeking to be first in obtaining a man considered most desirable. And the choice proved wise. The man is now a pastor of the oldest church. One church after another followed in quick succession, determined to have the best man obtainable. Here was an encouragement to provide good men. A great step was taken toward making the Christian ministry a native Institution, and wiping off the disgrace of the preacher being a mere creature of foreigners,—eating their rice, and being bound to utter their words. As the desire grew to establish the native ministry on a native basis, there was developed a striking power of natives being able to deal with natives as to their power of giving, which being discovered, it was more easy to know where to apply suitable teaching. It must be understood that the preachers thus receiving support from their people are tried by the irregularity of payment and tendency to debt common to China. We do our best in all possible ways to induce a better state of things. It happens too, that in times of much discipline and when a preacher is lacking winsomeness, it is hard to find all the support he would like. On the other hand, a man of sluggish mind is quickened to duty and receives a stimulus such as is needed in some of the out-of-the-way stations, where, if he were left in too much ease, he might seriously degenerate. It has happened that where a missionary has gone to ask for more assistance for the preacher the reply has been 'If he will do more work, he will receive better pay!'

It may now be well to look at the advantages of free churches as seen in the history of *Deacons*. It is an important part of the New Testament that deacons should relieve ministers of the care of finance. The good of this rule has been proved. It is in accordance with native modes of procedure. For the proper persons to give strict attention to the work of gathering in, guarding, paying out, and accounting for the various public monies has secured the only way of preventing the greatest mischief. It has been customary to have Annual Reckonings, for all accounts to be squared up and publicly submitted to the church, the money in hand, when practicable, to be forthcoming, to prove that it has not been disposed of. New office-bearers are elected periodically.

A question affecting many interests has been at different times answered in different ways viz, what is the best plan of paying the preachers, by a common fund, or by the office-bearers of each church? From a natural wish to be free from too much control, the native brethren urged that we should have a common fund in the hands of a Mission Treasurer, into which should be gathered as regularly as obtainable, all subscriptions of the members; the Treasurer to pay the salaries month by month. It turned out that the subscriptions were always behind hand, and the Treasurer had to find the money as he could! Next a notion gained ground that perhaps the money subscribed by the members might not be really needed—might be simply accumulating! It was not seen how the subscriptions were dispensed and so not known! It seemed to us that this doubt could best be set at rest, and a more independent spirit evoked by arranging that each church should, through its deacons, pay its own minister. Payment in kind might be handed direct, and credited. In case of unusual need a special collection has been made, also from the richer churches help for the poorer has been raised.

To consider all the advantages of free churches on *Individual Members* would need a history of many persons; of some, who have gone to the Home where they have laid up treasure safely; and of some, who are still with us, showing forth the grace of money giving as a natural habit pleasing to themselves, as well as to the Great Master and the Christian Society of which they form a part. It is not easy to think of any training more calculated to develop a Christian spirit in a Chinaman than that which influences him to a willingness in devoting of his substance, according to his ability to the maintenance of divine worship, and the privileges of Christian Congregations. When we have witnessed how the vice of covetousness was struggled against, and how men have tried to develop

the opposite grace, we have blessed God more than at the recital of some choice experiences. Some of the Christians have preferred to give as families; some as individuals. Generally the payment has been made after it was due, but there are happy exceptions to this rule. Offerings are sometimes given, but commonly the income of the ministers and preachers is obtained from the regular monthly subscriptions fixed at the beginning of each year, and ranging from several dollars a month (a rare case) down to a few cash. It is known how each cash will obtain something in this country. In view of the tens, and hundreds, and thousands of thousands of these raised since the commencement of this system, there is surely some cause for humble gratitude to God, and some reason for feeling that our native friends are not so bad after all. Moreover, though they now raise between two and three thousand dollars a year, yet it is the day of small things. Merchants, the literati, and mandarins have yet to know the blessedness of Christianity. When the principles established are applied to them, the results will be vastly greater. One cannot see the strings of cash handed in on a Sunday, without feeling that there is real worship at least in very many instances. It is this constant effort which tries men more than any mere isolated gift for chapel building, grave-yard, relief of poverty or any such occasional matter. Hard-working women, the widow and the child have done their duty. By some special influence, by Scripture, by example, by exhortation, in answer to prayer, in sympathy for a minister, gifts have found their way into the Treasury of God. In one case at least a company of Christians who never received any assistance for preacher or teacher have begun from the outset to support their own Evangelist, which they did *partly in kind*, and partly in money, till after a time they raised more than half enough to pay for a school, and the next step was to raise nearly \$100.00 toward the erection of a chapel. In another direction the Christians had a training in vital godliness very remarkable in this country, their preacher having declared his intention of having *no subscription list, but leaving the minds of all to give as they were influenced by the unseen Spirit*. This plan of donations put into a box placed in the chapel succeeded one year after another, through the bringing of special offerings. Latterly it has been considered that on the whole, the time is hardly ripe for such a plan, especially as the church is about to assume the responsibility of appointing the preacher to be pastor. But the spirit thus manifested has brought to light hidden things of importance, and quickened faith in the Almighty, which must yet bear fruit, and be a comfort to fall back

on when days are dark, and friends few. It must not be concealed that troublous times are met with, such as to call out the exclamation on behalf of a needy minister, 'Poor fellow!' but in the present state of Chinese Christian life such things are unavoidable. We hold out all encouragement and hope as to the people learning to treat their ministers as well as the circumstance will admit. How much they shall raise, how promptly pay, how make up deficiencies are questions they must have a voice in settling. The lists are generally made up according to native custom with little to spare, and in ordinary churches, loss by death, emigration, removal, or discipline, causes consternation. New comers may aid in making up the deficiency, but all and more is needed and there is not infrequent reason to take refuge in him who feeds the ravens. And he does hear in the day of trouble. Sums varying in amount for different purposes have been given in answer to prayer or without the use of human means. Ways little expected have been opened; God has appeared.

It may be well to make some reference to the advantages of free churches for *aggressive work*. One great reason with our Mission for urging on the adoption of the principle of self-support was, that only so could the work spread. For foreign funds being limited, and indeed being only strictly applicable for evangelistic purposes, not for a perpetual nursing of existing churches except as these took care of themselves, it was next to impossible to advance, even keep up existing congregations which had been planted when friendly aid of a voluntary kind was more readily obtainable. Home mission work has proved an effectual stimulus to Christian life. Effort of a foreign missionary kind in places away from home has not been altogether unthought of. In fact, the danger has been of attempting too much and having to come back to guard Home or being driven to seek special assistance to avoid giving up the branch churches. It must not be understood that this tendency to extension is systematically pushed from *within* the native church. Here and there, partly through the lack of suitable preachers, there has been a tendency to relapse into the old system of regular allowances in which case the church could be no longer said to support its teacher.

The advantages of free churches have also been shown in the establishment of schools. As a rule foreign funds have not been spent in paying the whole of the salary of a Day-school teacher. And as ministers are more securely paid it is hoped that *all* subordinate matters will receive due support from native

sources. It is sometimes possible to find parents able and willing to support a son in a kind of Middle School, and even in the Training Institute.

In so far as churches become free, we find their influence for self-government to increase in a very gratifying manner. Thus in the Annual Representative Gathering composed of missionaries, pastors and preachers *ex officio*, and delegates, (at least one from each church) it is found possible to receive appeals for guidance, and to arrange matters not easily arranged less privately. Long ago, this Union Gathering was able to form such a public opinion on the question of self-help as to discountenance timid friends. No part of its work is of more importance than strict examinations into the state of the Churches, specially with a view to the question, how the relations between churches and ministers are sustained. The question has been raised whether a church failing to pay its minister, or being too much in debt (as is the custom in one or two country districts) litigation might be resorted to, as is done in the case of school-masters of the heathen schools. This, however, has been earnestly discountenanced. Thus far, after all proper efforts have been made with the individual members, deacons, and the church, it has been found that the Annual Representative Gathering has had considerable influence towards a happy settlement.

The above facts seem to warrant the assurance that if the blessing of God be secured and ungrudging effort used the native church may be truly founded, self-supporting, self-governing, and self-propagating. There may be efforts to reduce the Chinese Christian minister to the level of a Buddhist priest and make his income a matter of charity, but with the right men and deacons, and with the use of all right means for raising salaries, such a course should be avoided. I may close by mentioning that a small book entitled 'Ten Years on the Euphrates, and a Tract concerning a Syrian pastor entitled, "The Blind Pastor," or living by the tenth, have much stimulating suggestion concerning native churches paying their ministers.

CHINESE RELATIONS WITH THE TARTAR AND TIBETAN TRIBES.

BY E. H. PARKER.

THE Han Emperor 元 colonised the State of 車師 with military cultivators [屯田]. Acting under the advice of 賈捐, he abandoned the island of Hainan, whose natives were perpetually in rebellion against the Han officials. The Hun Khan or Emperor Chi-chi did not follow in the steps of his fellow Caesar Huhanya, but murdered a Chinese envoy on his road to K'ang-kü. A year or two later the Tibetans [羌] of Shen Si rebelled. A force of 60,000 men was sent under General Fung Fung-shih, who drove them northwards, and established a number of military-cultivator stations. Owing to the insolent behaviour of the Khan Chi-chi, the Chinese 都護 or Proconsul, and 副校尉 or Assistant Commissioner, declared war on their own responsibility, and, with the aid of the military colonists, surrounded the capital of K'ang-kü with an army of 40,000 men. Chichi's head was the reward of their exploit, and it was exposed for ten days in the foreign bazaar [蠻夷邸] at Si-ngan. Meanwhile the Khan Huhanya was by no means dead: on the contrary he was delighted with all this and offered to take a Chinese princess to wife: he was more fortunate than his predecessor the Hun Emperor Mete, to whom 200 years before the founder of the dynasty had given a slave [家人子] in guise of a princess. Huhanya at least got a freeborn girl from the harem [良家子], in return for which he offered to guarantee the northern frontier against attack, and conferred upon the girl the title of 關氏 or Empress, [Mayers, No. 45]. The Viceroy or Proconsul of the west was besieged by the Wu-sun during the reign of the Emperor 成, but he managed to defend his position. It was during the reign of this Emperor that Huhanya came to court, and was awe-stricken at the imposing presence of the Chinese premier 王商: the 屬賓 western state also came to do homage [獻].

In the reign of the Chinese or Han Emperor 哀, the Tartar or Hun Emperor Uchulijoti offered to come to Court. It was represented to the Chinese Emperor that the ancient monarchs [五帝] had never been able to make vassals of the Huns, [不能臣], and that the three princes of antiquity [三王] had never been able to master them, [不能制]. The First Emperor had been obliged to

build a wall, and the Founder of Han had nearly been taken, prisoner, whilst his wife had been insulted by the Hun Khan Mete. The Emperors 文 and 武 had never been able to get near, let alone see the face of a Khan. Even after the victories of We Ch'ing and Ho P'iao-yao, though they had sought alliances, the Huns had never consented to do homage, [稱臣]. During the reign of the Emperor 宣 five, Khans were contesting the supremacy, and Huhanya accepted Chinese suzerainty, [稱臣], and had audience. In consequence of these representations the application was granted.

The usurper Wang Mang changed the name of 匈奴 to 降奴 [probably both words were of the same sound *yung* or *hung* then], and the title from 單于 to 服于. He despatched General 孫建 and others upon a series of expeditions against the Huns. The Khan did not approve of Wang Mang's usurpation, because he was not the lineal descendant of 宣, to whom his, the Khan's, predecessors had offered homage. He therefore descended on Shan Si, and committed frightful ravages. The northern frontiers, which had been thickly populated and covered with herds since the times of 宣, now became a wilderness of bleached bones.

During the reign of the After Han Emperor Kwang Wu, the 先零 or *Sien-lien* (*sic*) Tibetan [西羌] tribe broke out in rebellion, but General Ma Yüan [Mayers No. 478] soon quelled the insurrection, as also a short time after did he the rising of the 參狼 or *Sên-lang* (*sic*) Tibetan tribe on the Shen Si frontier.

In the reign of the Eastern Han Emperor 靈帝, the Sien-pi Tunguses made a raid upon the modern 永平府 in Chih Li, but were routed by the prefect 趙苞, who left his mother to their tender mercies rather than surrender the town. In the 12th year of the Emperor 獻, the renowned Ts'ao Ts'ao routed the 烏桓 hordes, including one known as 蹋頓. Now, as 頓 often occurs in contemporaneous Hun names with the sound of 特, it is possible that the word Tatar may be traced here. Both the Wu-hwan and the T'atuns appear to have been Tunguses from the Korean frontier [西遼]. In the early part of the reign of the After Han or Sz Ch'uan Emperor 昭帝, the people of the 四郡 (corresponding to the present southern bank of the Yang-tsze between Ch'ungking and the Lo-lo country), rose in rebellion, but no rigorous steps were taken. In the year A.D. 238, Sz-ma I, [Mayers No. 655] attacked the prince of 燕, who had, a few years before, been made prefect of Liao-tung by the state of Wei, and subsequently recognized as prince of Yen by the rival state of Wu. This personage 孫淵樹

was defeated and executed by Sz-ma I. In the year A.D. 279, a Sien-pi Tartar named Shukinang [樹機能] made a raid upon what is now known as 凉州. It is stated that this man's surname was "Bald Head," [秃髮], which at once suggests an origin for the well-known Tartar surname of T'o-ba [拓跋]. He was the grand-son of 壽闐, (a Sien-pi Tartar whose existence has escaped us if he is mentioned in our book of history). The Tsin Emperor was foolish enough to appoint the Hun 劉淵 to a frontier command, the consequences of which act were destined to prove the ruin of China. Liu Yüan appears to have been a hostage, [任子], for his father Liu Pao [豹] at the Chinese capital of Lo-yang, where his deportment and talents secured him every respect at court. There had previously been discussions as to whether he should be placed at the head of the five tribes [部] of southern Huns settled in China by Ts'ao Ts'ao, and sent on an expedition against Shukinang; but wiser counsels prevailed, until, on the death of his father, he was 左部師 in his place. A year or two later the Chinese General appointed 馬隆 destroyed Shukinang without the assistance of the Huns.

In the year A.D. 281 the Sien-pei Tunguses, [東胡], made an inroad upon the modern 永平 in Chih Li. It seems that this tribe, or its leader, was first known as 慕護跋 when it settled in China. [This sounds like Porter Smith's 靺鞨, one of the Nü-chên tribes.] It or he then took the name of 慕容, and rendered various services to China, in consequence of which the title of Ch'an-yü [單于] was conferred on the leader 涉歸. In the year 286, his son 慕容廆 made a second raid, but three years later he submitted, and was made by China General of the Sien-pi, and 劉淵 was made Captain-general of the Northern Huns. In the year 297, the Tangut [氐羌] leader 齊萬年 revolted in Shen Si, and defeated an army sent to quell him under the command of 周處. At the beginning of the 4th century, half of old China [中原] was in the hands of "barbarians." The Hun 劉淵; the "Wether Hun" [羯] Prince 石勒; the Tangut [羌] House, 姚氏; and the Tartar [胡] House 苻氏 occupied almost the whole of modern Kan Suh, Shen Si, and Shan Si. The encroachments of each of these tribes will be treated of in turn. In the year 304, the Hun Liu Yüan assumed the dignity of 大單于 on the initiative of his son 劉聰, who persuaded the tribe that a favorable opportunity had arisen to reestablish Huhanya's sway. At this time Liu Yüan was with Sz-ma Ying 頽, (one of the rival Tsin princely aspirants for power, and then in possession of the Emperor Hwei Ti's person,) but he succeeded in

persuading the prince to let him go, and previous to starting was dubbed 北單于. Even then he hesitated whether he would not attack the Sien-pi and Wu-hwan Tungusians in the Tsin or Sz-ma interest, when his Hun relatives pointed out to him that both these tribes were of Hun stock [我之氣類] and could do him good service, he consented to receive homage as grand Khan. [It is to be here noted that the Chinese-governed were spoken of as 晉人, just as they were once called 漢人; and as the Buddhist intercourse with India or Turkestan and the great Tartar irruptions all date from about this time, the name of "China" would seem to be satisfactorily accounted for.] About the same time 李雄, a sort of Ch'ung-k'ing Tibetan [巴氏], set up a dynasty called 成 in the modern Ch'eng-tu and west Sz-Ch'wan. Liu Yüan adopted the dynastic style of 漢, and both Tartars and Chinese [胡晉] flocked to his capital, where he proclaimed himself a uterine descendant [甥] of the old Han dynasty. He then despatched various expeditions into China. Meanwhile a very formidable personage named 間, who afterwards adopted the surname and name of 石勒, came to the front. He was a "Wether" Hun, who had been sold as a slave in Shan Tung when Hun slave-hunting expeditions were resorted to by Chinese Zebekhs as a means of livelihood. His master seems to have been rather afraid of him, and to have let him go, upon which he and some other kindred spirit set up a band of force: but, being defeated early in the reign of the Emperor Hwai, successor to Hwei, Shih Lê next offered his services to Liu Yüan. In the year 307, 慕容廆 assumed the title of grand Khan of the Sien-pi [鮮卑大單于], and next year Liu Yüan, who had contented himself so far with the title of 王 in China, proclaimed himself 皇帝, and removed his court to the modern (and then so-called) 平陽 Fu in Shan Si. Meanwhile Shih Lê, with the assistance of his Chinese adviser 張賓, led an army of 100,000 men into modern Chih Li. [It is to be noted that Shih Lê is also described as a 胡]. Meanwhile Liu Yüan died, and was succeeded by his above-named son Ts'ung, who first murdered his elder brother 和. The chief 蒲洪 of a powerful Tangut house [氐酋] in South Shan Si, declined the offer of a dignity from the Hun or Han Emperor, and proclaimed himself Duke of 畧陽. Shih Lê advanced as far as the modern 亳州 in An Hwei, and completely annihilated the vast host under the Chinese generalissimo 王衍. The Han Emperor or Hun Khan Liu Ts'ung now sent Shih Lê and other generals into modern Ho Nan: the Tsin Emperor was degraded to be a noble, and led into captivity; his capital plundered; and his heir murdered. [It is important to notice that at this time large numbers of pure Chinese [中國士民]

crossed the Yang-tze, and that almost the whole of China north of it was overrun by Tartars, who had for many centuries been allowed to mingle with the frontier Chinese. It is extremely probable, therefore, that the dialects south of the River now most truly represent or are most directly descended from the old Chinese]. The Han or Hun general Liu Yao 劉曜 was, however, severely defeated near Si-an by a powerful Tsin army, which at last captured the city. The next aspirant for a share of Tsin's declining power was the Tibetan chief [羌酋] named 姚弋仲, who migrated with a motley host of Tartars and Chinese [?戎夏] into modern Shen Si, and called himself a Duke. Meanwhile the unhappy captive Tsin Emperor was murdered by the Hun monarch, and Shih Lê, who now found himself occupied in Chih Li, deceitfully offered his submission to a Chinese usurper there named 王浚, who was secretly aiming at power. Shih Lê then made a raid upon the site of the modern Peking, which town, after his withdrawal, submitted to a Sien-pi Tartar tribe under the chief Twan P'iti [段匹磾]. In the year 315 one I-lu [猗盧], who is described as a Sien-pi Tartar of the 索頭 tribe, of the family name of T'o-ba [拓跋], was made Prince of 代, in return for services rendered in repelling the Huns and the 白部 Sien Pi. [This man's descendants founded the Wei dynasty 70 years later on. Possibly the So-t'ou are the modern Solon [索倫; See Mayer's *Chinese Government*, No. 557]. I-lu was murdered by his own son, and succeeded by his nephew 律鬱 next year. The Hun general Liu Yao this year captured the Tsin (metropolis since Hwai Ti's reign) of Ch'ang-an, and the person of the Emperor Min, who was sent to the Hun capital in modern Shan Si. [Despite the rudeness of the Hun and Tartar conquerors who ravaged China during the fourth century, Chinese history describes their characters with great impartiality, and, from the anecdotes told, leaves no doubt that Shih Lê, Fu Kien, the different Mujungs, and Liu Ts'ung with his father Liu Yüan, were all men of noble and manly character, infinitely higher in natural moral worth than the astute Chinese who were so much their superiors in intellectual chicanery]. The north part of Shan Si was still in the hands of the Tsin generalissimo 劉琨, but his lieutenant submitted to the Huns, and Liu had to fly to Peking and throw himself into the arms of Twan Pi-ti. We shall treat of the great Chinese Attila, Fu Kien [胡 or 符堅] in another paper.

To be continued.

N.B.—It is noteworthy that Mr. Mayers' valuable Manual omits mention of nearly all the distinguished actors of the 4th century stage, as also of the rival dynasties.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 210.)

EXEGETICAL PROVERBS.

ANOTHER variety of proverbs akin to puns, and sometimes containing puns, embodies a well known phrase in common use, accompanied by a sentence describing circumstances or conditions which in some way illustrate or apply the quoted phrase, not infrequently with an infusion of the unexpected and the incongruous, which are principal ingredients of humor. Some examples of what Mr. Scarborough terms Inunoe, belong to this class of Exegetical Proverbs, the nature of which will appear from the following examples. Like puns they are frequently quoted with the mission of the words in which lies the point of the saying, which are supposed to be suggested by the clew given in the remainder of the sentence.

沒有的事, 'There is no such thing;' 'it is not so'; 'a mistake.' Anything so rare as to have no duplicate, is colloquially called *mei yut ti tung hsi*, 沒有的東西.

'A man kicked to death by a duck—there never was such a thing,* (鴨子踢死人, 沒有的事).

牽着不走, 打着倒退, 'If led, he will not go—if beaten he pulls back. 'A donkey crossing a bridge—if you lead him he will not go—if you beat him he pulls back.' 驢子過橋, 牽着不走, 打着倒退.

雲裏來霧裏去, 'Coming in the clouds, and departing in the mist,' i.e. vague; uncertain; untrustworthy. 'Easy come, easy go.' 'Like the shoes of *Chang T'ien Shih*—coming in the clouds, and disappearing in the mist,' (張天師的鞋, 雲裏來霧裏去). *Chang T'ien Shih*, or the Preceptor of Heaven, is the title of the hereditary chief of the Taoist sect in China. The legends and traditions connected with this individual, are traced back to *Chang Tao Sing*, 張道陵, who lived in the first century of the Christian era, (See Mayer's Manual, No. 35). His home was in the Dragon

* The quickness of reply often observed even in uneducated Chinese, was illustrated by a boatman's answer to this proverb. He had complained that the price offered was too small, and that he should lose money. 'A Man kicked to death by a Duck,' was the reply. The boatman had evidently never heard the expression, but a bystander supplied the clew by inquiring: 'Was there ever such a thing?' 'Yes,' said the boat man, 'when the the Duck was large, and the Man small' (鴨子大人小), with a possible hint that in this case the other individual concerned was a 'small' mean man; (小人).

and Tiger Mountain, (龍虎山) in the province of Kiangsi, where his representative lives to this day, called by some the "Taoist Pope." He is officially connected with the government at Peking—as chief Exorcist for the Empire, and a person who represents him, called (法官) is constantly at Peking. Whenever the Emperor wishes to consult the Preceptor of Heaven, on any business, he sends word to this representative, who writes on a slip of paper a mysterious message. This paper is burned, and *Chang Tien Shih* goes at once to Peking. It is popularly supposed that he travels to the capital like other grandees, but returns by the clouds and mist, as in the proverb just quoted, hence the saying, *Chang Tien Shih* going to Peking—he is seen to go, but never to come back, (張天師進京, 見去不見回來).

Hence the saying: 'When *Chang T'ien Shih* is bewitched by the devils, though he has resources, it is the same as if he had none,' (張天師叫鬼迷着了, 有法沒法兒了), said of one whose prestige disappears in presence of the greater prestige of another more powerful than himself.

貌不驚人, 'A countenance which does not inspire with awe.'

Wu Ta Lang carrying rush baskets—a man who has no weight, and whose face does not inspire awe,' (武太郎帶蒲包, 人不壓衆, 貌不驚人.)

兩手捧刺猬, 'Holding a hedgehog with both hands.' Holding a hedgehog with both hands—a pity to throw him away, but if one does not throw him away, he pricks the hands,' (兩手捧刺猬, 丟了可惜, 不丟扎手.)—In some parts of China hedgehogs are caught and plastered with mud until the quills are buried, when the animal is roasted, after which the skin and baked mud are readily removed. The flesh is said to be esteemed a delicacy.

隨方就圓. 'Following the square and complying with the round,' i.e. adaptation to circumstances.

'An eight-fairy (four-sided) table covering the mouth of a well; adapting the round to the square,' (八仙桌子蓋井口, 隨的方, 就的圓.)

進退兩難, 'Advance and retreat equally difficult. 'A sheep plunging through a thicket—advance and retreat alike difficult,' (羊撞籬笆, 進退兩難.)

The true and the false hard to discriminate. 真假難分 '*Wu Tzu Hsü* breaking through the barriers—hard to tell the true from the false,' (伍子胥闖關真假難分). Allusion has already been made to *Wu Tzu Hsü*. [See Mayer's Manual, No. 879.] His father was Minister of the State of *Chu* (楚). The story is that when

the King of Ch'u insisted upon taking the wife of his own son into his harem *Wu She* (吳奢) the father of *Wu Tzu Hsü*, who was a brave, upright, and loyal officer, presented a formal remonstrance. In consequence of this good advice, he was put to death with his family. Through a friendly warning delivered by stealth, *Wu Tzu Hsü*, was made aware of his danger and endeavored to escape to the State of *Wu* (吳), in order to raise an army, and attack the king of *Ch'u*. As *Wu Tzu Hsü* was a formidable opponent, the King took every precaution against his escape, sending everywhere likenesses (畫影圖形) of him that identification might be easy. This made it almost impossible to leave *Ch'u*, but at length a friend of his father's who had put him in a safe hiding place, found another man so exactly like *Wu Tzu Hsü* in appearance as to render discrimination very difficult. By exchanging clothes with this person, *Wu Tzu Hsü* succeeded in breaking through the barriers, as it was impossible to distinguish which was which, (真假難分). This rash act has given rise to the saying; *Wu Tzu Hsü* passing the boundary barrier—bursting through, (伍子胥過招關, 硬闖).

似膠如漆, 'Like glue and resembling lacker,' i.e. very intimate union.

'The mutual harmony of the fish and the water—like glue and resembling lacker,' (魚水相合, 似膠如漆).

七手八腳. 'Seven hands and eight feet,'—clumsy.

'A sea-crab crossing a river—seven hands and eight feet,' (海螃蟹過河, 七手八腳).

門當戶對. 'The door suitable, the window corresponding'—matched.

'The water carrier seeking a marriage alliance with the man who sells fuel—well matched families.' 挑水的, 說給賣柴貨的門當戶對.

一根不拔 'Not pulling out a single hair (or feather)'—stingy.

'An earthenware cock—not a single feather can be pulled out,' (磁公雞, 一根不拔).

手到擒來, 'Taken with a single effort'—accomplished instantly.

'Feeling after a louse in the seat of a pair of trousers—seized as soon as reached,' (褲襠的摸虱子, 手到擒來).

費力不討好. 'Expending strength and yet not attaining excellence.'

'The girdles of *Chien Ch'iao*—hard to make, and not good when they are made,' (建橋的帶子, 費力不討好), *Chien Ch'iao* is a market-town (鎮店) near *Ching Chou* 景州 in Chihli, where the girdles answer the above description.

觀前不顧後, 'Looking in front, but disregarding the rear,'—reckless.

'A Tiger entering a cave, looking in front, but disregarding the rear,'* (老虎入山洞, 顧前不顧後).

遠水解不了近渴, 'Distant water can not quench present thirst.'

'The water of *Yü Chüan* Mountain is sweet, but distant water can not quench present thirst,' (玉泉山的水甜遠水不解近渴). The 'Jade Springs (玉泉) west of Peking are those from which water is supplied to the Imperial Palace.

家菜不香, 外菜香. 'Vegetables of one's own raising are not relished—those from other's gardens are the best?

'Other peoples wives are best, one's own children are the best; vegetables in one's own garden are not relished, those from other gardens are the best,' (妻子是人家的好, 孩子是自家的好, 家菜不香, 外菜香).

一物降一物, 'One thing reduces another'—every substance has its natural enemy, which can overcome it.

'One thing reduces another—brine reduces bean-curd,' (一物降一物, 滷水降豆腐). *Lu Shui* (滷水) is made from impure salt (小鹽) and is impregnated with soda. Bean-curd can not be made without it.

人馬鎗刀, 'Man, horse, spear, and sword'—i.e. an incompetent man, lame horse, a broken spear, and a dull sword, in other words an inadequate equipment.

'Riding on a fat pig, and brandishing a carrying-pole—what a soldier you are, what a horse you have, what a spear, and what a sword!' (騎着肥豬掄扁担, 看你這個人馬鎗刀).

裏鈎外連, 'Hooked inside, connected outside'—collusion, conspiracy, treason.

'A badly bound foot,—a hook inside, a lily outside,' (骨釘腳, 裏鈎外連). A woman's foot if not reduced to the proper shape, is considered very ugly, and is shaped like a nail, (釘), or hook, (鈎), whereas it pretends to be a 'lily flower' (連花), an expression which is used to suggest the phrase signifying collusion, (裏鈎外連),

不看吃的看穿的, disregarding what is eaten, regarding only what is worn.'

'Putting on a cloak made of grass to keep off the rain, and gnawing a stone; disregarding what is eaten, caring only for

* The Tiger has a short neck (or no neck at all, as the Chinese say) and can not be always looking over his shoulder: although rash, he is powerful. The idea of foolish presumption, like our saying about the Ostrich, is embodied by the Chinese in the proverb; 'Like the wild pheasant, taking care of its head, but not of its tail,' (屬野雞的, 顧頭不顧尾).

what is worn,* (披着蓑衣, 啃石頭, 不看吃的, 看穿的).

頭上一句脚上一句. 'Disjointed talk,' literally, 'one sentence on head, and another on the feet.'

'Carrying straw hats on his back, crying shoes—one sentence for the head, and one sentence for the feet,' (背着草帽, 吆喝草鞋, 頭上一句脚下一句).

邪不侵正 'The false can not overpower the true.'

'The sacred books repress evil spirits—the false can not overcome the true,' (聖經鎮鬼祟, 邪不侵正).

火燎眉毛, 'The fire burning the hair on one's eyebrows'—in imminent danger.

'Burning paper money against the wind—the fire burns the hair on one's eyebrows,' (迎着風化紙錢, 火燎眉毛).

靠火先熱, 'Those nearest the fire, are soonest warmed.'

'The wife's relatives sitting at the head of the *k'ang*—the husband's relatives going by the door—in short nearest the fire soonest warmed.' (娘家的親, 炕頭上坐, 婆家的親, 門前過, 總而言之, 靠火先熱).

有一句說一句, 'Everything out spoken—no concealment.'

'The kitchen-god returning to heaven—everything told,' (灶王爺上天有一句說一句).

少所見, 多所怪, 'The less one has seen, the more surprised he is at what he sees.

'To see a camel and mistake it for a horse with a swollen back—limited observation and much astonishment,' (見駱駝說馬腫背少所見, 多所怪).

皂白不分, 'Not to know black from white'—extreme stupidity.

'The charcoal seller falling into the flour jar—no distinction between black and white,' (賣炭的掉在麪缸裏, 皂白不分).

比上不足比下有餘, 'Inferior to those above, superior to those below.'

'You on a fine horse, and I upon a donkey: looking back I see a man wheeling a barrow; I am not so high as the one who is higher, but higher than the one who is not so high; 你騎駿馬, 我騎驢, 回頭又見推車漢, 比上不足比下有餘.'

一代不如一代, 'Each generation is worse than the last.'

* A similar idea is embodied in a proverb referring to a bird called the *T'ai Ping Niao* (太平鳥) which has beautiful plumage, but which like the Ostrich, eats whatever is most easily to be had. 'Like the *T'ai Ping* bird—particular as to costume, but not as to food,' (屬太平鳥的, 講穿不講吃). Both sayings are used of the poor, who try to dress and appear like the rich.

'The Woodpecker transmigrated into an Owl—each generation worse than the last,' 鼓噪牡轉夜猫子, 一代不如一代. The Woodpecker is not supposed to have any distinctive character, but that of the Owl is hopelessly bad. He is the bird of ill omen. He never enters a house unless some calamity impends (夜猫子進宅, 無事不來). When the Woodpecker, therefore, according to the Buddhist theory of transmigration, (轉生) reappears in the form of the Owl, this is a case in which the present generation has deteriorated, as compared with the last.

閒置忙用, 'Provide when at leisure, to use when in haste.'

'A girl of thirteen or fourteen, making diapers—prepare in leisure, to use in haste,' (十三四歲的姑娘裁襪子, 閒置忙用.)

手忙脚亂, 'The hands hurried, and the feet in confusion,' i.e. distractedly busy.

'Working a bolting mill, [done by a treadle with the feet] and at the same time beating cymbals—the hands flurried, and the feet in confusion,' (打麵羅的敲梆子, 手忙脚亂.)

左右爲難. 'Trouble right and trouble left'—embarrassing alternatives.

'The Door-gods wrongly pasted—trouble to the right and to the left,' (反貼門神, 左右爲難). Reference has been already made to the gods who are supposed to guard the doors (See Mayer's Manual, No. 945). Pictures of these two heroes are pasted on the two leaves of Chinese doors, so that when the doors are closed, the figures face each other. The supposition here is that each one is pasted on the wrong half of the door, so that their faces are always averted making trouble on either hand.

The three following examples are adaptations of phrases from Mencius.

出類拔萃, 'Out of a whole class, selecting the most excellent.'

'Among birds the Phoenix, among fish the Dragon chiefest of the class,' (鳥中之鳳, 魚中之龍, 出類拔萃). Said of the Emperor, &c.

The following involve puns:—

賢者在位, 'The virtuous man on a throne.'

'Pickled turnips placed on a chair—the salted ones on the seat,' (醃蘿蔔放在椅子上, 鹹者在位.)

能者在職. 'Able men in power.'

'The conjurers on the twigs of a tree, the man of ability on a branch,' (變戲法在樹梢上, 能者在枝.)

By omitting the final phrase and adding the words, 'The answer is a clause from Mencius,' (打孟子一句), the two preceding

examples become riddles, (書謎), (一言難盡), 'A matter hard to treat exhaustively in one word.' 'A flat stone [used for washing clothes by pounding on it, and hence worn hard and smooth] lying in a jar of pickles, not a grain of salt can enter.' (鵝板石落在鹹菜缸裏, 一盞難進.) Used of a comprehensive subject, (一言難盡).

THE SUPPRESSION OF FINAL CHARACTERS.

Reference has already been made repeatedly to the fact that the Chinese are in the habit of intentionally suppressing a part of a sentence, leaving it to be suggested by that which is expressed. Much of the relish with which they employ some of the sayings which involve a double meaning, depends upon their fondness for this interplay of repression and expression. Aside from those which have been previously instanced, there is, however, a large class of phrases vaguely termed *Hsieh hou yü* (歇後語 *q.d.* phrases in which the final word is quiescent, or 解後語 *q.d.* explaining * the concluding character by others) which are so widely current, and at the same time in themselves so perfectly unintelligible, as to deserve in this connection some notice.

If a person who speaks English were to hear himself addressed in the words 'come to your frugal,' he would probably find no difficulty in comprehending that he was called to a *meal*, that word being suppressed, and substituted by an adjective which thus becomes a substantive. When a man who is unloading a quantity of packages, observes of one of them that it is "what the shoemaker threw at his wife," he is understood to intimate that this is the *Hsieh hou yü*, differing in no respect from those to be met with in Chinese, but while it might not be easy to recall a dozen similar phrases which should be generally current in English, it would be possible to collect them in Chinese by the hundred. One reason for this circumstance is no doubt to be sought in the strong *penchant* (already frequently remarked) which all classes of Chinese display for this and similar modes of speech. Another cause is, perhaps, found in the different structure of the two languages. In English the distinction between an adjective and a noun is clear and well marked. If, for example, we were to suppose the expression first cited above to come into common use, the ultimate effect would be to add another and special significance to the word *frugal*—to wit, that of a *meal*, in which sense it would be daily uttered without the slightest

* This class of expressions resembles riddles, and unlike proverbs in general, are not 'current' in the sense of being ordinarily comprehensible. They are simply linguistic curiosities, of no practical value whatever.

thought of any word which it qualified. While this would be the theoretical result, there is reason to suppose that, in certain cases, it has actually taken place. For instance the word 'constitutional' signifies, among other meanings, that which is beneficial to the constitution, as exercise. In the form in which the word came into use, by the students of the University of Cambridge, it is highly probable that it was originally intended for a *hsieh hou yü*—'come take your constitutional [walk],' but the readiness of adjectives to take on substantive meanings, soon spoiled the allusion, and generated another noun, so that "constitutional" in the sense of 'walk,' has now attained to a well recognized place in English dictionaries. When a language betrays a tendency to turn harmless little pleasantries of this sort into solemn linguistic earnest, the effect must be to discourage the pleasantries.

There is moreover a third cause, more powerful than the preceding two combined, tending to prevent the formation in English of *hsieh hou yü* on anything like the Chinese scale—namely, that there is little or nothing to make them of. The English language is fluid. There is almost no fixed way of saying anything. One mode of expression is as good as another, and whichever most quickly and surely conveys the idea, is for that reason the best. The Chinese language—once fluid, has ages ago *set*, like plaster of paris, in a mould. It abounds in myriads upon myriads of 'ready made' phrases of all possible qualities, and of miscellaneous lengths, relating to every subject. Speech in Chinese, and especially composition in Chinese, in some respects resembles setting up the forms of a book from type which is cast, not only in single words, but also into phrases and sentences. Upon these terms if one is to print at all he must employ such type as he finds, and the type which he finds comes in blocks. Thus if one wishes to speak in Chinese of the elegant accomplishments, he must say Music Chess Books Drawing, (琴棋書畫) and no other arrangement will answer. So generally. Besides all this, the books from which countless numbers of such expressions have come down to the present day, are the only national 'text book series,' and they must be committed to memory, and held there forever. They do not vary in form at different times and in different epochs, or in different places. None of all these circumstances is true of Western languages. Our Bibles afford, perhaps, the nearest approach to unbroken uniformity which could be named, and our Bibles exist in many different versions, and are not safe against radical revision. (Imagine a Committee of fifty or sixty revisers, presenting a new text of the Chinese Classics!)

In short, there is little or nothing in the English language which is universally familiar and at the same time invariable in form, unless the multiplication table be an exception, which, it is superfluous to remark, affords very little scope for *hsieh hou yü*. Contrast this poverty of materials with the wealth of the Chinese. Every Chinese lad is supposed to memorize the Hundred Surnames, the Trimetrical Classic, and frequently the Thousand Character Classics, which are followed up by the Four Books, and other Classics. All these, in addition to the vast numbers of ready made phrases not directly traceable to books, form a mass of material available for *hsieh hou yü* absolutely unrivalled.

We shall now proceed to cite some examples of this class of expressions. The characters horizontally arranged are simply introductory words, which may at pleasure be indefinitely varied; the characters in a perpendicular line beneath, are the *text*, and the final character in brackets at the bottom, is the one which is suppressed, and which all the rest are intended to suggest. All that is necessary for a successful *hsieh hou yü* is that the characters of which it is composed should have a well known, invariable order. This being presupposed, mere arbitrary sounds in which the characters have no meaning at all, are quite as good as any others. Thus the sounds, *ch'ih pu leng teng* (吃不楞澄) represent the noise of beating on a drum, or anything similar, like our 'rub-a-dub-dub,' Hence the *hsieh hou yü*: 'Light the Ch'ih-pu-leng'—i.e. *teng*, *Lamp*.

點上了
吃不
楞
[登]

In the same way the sounds *p'i ta p'u teng* (劈打撲登) represent the splash of a person in the water, and may be used like the last.

點上了
劈打
撲
[登]

There is a theatrical play which represents a lame priest riding on a blind man's back to see the illumination at the Feast of Lanterns, called the *Hsia tsz kuang teng* (瞎子逛燈) Hence the expression: 'Light the Blind-man-strolling-to-see'—*Lamps*.*

點上了
瞎子
逛
[燈]

*The method adopted by these individuals is the subject of a proverb; 'The blind man carrying on his back the lame man to see the lamps—you borrow my legs and I borrow your eyes,' (瞎子背着癩子去逛燈, 你借我的腿, 我借你的眼).

Names of places are as readily incorporated in *hsieh hou yü* as any other words. Thus because *hams*, fire legs, (火腿) come from *Chin Hua* (金華) we have the expression: 'Lifting a *Chin Hua* fire'—*leg*.

[腿]

Names of persons are also often incorporated in *hsieh hou yü*. Thus the expression 'Mai Ch'en divorcing his wife,' (賣臣休妻) refers to *Chu Mai Ch'en* (朱賣臣) already mentioned, whose wife having left him, he refused to receive her back. 'Marrying a *Mai Ch'en* divorcing,'—a *wife*,

[妻]

Fei Chung (費仲) and *Yu Hun* (尤渾) were two ideally vicious ministers of the wicked tyrant *Chou* (紂) whose crimes extinguished the Shang Dyansty. 'His heart is *Fei Chung Yu*,'—*turbid*.

[渾]

Shih Ch'ien (時千) was one of the robbers on the *Liang Shan* (梁山) under *Sung Chiang* (宋江) already mentioned. The department of *Shih Ch'ien* was the plunder of hen-roosts. 'Buying a *Shih Ch'ien* stealing,'—a *chicken*.

[雞]

Hsieh hou yü frequently embody a pun. Thus, *Wang Ch'ao* (王朝) and *Ma Han* (馬漢) were two officials of the Sung Dynasty. 'One's whole body covered with *Wang Ch'ao Ma*'—*perspiration*, where *han* (漢) is intended to suggest *han* (汗).

[漢]

A T'ang Dynasty general named *Yang Fan* (楊凡) was so unprepossessing as to earn the nickname 'Ugly Devil' (醜鬼), 'This affair has about it a little Ugly Devil *Yang*'— *vexation* where *fan* (凡) suggests *fan* (煩).

[凡]

By far the greater number of *hsieh hou yü*, are made of common phrases which have an established and well recognized order. According to the Chinese theory, the earth is divided into six tenths water, three tenths mountains, and one tenth arable land, (三山六水一分田). Hence 'Drinking a cup of Three-moun- tains six'—*water*.

[水]

'This affair is without Combing-the-head and-washing 此事無梳頭洗臉 the,'—*face*—*i.e.* not respectable.

Intimate union is indicated by the expression already 邁開了 explained, 'Like lacker and resembling glue,' (如漆似膠). Hence to say 'Advancing one's Like-lacker-resembling— signifies a *foot* where *chiao* (膠) suggests *chiao* (脚).

梳頭洗臉
[臉]

如漆似膠
[膠]

The *Hsiao niao*, a species of owl, is, the Chinese model of unfilial ingratitude, for it is believed to devour its own mother leaving only the head, which it hangs on a tree. It is for this reason that the heads of criminals exposed as a deterrent from crime, are called: 'Owls heads to warn the public,' (梟首示衆). An animal called the *ching* (獍) is credited with eating its parents in the same way, as in the saying; 'The Owl-cat eats 生身的 its father, and the owl devours its mother,' (獍獸食父, 梟鳥食母) Hence: 'This is my own Owl-eats-its—*mother*.

生身的
梟鳥食
[母]

'You are Longing-for-wealth-destroys,' *i.e.* happiness. 你是有望財折福

The phrase 'seven separated and five dispersed' 他是七 (七離五散) signifies complete disintegration. The last character is also used in the sense of 'dismissed,' as a servant. The danger of comprehending this *hsieh hou yü* is much diminished by the insertion of the superfluous euphonic character *tsu* (子). 'He has been seven-separated-five,'—dispersed, *i.e.* turned out of has place, (散了).

他是七
離子五
[散]

The words *Chi liu kuang tang* (激流迭盪) of which 我上他的 characters the first two have no assignable meaning are employed to denote unsteadiness, as of wine in a bottle only half full. This colloquial expression is embodied in a *hsieh huo yü* thus 'I went on his unstable vacillations.' Here the *tang* character is intended to suggest the *tang* 當 occurring in the phrase *shang tang* 上當 to be taken in or imposed upon—'I have been deceived by him.'

激流迭
盪
[盪]

In ancient times the Board of Civil Office was called the Heavenly Magistracy, a term which is still in use (吏部天官). Hence the frequent reference by the Chinese to the 'Heavenly Magistrate,' who is constantly entreated, by an inscription over doorways, to 'bestow felicity,' (天官賜福). 'This door must be Civil Office Heavenly,'—i.e. *shut*, where *kwan* (官) suggests *kwan* (關).

此門要吏部天官[官]

Wearing on one's feet Doctrine-upright men,'—*depraved*, where *hsieh* (邪) suggests *hsieh* (鞋), *shoes*.

脚上穿道正人[邪]

'Seated in a Side-sect-depraved'—*instruction*—where *hiao* (教) represents *chiao* (轎) a sedan chair.

坐一乘傍門邪[教]

Classical sentences are of course among the most convenient materials for *hsieh hou yü*. Thus in the Book of Odes are to be found the words '*chün tzu hao chiu*' 君子好逑 meaning 'The Prince desires an alliance.' In the following sentence this quotation sounds to the ear as if it meant; The superior man it is easy to entreat,' 君子好求.

'Do not go and Prince-desire-an-alliance'—i.e. *entreat*, in other words 'do not beg.'

不必去君子好逑[述]

To-day there will be When clouds-mount-there-comes'—i.e. *rain*.

今天要下雲騰致雨[雨]

'Your things are Autumn-gathered-winter—*hidden*. 你的東西秋收冬藏

[藏]

'The affair will come to Heavens-and-Earth-somber-and'—*yellow*, where *huang* (黃) represents *huang* (荒) *emptiness* or *frustration*.

光景要天地玄黃[黃]

The three preceding examples, all taken from the very first page of the Millenary Classic, might easily be supplemented by a list sufficiently formidable to exhaust the patience of the most devoted Reader. For there is scarcely one of the two hundred and fifty four-character sentences to be found in this book, which has not been, or easily might be thrust into a *hsieh hou yü*. Not only so, but several of them may be braided together, as in the following example, The indulgent Reader, who may have (temporarily) forgotten a part of his Millenary Classic, may be reminded that among the earlier sentences of that singular *olla podrida*, are the three following:

罔談彼短, 'Do not discuss another's *short* comings.'

靡恃己長, 'Do not trust to your own merits' (*long* places).

果珍李奈, 'Among delicate fruits are prune-plums, and bullace-plums.' These three sentences, with the omission of the final characters, are used as tips to the following lines, in the last of which, *nai* 奈 is employed to represent *nai* 奶 breast.

王四相公罔談彼。

王四娘子靡恃己。

一朝堂前兩相遇。

一頭碰着果珍李。

'Young Mr. Wang was I-must-not-talk-of-thy.'

'Young Mrs. Wang was I-must-not-trust-to-my.'

'Mrs. Wang was in the room, when Mr. Wang he comes.'

'His head collides with Mrs. Wang's Delicious-fruits-are-plums.'

The expression *yeh* (or *chuai*) *k'u-lang* 拽苦郎 signifies one who 'drags out bitterness,' with the implication that besides being wretched he is in some way at fault. This not self-luminous phrase, is involved in the following sentence 你是拽苦, 背着一個狗, *i.e.* 'You are a *Yeh-k'u* carrying a Dog on its back. Here the words *Yeh-k'u* are used to denote *Yeh-k'u-lang* 拽苦郎 as above, and this in turn is intended to suggest quite another kind of *Yeh-k'u-lang*, 拽苦狼 to wit a 'Wolf which drags bitterness,' that is, you are a 'Wolf which drags bitterness, having in addition a *dog on its back*!' In other words: 'You are a miserable oppressed wretch!'

[N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.]

(知過必改得能莫忘. *Millenary Classic*.)

(To be continued.)

TRACT LITERATURE FOR CHINA.*

BY REV. JOHN L. NEVIUS, D.D.

THE importance of the object which has brought us together is evident. All the time and labor which we can give to advance the much needed work of giving a Christian literature to China is fully justified. It is a fact of startling interest to us who are engaged in this work that the tract literature of China will reach and affect, directly or indirectly, a larger number of people than that of any other language.

There is now an earnest and growing demand throughout China for Western Learning, and also, to a certain extent, for Christian Learning. While our work of evangelization will be carried on principally by means of oral instruction, there are some classes who are more readily reached by books than by the living teacher. Among the literati and officials there are many, who, like the ruler of the Jews who came to Jesus by night, shun open intercourse with the representatives of the new religion; but would gladly welcome a written exposition of its truth which they could read in private.

As to the subject matter of our tract literature, it seems almost superfluous to remark that it should be clearly and distinctively *Christian*. Still, we are constantly tempted to avoid awakening prejudice and opposition by presenting our message vaguely and incompletely. Of course no one would advocate presenting Christianity offensively or obtrusively. On the contrary, we should use the utmost courtesy and respect, but in speaking for him who is Lord over all we should speak with all authority, and with all boldness and confidence. We all know how common it is for the literati who have taken the pains to read our books to represent our doctrine as the same as theirs, and it would be unfortunate if, by withholding from the reader the marked features of Christianity, our books should have no other effect than to confirm an opinion so erroneous and misleading. It is not for us to refuse to hold up the cross because we find that the offence of the cross has not ceased, even in tolerant China. Every argument for doing so would have had equal weight in Apostolic times, but he who was specially chosen and blessed by the Master as an Apostle to the Gentiles, though fully aware that the preaching of Christ was to the Jews a stumbling block and to the Greeks foolishness, never failed to present *Christ*, in his initial, as well as his more advanced teaching,

* An address delivered at the Annual Meeting of the North China Tract Society held in Peking May 28th, 1884.

both to Jews and Greeks. The best literary effort will be thrown away unless the Holy Spirit works with and through it, and it is the special office of the Spirit to glorify Christ by taking of the things of Christ and showing them unto us. It is the Gospel of Christ which He ever makes the wisdom of God and the power of God unto salvation.

A prominent and important practical question of the present time is, what is the best form or vehicle for the transmission of Christian truth to the Chinese?—an elaborate style of *Wen-li*; a simple style of *Wen-li*; or the Mandarin or other colloquial? It is my opinion that we should supply the demand for books in each form, as there are different classes which each form is specially adapted to reach and interest. At the same time, while it is necessary to supply the present demand growing out of the culture and literary preferences which have so long prevailed in China, I think we ought to endeavor to change and improve the public taste, and have regard in the preparation of books to the future as well as the present. In Europe the dead languages lost their place in current literature as soon as the horizon of human learning was extended and knowledge was more diffused among the masses. There is reason to believe that the same change must take place in China. Life is too short to allow the student to familiarize himself with the advanced learning of the Nineteenth Century and at the same time the intricacies of Chinese *Wen-li*. Modern thought must be presented in a form within the reach of laborers and business men as well as scholars, and in words which may be used in conversation and public discourse, as well as in books. Let us then seek to develop and improve the colloquial, and especially the Mandarin, by studying the best models, and enriching the language with new terms and new forms; so that it may meet by its own inherent merit all the demands of the present, and gradually take the place of the dead language of the past. There is no science in the West which is not or may not be taught orally, and it must eventually be the same in China. There is no insurmountable difficulty in transferring the language of oral instruction to the printed page in the same or a slightly modified and elevated form. Let us endeavor not to bring down the Mandarin to the localisms and vulgarisms of the more uninstructed classes; but to elevate and enrich the Mandarin, and bring the people up to it.

The style in which books should be written is a matter of great importance; and here, while we should concede much, I believe we should not concede too much to the native demand. The Chinese make a great deal of externals. In social and official intercourse

the forms of propriety, and profuse expressions of sincerity and esteem, are always very prominent and elaborate; and oftentimes there is little else beside them. These are regarded as matters of essential and unvarying importance. These studied externals are often used to conceal rather than reveal the real purpose of the actor; or to give a semblance to a reality which does not in fact exist. So in what is called a high style of *Wen-li*, labored, artificial, and ostentatious, with a show of great erudition and mystery, it is too often simply a parade of classical references, and well balanced sentences characterized by pedantry rather than thought. The discourse may be on love, righteousness, truth, or sincerity, faultless in style and unquestionably orthodox in matter, but the reader is not expected to believe that the writer means what he says, nor does the writer expect that the reader will be influenced to cultivate the virtues, which are recommended and extolled, nor has he any desire that he should! It is sufficient if it is orthodox, and of a high standard of literary excellence.

So in reading our books, if they are found to be very faulty in style, they are rejected, simply on this ground. It is necessary then, that the style should be such as not to be open to just criticism, and at the same time it is desirable that it should not attract more attention than the matter. It should be, not like painted windows, which reflect light, but like pure transparent glass, through which objects are clearly and accurately seen, while it is itself invisible. Whether high *Wen-li*, or low *Wen-li*, or Mandarin, it should be simple, unostentatious, perspicuous. The localisms of any place, even of Pekingese Mandarin, may well be dispensed with.

We cannot give much attention to this subject of Chinese book-making without being deeply and painfully impressed by its almost unsurmountable difficulties. It is a very simple matter for a foreigner to say to his Chinese writer,—“Now render this in the simple, chaste style of *Chu Foo-ts*!” It would be as reasonable however for me to propose to myself to write in the style of Lord Macauley or Washington Irving. It is not easy to do either. The advantages to be gained by becoming a master of Chinese style are so great, that to secure these advantages is worth a lifetime of earnest study, and an extensive reading of the best authors in the department of literature which one makes a specialty. It is important to remember, however, that the cultivation of a chaste and transparent style is only a part, and perhaps the least important part of the preparation of an author of Christian tracts. He should drink deeply of the spirit of Christ; he should be intimately con-

versant both with Christian doctrine and Chinese literature and thought; and besides all this, should be thoroughly acquainted with *and in sympathy with* those whom he addresses. Such preparation can only be obtained by long continued, familiar, and loving intercourse with the people; by hard and persistent work in the study; and by living close to God. Well may we exclaim—"Who is sufficient for these things." At the same time may we not confidently look to Him who is ascended on high to confer gifts upon His people for the edification of His Body, the Church, to raise up and qualify men for this, as well as other departments of His work? What higher ambition can a young man set before him, than by careful, prayerful, and long continued preparation of mind and heart, to write a book suited to the people and the times? Who by God's guidance and help will sound the note that will awake China from the sleep of ages, to enquire, "What shall I do to be saved?"

I can say for myself, and I imagine I am also giving expression to the feelings of others of my brethren who have been for many years in China, and attempted to do something in this department of work, I have fallen very far short of my ideal, and now my ideal is far beyond my reach. It is to be hoped that some of the younger brethren specially qualified and fitted for this work, availing themselves of the help they may obtain from their predecessors, and freed from many of the interruptions and distractions necessarily connected with the introductory pioneer period of missionary work, may devote themselves to this department of work at an early period of their lives, and prosecute it with fewer distractions and interruptions, and with greater success.

In the mean time though we may not have just such books as we could wish, we have reason to be thankful that such a good beginning has been already made. The number of books prepared and now in use, is, considering the difficulties in the way and the time during which missionaries have been at work, truly surprising. Not a few fairly answer the purpose for which they were written, and some are excellent, well worthy of the commendation and admiration which they receive both from foreigners and natives. It is my opinion that the books which shall stir China and revolutionize Chinese thought are still to be written.

The delicate and responsible position of publishing committees in China is obvious. Publishers in the West subject manuscripts or the Press to a searching and impartial examination from motives of pecuniary interest. Publishing committees connected with Missionary Tract Societies, should divest themselves of all personal considerations and act in full view of their responsibility

to God and Chinese readers. We must be careful however not to judge publishing committees too harshly. They may be fully justified sometimes in publishing an inferior and faulty manuscript, when it meets a present and pressing want, and will, in the absence of something better, measurably supply that want until something better is produced.

Hitherto the character of Tract Society publications in China as compared with these in Western lands has in one respect been widely different; the latter being addressed to, and adapted to, nominal christians, and the former to idolaters ignorant of the first principles of christianity. It is obvious that a gradual change must take place in the Tract Literature of China, approximating it more and more closely to the christian literature of the West. Even the masses of China have made some advance in the knowledge of foreigners and the foreign religion requiring a corresponding change in the literature addressed to them; while hundreds of Christian communities springing up in many of the provinces, require a special literature suited to their present wants. This want is an immediate and pressing one. How shall it be supplied?

May we not look to cultivated Christian women to assume a large share of this work in China as they do at home? The question is often asked now-a-days, "is there suitable work to do in China for earnest female missionaries? I would say there is most important work for them to do of various kinds, and perhaps no kind more important than this. This work is as suitable to women as to men, and the assistance of our Christian sisters will be welcomed in any department of it. The work is almost limitless, and if successful will reach every part of the Chinese Empire. The only question for individuals of either sex, and for those of both sexes alike is, "Am I fitted for the work." I believe there is no reason why missionary women should not take their full share in this department of labor. In China and other heathen lands, as well as at home, they have already given the fullest evidence of special adaptation to it.

Let me not be understood, however, as advising that missionaries of either sex should at an early stage of their missionary life, be specially set apart by themselves or others as belonging to a literary class, with a view to authorship. Such a plan would be farthest from my intention, and in my opinion, likely to defeat the end in view. Who will undertake beforehand to determine who will be the successful authors? For a few years after reaching the field the work of all missionaries alike is that of acquiring the language. When this end has been in some good degree achieved,

in seeking further preparation for authorship, nothing can be of greater importance than constant and familiar intercourse with the people of all classes, and oral teaching in Schools and Bible Classes. Without such experiences, an attempt at authorship would be very likely to prove an ineffectual one. It would be very desirable to keep up these collateral and auxiliary labors in connexion with the study of the language and book making, for a life time. Authorship may be had in view from the first, but fitness for authorship can only be determined by trial and experience.

Perhaps nothing has been more hurtful to missionaries in preparing books, than *haste*, and an effort to prepare too many books. What is specially wanted is quality, not quantity. How much better to write two or three good books in a life time, or even one which will not be allowed to die, than a dozen or twenty inferior ones. If each missionary who has come to China had written one really good book worthy of living, what reason we would have for congratulation to-day. We *must guard against haste*. It is so natural for us to imagine that the work we are *now writing* is *the one*, which will turn China up side down; and to desire to hurry it through the press lest some of the readers of China should die without seeing it! In a great majority of instances unprejudiced judges will be of the opinion that the world can afford to wait a little. Not long since a celebrated author was consulted by his son with reference to publishing a manuscript already completed. The father gave the following advice.—“If you can *improve* the book by *delaying* its publication *ten years* do so.” The world will thank the father for giving the advice and the son for accepting it. The father referred to is Rev. Charles Hodge author of “Hodge’s Systematic Theology,” a work which was successively revised and improved during a period of more than 30 years before its publication.

In providing a supply of good Christian books in the future may we not confidently look to literary men from the native converts for important help in furnishing independent works as well as assisting foreign missionaries? The advantages of having a literary helper a Christian, with like interests and sympathies instead of a man who works only for pay, are very great. We should by all means encourage this class of contributors to give us their aid; but on no account should their books be printed simply to *encourage* them, when the books have not intrinsic merit.

It may not be amiss to say something about the disposal or distribution of Christian tracts. I believe it is the general opinion that it is, on the whole, better to sell than to distribute gratuitously,

even though the books are sold for but a small part of their real value. The general reason for this practice is that a person will be apt to appreciate what he pays for: and that in asking pay the book is more apt to fall into the hand of some one who will read and profit by it.

On the other hand others adopt a contrary opinion and practice,—that of gratuitous distribution. I fear that in prosecuting both methods we have, in the reports which have been sent home for publication, produced wrong impressions and awakened unwarranted expectations. Who of us in our first missionary experiences has not taken special pleasure in describing for the encouragement of home readers the eagerness of the crowds who pressed about us to obtain Bibles and Tracts; their running after us for miles to obtain a book; or wading into the canal to get them from our boat; and stated how many hundreds and thousands of book were distributed. These reports were perfectly true so far as their statements were concerned, and also interesting, and we regarded them as giving great cause for rejoicing and hope. But do we not now see that the view we took was misleading and disappointing to ourselves as well as others. The impression produced was that there was a great and importunate demand for Christian books. The fact is, the demand for Christian book as such, was very slight indeed. They were disposed of under a misapprehension on the part of those who received them. Whether it was right or politic to avail ourselves of such an opportunity to dispose of them I will not stop now to consider. The people sought the books not knowing what they were; and with few exceptions, when they found out what they were did not want them. They did not know at first whether they treated of astrology or geomancy, or magic, or some unknown or to them unimaginable subject. They knew that they were foreign books and probably contained something unusual and perhaps wonderful or useful;—that others were possessing themselves of them; and that they might be had for nothing. Hence the great crowd, and the scramble, with the immediate result that most of the books were cast away and the doctrines they taught, if apprehended, derided and denounced.

It may be said that we are not responsible for the manner in which men receive God's message, and that God can bless His own truth, under whatever circumstances, and with whatever motives it is received. Of this there can be no doubt. We *are* responsible however for our own course of action and that should be in accordance with the teaching of God's Word and common sense, and in proportion as it is we may expect Him to accompany our efforts

to serve Him with His blessing. I fear that in pursuing the course described above, we have sometimes acted in direct opposition to the Spirit if not the letter of our Saviour's command, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Our failing to follow the instructions of our Lord in this respect, may perhaps account for the meager and disappointing results which have followed the very extensive distribution of books for the last 40 or 50 years.

In reports now-a-days of the selling of books, both Bibles and Tracts, stating the number of thousand sold, without giving information of the manner and circumstances of the sale, there is a still stronger impression produced as to the demand for books, and perhaps hardly less misleading. A small price amounting to only half or less than half of the cost of the books only partially checks the eager but unintelligent demand for them; and the contrast between the previous and the subsequent experiences of the *seller* of books corresponds very nearly to that of the gratuitous distributor. The demand is shown to be not real but fictitious, based on misapprehension. Would it not be better in selling books to make the sale a *bona fide* one, by not lowering the price below cost? Cheapness and inferiority are so naturally associated together that men every where are apt to infer the one from the other.

Again, it is a question to be considered whether it is desirable for us to present ourselves before the Chinese as men of trade, leaving behind us the impression, not that we are Western scholars working for their good, but that we are only small and unsuccessful book-sellers.

In visiting some years since a town where I supposed a foreigner had seldom or never been seen, the following dialogue ensued, "Has a foreigner ever been here before?" "Yes"—"What was he?" "A book-seller." (*Mai-shu-ti*) "Did he sell much?" "No, very little." "Why? were his books dear?" "No, very cheap, very cheap." (*Hen chien, hen chien*). This so far as I could learn was the only impression left in this instance, and I think it the impression left in many other similar ones. Is not such a course liable to suggest to the Chinese mind mistakes and suspicions? For instance, he might naturally say to himself,—“What a want of good sense this man shows, in undertaking to do a business which does not pay his expenses, or even for the paper with which the books are printed. Perhaps the books are cheap because they are inferior and really worth little.—Why is he so anxious to get rid of them?—Is he really what he appears to be, or is book-selling only an artifice under cover of which he is making a map of the country or studying

its *fung shuy*, or doing something else." Of course explanations on the part of the book seller will clear up these matters in the minds of those who might hear and understand them, *i.e.* if they believed them. Still it is probable that a large proportion of those who see the foreigner will be left with the impression above given.

Now the gratuitous distribution of religious books, or books inculcating virtue, is a practice with which the Chinese are quite familiar, and one which is readily understood and commands respect. By a careful and judicious distribution, we may see that the books fall into the hands of persons able and disposed to read them, a result by no means certainly secured by selling them.

This matter of disposing of books has many sides and phases which we cannot now fully consider, and the conclusions arrived at will be determined by varied and varying circumstances.

I imagine that there is much less difference of opinion on this subject now than there was a few years since. Very few at present would recommend the whole-sale and indiscriminate gratuitous distribution of books, which was practised some years ago. In fact both whole-sale distribution and large sales are now impracticable, except in new fields, where the experience of past years in the coast provinces may still be repeated. I think too that we will all agree that the selling of books is most desirable if the sales are *bona fide* and carried on by suitable agents.

In concluding this subject I would say, let us accept the fact, that while there is a demand, and I believe a growing demand for Christian books, that demand is as yet a limited one. Still though limited, it is a very important one, and it is in our power to do much not only to supply but to stimulate it. To this end we must elevate the character of our books both in matter and style. Among other means for promoting this object I may mention the establishing of depositories for the sale of Christian books in all our Mission Centers, and in our out-stations; and through native colporters who are fitted and qualified to accompany the books they sell with oral instruction and explanation. I think it is a good plan to sell books through the native book-stores, leaving them there on deposit.

Allow me in closing to express my great pleasure in the evidence that this Society gives that the "Term Question" is no longer a bar to the practical union and co-operation of missionaries even in the literary department of their work. Is it too much to hope that we may at no distant period be able to point to the complete solution of this Term Question, as one of the incidental and collateral advantages secured by this Society, in addition to the accomplishing of its main design?

A BIT OF CRITICISM.

BY R. H. GRAVES, M.D.

IN the leading article of the May-June No. of the *Recorder* Mr. E. H. Parker undertakes to notice an article in the *China Review* on "Aryan Roots in Chinese." As to the tone of Mr. Parkers article I can only remind your readers that "no argument can answer a sneer." He is doing an interesting and useful work in comparing the various Chinese dialects and it is to be hoped that he will hereafter accomplish something in this direction worthy of his reputation as a scholar. The field of investigation is very broad and if others choose to make researches in other directions there is no reason why Mr. Parker should be contemptuous toward them. Of course in comparative philology much is merely tentative. We must collect analogous sounds and words before we can make any safe deductions. Philology is as yet in its infancy, like many other sciences, and there must be hypotheses here as elsewhere. No writer on the origin of words is to be taken as ultimate authority. Philologists differ among themselves like other "doctors." The May No. of the *Atlantic Monthly* (May 1884) contains an article in which such men as Max Muller and Monier Williams not to say Pictet are shown to be mistaken in their etymologies of some of the commonest words—mistaken at least in the opinion of the writer of the criticism. I have no complaint to make against any one who differs if he does it in a scholarly spirit, and feel as much as any one can that all efforts at identification must at first be tentative. That a mere coincidence of sound amounts to nothing every tyro in philology knows.

But I wish to call attention to one or two of Mr. Parkers remarks that deserve notice.

He takes a number of Sanskrit roots "ending in the vowel *ri*," and lays it down as a principle that no Chinese word can be derived from one of these unless one have parallel cases of change. Suppose one apply this principle to English. It is generally admitted that our word *bear*, "carry" is connected with the Sanskrit *bhri*, one of Mr. Parker's examples, but according to his principle he will not admit this connection because we have no words *drear* "observe," *rear* "cherish," *kear* "do" &c.

But have we no Chinese words derived from this series? Without asserting this connection positively I would point out several as not improbable. From the Aryan root DAR, "see;" "consider" Skt. *dri*, we have 睇 Canton *t'ai*, "glance at," "see," from Aryan DHAR, "support," Skt. *dhri*, "carry" "support," we have 抬 Mand. *t'ai*, "carry" "raise," 提 Canton, *t'ai* "lift" "carry;" 態 Mand. *t'ai* "figure," "form," compare our "form" which Skt. derives from this root; also perhaps 胎 *t'ai* the gravid womb; compare *bear* "to give birth to," and *bear* "carry." From *sri* "go" may come 徙 Canton, *sái* "move," "migrate;" with *wri* "cherish" connect 懷 Canton *wái*, "cherish;" with *kri* "take" compare Cantonese colloquial 搵 *kái* "take," and 偕 *kái*, "take along with." We might extend the list, but let this suffice.

The list of words published professed to be examples taken from *Canton Colloquial* only and yet Mr. Parker complains that one of the words is taken "out of its local obscurity"—that it "is quite unknown out of the Canton Province." What of that? If it had been claimed to be a part of the general language of China there would have been some excuse for such a remark. The same will apply to many of the illustrations given. Is not Mr. Parker carrying his favorite line of investigation to an extreme when he objects to any notice being taken of local words?

On page 163 Mr. Parker speaks of the Aryan connections as "what *he* calls Aryan connections" (*Italics mine*). Does not this convey a wrong impression? I do not profess to be an Aryan scholar, but have only accepted the results arrived at by Skeats and others. If Mr. Parker doubts that there are such "Aryan" roots his quarrel is with Fick and Skeats and not with me.

As to his remarks on 𠵼 I am perfectly aware of the connection between *ang* and *kang* and only brought forward the Aryan root as a possible reason why the *k* was dropped or perhaps as shewing an earlier root from which the form with *k* was derived. As to Mr. Parkers form *an* "another," he will find it given more correctly by Dr. Williams as *ang* "more," "still."

Like Mr. Parker I do not "profess to have established anything, but only to have suggested something" with regard to the Aryan connection of some Chinese words.



THE BOND OF UNION AND SOME CHARACTERISTICS OF THE CHURCH
OF THE FUTURE.

WHOEVER studies nature as she unfolds herself in all her forms of beauty and attractiveness early finds that one of the most striking of her aspects is the law of harmonious unity which pervades all creation from the lowest and most simple forms up to the highest and most complex. And I would like to call attention to this law, since it is to be used as an analogue when speaking of unity in the Spiritual kingdom.

Every where in nature are found objects totally dissimilar in structure and appearance grouped together to form one whole, governed by the same laws, and making towards the same end—yet each object, whether it be a sun the size of Sirius, or a protoplasmic cell invisible to the eye, retaining its own separate existence and peculiarities while assisting in the harmony and usefulness of the mass. The various organs found in the body are composed of numberless cells and vessels for excretion or secretion of fluids necessary to nourish life—yet each infinitesimal cell and vessel is totally distinct from its neighbor, living, so to say, its own little life, but alike with its comrades accomplishing the purposes for which it was created.

What can be more unique and unlike its fellows than one of these organs in itself. And yet each when in a normal state works harmoniously with its neighbor so that though different from it the eye cannot say to the hand I have no need of thee—nor again the head to the feet I have no need of you.

This law of harmony in diversity is strikingly shown in the heavens above. There are the various sized planets with their one or more moons or belts of light, and the meteoric stones and dust, remnants of extinct worlds, all revolving in regular order around the sun, and forming the Solar system. Then there is the stellar, system, still larger, more varied, and complex. Still larger stellar groups form a stellar cluster, and these clusters again circulate around a common center, and so the complex movements keep on till we arrive at what mathematical laws tell us must some where exist, the central point of the universe around which all nature swings, drawn by the one same law of gravitation. And here around Him who sits enthroned upon the pivot point of the universe the Sustainer and Maker of all, move the worlds which He has stored like dust in the skies, Nebular and stellar clusters, stellar groups and solar systems,—worlds still in gaseous form, and worlds whose

fires were extinct in the ages of the past,—worlds teeming with life, the abodes of creations as endless in form and structure as are the species on this planet, and yet different from them; worlds glorious enough to be the homes of saints and angels, and worlds whose gloom and darkness fit them for the habitation of devils and fallen spirits; while now and anon the comets fiery messengers of the Most High dart in their eccentric orbits, enlightening the heavens with the splendor of their trails.

The mind is bewildered as it tries to picture the panorama spread out before the gaze of the Infinite as He views all these systems upon systems of stars circling around Him. And yet though beyond computation in their number and variety, and in the forms of life which they support, these worlds are swayed by the same impulse and but one law directs the fall of an apple and guides a sphere as it spins along in its course.

Now as in nature so in grace, for the Author of both kingdoms is the same; and as we find in the one a common force which holds all together, yet allows each its own peculiarity of motion, shape, size, color and use, so shall we expect to discover in the other some common sentiment to bind in one a heterogeneous mass of beings, without in any way dwarfing or running into one set mould the ideas and opinions of any; being assured that the Designer of unity among diversity in creation has also made abundant provision for unity among the diverse elements which compose the church purchased by the blood of his Son.

The Lord's touching prayer is that they might be one even as He and His Father are one. Have you ever thought of the extent and scope of the words, "Christ's church a united church." We are told that they shall come from the North and the South, from the East and the West. Let us see what this means. And here I quote. "Take India with its 280 millions of people. Should the various tribes which compose this country pass before us in single file so that we could fix a transitory gaze of a minute on each, and could this stream keep on night and day it would require 570 years before all the people of this empire alone could pass before us. The population of the world is nearly six times that of India, hence to look at each being on it for sixty-seconds would require over 3000 years. But this total of living persons represents but one fleeting generation. Then think of the hundreds of generations which have passed, and are probably yet to come.

Take Northern Asia with its tribes of Scythians, Tartars, Manchus and Mongols which have lived upon her plains. Millions beyond computation have descended from the steppes and overrun

the countries below. Empire after Empire has been submerged by repeated deluges of these savage hordes.

Then call to mind the kingdoms of Assyria, Persia and Arabia, and try to imagine the millions who have lived in these countries when they were all powerful.

Again think of China, and Japan and Corea teeming with life for centuries past; the islands of the Pacific where myriads of our fellow men have lived and died among the most degraded superstitions and horrors.

Look at the map of Europe and think of the tribes of savages which in prehistoric times have swarmed in its forests and floated on its rivers, of the Gauls and Celts, &c., of the Goths and Slavine hosts which in later times overran its countries. Think of the immense numbers who now live in England, France, Germany, and Russia, and you will be lost in the picture of the throngs who have populated and will yet inhabit this one continent.

But the end is not here.—Africa 5000 miles in length and 4500 in breadth claims our attention. Here is Egypt, a country which in the earliest twilight of history was swarming with an industrious people. Here also are Nubia and Ethiopia, and the countries of the Northern Coast. It is idle to attempt to estimate the millions of these people when in olden times Hannibal led his troops across the Alps, and of the population of this dark continent to day. Livingston and Stanly tell us that it is alive with tribes whose origin is lost in dim antiquity.

We pass to the Western Hemisphere and here recent researches tell of worlds of life which existed in remote times on the broad expanse of the two Americas, of mighty and civilized nations in Mexico and Peru, the vestiges of whom are seen only in mounds and broken pottery, while the simple names of the mighty tribes of Indians who have stalked the woods, or fished in the waters, of North and South America for generation after generation would fill volumes. And these have but given way to the thousands who now live in Mexico, Brazil, the United States and Canada."

Such is a faint outline of the population of this world. We know that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him, and we can be assured that among these multitudes of Asia, Europe, Africa, the Americas, and Islands of the sea, there have been many very many "gropers after God," men who have sincerely followed the few rays of light they have had to guide them and who if they had been in the full blaze of this our day, would have believed and rejoiced in the sun of righteousness. Such surely are among that

multitude which no man can number, gathered out of every kindred, and tribe, and people, and who stand before God's throne praising Him day and night.

My purpose in speaking of the numbers and diversity of those who have, do still, and will yet populate this globe is to have us realize that Christ's church, which embraces representatives from all nations and conditions of men must be as boundless in the variety of characteristics, physical, mental and spiritual, possessed by its members as is the kingdom of nature. What then is the bond which will correspond to the one we call attraction of gravitation in the natural world and bind the half naked Hottentot to the civilized Caucasian, the Catholic to the Protestant, and members of one sect to those of another and cause all believers to be united, and yet allow to each the utmost freedom in retaining his individuality and own opinions?

The Bible tells us what this bond is. We are told that a lawyer came to Christ and asked what he should do to gain eternal life and Jesus in reply to the lawyer's own answer, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself, said, "this do and thou shalt live;" and this response is but an echo of the teachings of the Old Testament where are given the same words in answer to the question. "Hear O! Israel what does the Lord thy God require of thee?"

Here then, the essential attribute of the Almighty and the instinct which He has, to a greater or lesser degree, implanted in all living objects of his creation is to be the bond of union for the "Church of the Future," the magnet which alone can draw all mankind together in harmony with each other and their God, while at the same time it leaves unfettered the personality of each, not compelling the opinions and ideas of one to fit into exactly the same groove with those of another; thus completing the analogy of union amidst diversity in the Spiritual kingdom which we see exists in the physical world. Christ's answer to the lawyer shows more than human wisdom for it appeals to a principle founded on the nature of men, and which all acknowledge to be just. Would that the majority of the so called "leaders" of the church had been content with the words of their Master and not have tacked on to His simple demand of honest, sincere love, requirements of their own formulating as necessary to membership in Christ's body.

What I seek to say is that *Love* is the only possible bond of Union which can exist in a Universal Church, and that whoever loves his Maker and his fellowmen to the extent Christ's words demand,

"all the heart" he is regarded by God as a member of his family, and no one, no matter how he may differ on any so called theological points, has any right to refuse him recognition as a brother and as an equal sharer in all the privileges of Christian fellowship.

Friends, how is the Universal Church to become a united one? Is it by all Protestants accepting the dogmas of the Church of Rome, and becoming Catholics? Must all Congregationalists be changed into Presbyterians, or Baptists into Methodists, before the Son of God's prayer for unity can be fulfilled? Certainly not, otherwise our analogue in nature would here fail, and each Christian would, while attracted towards the center be compelled to part with his own freedom of opinions, and think and believe just as do the mass around him.

Let me illustrate what is meant by Love being the fulfilling of the law, and the basis of all requirements God demands for entrance into his family.

A father goes into a far country for a time, leaving his children behind. Before starting he gives them a book in which is written how he wishes them to live, and what they must do to gain his approbation on his return. He also appoints one whom he calls his son to be their elder brother and pattern, and exhorts the members of his household to love this person and each other to the fullest possible extent during his absence. The children find it as easy to love this elder brother as to love their father. He is most tender and kind. The little ones run to him for sympathy; and the older ones seek his advice and counsel.—So the days, full of affection and love pass away.

To stimulate his family to think about him and study his book, the father, while emphasizing the necessity of love, has left many of his designs but partially revealed. To this volume, a desire to learn their fathers wishes and win his smile leads all to turn. Some of the family after careful study think that there are evidences that parts of this book are not so much the work of their father as are other portions. They may have been added by other hands, although perhaps with the father's consent, and hence are not of equal authenticity with the rest. But their love to their father still keeps them anxious to study his book, and find out his will and the more they study it the more do they esteem it.

Again at times from little fragments scattered here and there in the book, some are not thoroughly convinced as to the exact relationship there is between him whom they love to call their elder brother and their absent father, though all are alike moved by his loveliness and seek to pattern themselves after him. They talk the

question over in an affectionate manner, but it never occurs to either party to doubt the love of the other, or insist that they should be expelled from home. They agree to keep on loving and studying, knowing that the father on his return will make everything plain.

Much is said also in their book about the rewards and punishment which the father will mete out to all when he returns and many profitable hours are spent in discussing this point. There are these who regard some of the threatening against disobedience if taken literally as too severe, and inconsistent with the gentle character of the father. They regard them therefore rather as figures of speech to warn them against evil. The majority, knowing the tendency to form habits which cannot be broken, point out that when the time of awards comes character will have been already formed, and he that is unjust must remain unjust, and he that is filthy must remain filthy, and that punishments, though ceasing to be corrective, must still remain to show the displeasure of an outraged father against sin, which occasions so much confusion in his household, and hence must continue as long as sin itself.

Yet though of various opinions they lovingly study together these and other questions which constantly arise, all alike being convinced of the danger and ingratitude of refusing to love a father who showers upon them so many blessings, and resolve to keep on loving him, and studying his book till his return when everything now but partially understood will be made clear. And will not that father be satisfied with each member of his family when he sees the love they bear him and each other? He who loves his God and fellow man to the extent Christ's words demand cannot go far astray for the greater includes the less, and this being at the base of all that the various denominations call necessary creeds, the only question to be asked of any seeking to enter the Church should be Christ's question to the lawyer, Do you love God and your neighbor; if so you can belong to us?

And when I speak of love I do not mean that sickly mask which deists wear who speak of the God of nature and proudly boast of their worshipping this being in his own temples, the woods and mountains, and streams, untrammelled by the laws and creeds of any church; these are strangers to the very meaning implied in such a term as "our Father." Nor on the other hand do I mean that other extreme called humanitarianism, which in loving the creature leaves almost out of sight the Creator. To love God, to love Him as any parent wishes his child to love him, means confidence in his wisdom and justice, a belief that he hears and answers prayer, a desire to seek to know and obey his commands, and a willingness to

study everything purporting to come from his hands in order to know his will. In this meaning of the word love, is implied also a desire to keep up constant communication with the father and to carry into every place a sense of his nearness and presence. To love our fellow men is to do to them what we would wish they should do to us were they in our place and we in theirs,—not as the Chinese put it merely to refrain from doing to others what we wish others to refrain from doing to us—for this is only negative. We must be *actively* engaged in seeking to show our love to our brethren, not saying “be ye fed and clothed” nor giving of our goods to help the needy through *agents*, because sights of sin and suffering are painful to witness; but, forgetful of comfort and ease, untiringly seek the welfare of all.

This is love that suffereth long and is kind, that seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but in the truth—beareth all things, believeth all things—hopeth all things,—endureth all things—This is the love that never faileth.—Whether there be tongues they shall cease, whether there be knowledge it shall vanish away—but these three faith hope and charity shall abide and the greatest of them is charity. Without it we are nothing, with it everything, for it means in brief, a willingness to find out and a determination to do God’s will, and none need fear the results of such a determination and study.

Some will argue that besides *love* there are other essentials necessary to be accepted before entering the church. One will say you make the entrance to heaven broader than the Scriptures warrant. But, I add, no broader than Christ’s own words, “this do and thou shalt live.” Another will urge, has not the church taught for ages that such and such doctrines must be believed in and practiced in order to gain salvation? But God has allowed the various branches of his church to make too many mistakes and they each have contradicted themselves too many times for any one of them to claim infallibility in the dogmas they teach and here I quote again.

“The Apostles died saying distinctly that strong delusions awaited subsequent generations of Christendom. The reformation was founded on the fact that all the church had erred on some of the central points of Christianity. Catholics and Protestants believe that the learned Rabbins of Judaism have wrongly studied the Bible in still not regarding Christ as the Messiah. The Roman Catholics are convinced that Protestants are mistaken on the fundamental doctrines,—while all Calvinist divines believe that Arminian divines misunderstand two important doctrines of revelation, and

the Arminians think the same of the Calvinists. And finally Christendom generally is in favor of infant baptism, and baptismal regeneration, but this does not prevent many able and learned men from maintaining with Neander that infant baptism is a pernicious error, notwithstanding its antiquity."

In every age and in every time there are too many illustrations of the fact that what one branch of the church teaches as necessary, some other branch, with seemingly as good reason does not believe in. Both cannot be right and one must be wrong; but let none say that because the church teaches this or that doctrine therefore the dogma must be true.

It is said of those who once unfasten their vessels from the anchorage-ground of strict faith in all the doctrines of their particular Church that they soon lose their bearings and many are shipwrecked, while others enter the harbor only with battered hulks after having suffered fierce storms of wind and water. But the fault is that such have put to sea without compass of love to direct their voyage, which, if they had taken it with them, would have always given the right direction to their barks and brought them, though not all by the same course, finally into port.

If then, not dogmas or creeds, but *love* is to be the bond of union for the "Church of the Future," how great an error is it to encourage anything preventing this love from having universal sway by keeping alive any rivalry between the various sects. And what assumption for any one branch of the Universal Church to claim that I am the only door, if you wish to enter in you must enter through me and basing these claims, not on Christ's demand of love but on tests which it never can be proved he demanded, whether it be succession from St. Peter, a particular mode of baptism, or any other standard of man's devising. Such narrow-mindedness is sad to witness in Christian countries, but how loudly should those who hold the unity by love to be all important protest against any such views of sectarianism being engrafted on to churches just budding into life in heathen lands. And how all should disclaim against teaching new converts, infants merely in knowledge and spiritual growth, and in whose darkened minds the sublimest truth of the universe, the Fatherhood of God and the brotherhood of man, is just beginning to dawn, that others praying to the same Creator, reading the same Bible and seeking to spread the same gospel, are not their true brethren, and that they must not worship together because they choose to express their love in a different form and by other words than themselves. The most charitable wish for such is that their number may grow less and less.

Does it not also keep alive the feeling of denominationalism to pick up a Presbyterian paper and read that the editor was truly grieved one day when calling at a prominent Presbyterian's house to see that he took the Baptist Trumpeter instead of his own church weekly, or when we read in the Methodist Bugle that a certain town of say 300 people has only six or seven churches of some other persuasion, but none of the Methodist, and unless one or two are quickly built the writer is afraid that the "Lamp of the Lord" will go out in that place?

Again is it not delaying the coming of the Church of the Future of which the only badge is to be love to be told that many ministers have had to resign their connection with some particular denomination not because their love to their God and neighbor had grown less, but because they could not with increase of study and experience still subscribe to all the exact formulas demanded of them? Not so very long ago one of America's best known Christian men was suspended from his Church because he believed in the use of instrumental music, and the singing of hymns instead of the metrical version of the Psalms. This of course is an extreme case—still no church claiming to be of Christ's founding has any right to be a close corporation insisting upon requirements its Head never did. The Church's function is to carry out the wishes of its founder, and we are assured that he who forbade his disciples to interfere with one casting out devils in his name although he followed not him, would never allow any one to be driven from his fold because he did not hold the usual accepted views as to the time and writer of the Pentateuch, or regarded the book of Jonah as a poem instead of a veritable history.

So much for the Bond of Union. Let us look now at what will be a few of the characteristics of the Church of the Future.

If some Rip van Winkle, or one of the seven sleepers, should lie down and wake up at the end of the coming century, feeling as if he would like to go to church, I think perchance his experience would be somewhat as follows. He will see before him a plain substantial building, to pay for which every cent had been raised before beginning the work. Over the door is the inscription,

THE PEKING BRANCH OF CHRIST'S UNIVERSAL CHURCH.

He enters. In a niche in one corner of the hall stands an urn, for these are the days of cremation—and inscribed on a tablet is the epitaph "Sacred to the memory of sectarianism." Born in the cold dark ages of the past, when men's minds were darkened and education limited, it was not able to survive the warm and genial sunlight of

universal love of the 20th Century.—During its day and generation it led a life busy in strife but having outlived its usefulness it has died regretted by none.

“De mortuis nil nisi bonum.”

Being a little early our sleeper, while waiting for the congregation to assemble, engages in conversation with an aged brother who is sitting near the door and asks him what has become of all the Methodists, Baptists, and other denominations he heard so much about before he went to sleep. The elder, stroking his long white beard, replies that in his youth he remembered hearing of such, but that now these are obsolete names there being but one Church for all the world. Some of the branches of this Church however still retained many of the old forms of worship, such as one particular mode of baptism; reading prayers &c., but these are considered merely as minor points and kept in the back ground while sincere love to God and to our fellow men is in all alike the only test of membership. When asked did not the death of these sects lead to confusion in the organization and charities of the church the old man responded not at all. He had been told that formerly there were in numerous places too many churches and in others not enough, owing to the rivalry between the various denominations.—Now as there was but one Universal Church, such rivalry had ceased, and care was taken to see that everywhere all needs were duly supplied. In regard to the general management of the Church the elder went on to say:—the Church Universal resembled a government with its Head invisible but everywhere present directing its actions, and that by prayer to Him suitable men were always found both to take a lead in its management at home, and to represent its interests in the few remaining parts of the world, where as yet it was not fully established and by the bond of love to bring all workers harmoniously together.

But how, again asks the sleeper, do you manage about the various charities and the collections of monies necessary for carrying on the work of the “Church Universal?” Nothing is easier replies the old man. Love inspires a sense of gratitude to Him who left all for us, and none looks upon his things as his own, but as God has prospered him gives with a cheerful heart. No one is allowed to ask or plead for money; but at our services simple statements of the operations which such and such societies are carrying on are made, and any so inclined, as they pass out of the Church drop their offerings in these big boxes you see by door. Thus there is no giving for ostentation’s sake and the right hand knows not what is done by the left. This to our friend seemed an excellent innova-

tion, since he had often thought that one half of what formerly was given was apparently contributed to bring commendation on the giver, and the other half to get rid of the beggar.

The elder continues; there are now far fewer charitable organizations than there once were, thus leading to greater economy in the work of the Church. His Church history told him that at one time there were something like forty different societies represented in China alone each with its secretaries and other expenses, for which large sums were annually required; now the work was consolidated and each body of Christians looked after the destitute within a certain radius around its own doors while those parts of the world still heathen were apportioned to the various Christian nations to evangelize, and the work of one was never hindered by the proximity of others who while professing a belief in the same religion refused to give the right hand of fellowship.

Will you also tell me about your church services asks the sleeper. Willingly, comes the reply. We have now no Sabbath school where all are children and none adults, or no sermon to hear which the grown up people come and the youngsters carefully stay away. Whether it is to listen to the pastors address in the morning easily understood by the children, or to take part in the study of the afternoon all alike delight in being present, while in all churches are held on several evenings of each week, services of song, with short addresses, thus seeking to draw in the crowds who formerly walked past the door, or found their way to places of amusement, too tired with the toil of the day to listen to any formal discourse. At these meetings long winded deacons and prosy elders are choked on the spot, and confession of individual sins and prayers one for another are always in order.

Have you made any change in the education of your ministry, is the next question. The elder responds that the Bible is more of a text book in the Theological Seminaries than once it was. He has heard it said that in the preceding century a student at one of these institutions once remarked that his day was so taken up with lectures on various subjects connected with but outside of the Bible itself, as to leave but little or no time for the simple study of that Book. We now realize that man is a religious animal worn out by six days of toil. He longs to hear on the Sabbath something, not on things in general, but how he in particular may get peace and help to do his daily work. They best therefore supply this need who are the most deeply saturated with the spirit of the Scriptures, and now our seminaries insist that its students shall be men of *one book* and that the *Book*, other lines of education being placed behind, not before this.

Again the sleeper asks—As you do not not insist on Church dogmas and doctrinal points, what do your preachers have to talk about? We have the same subjects which Christ and his Apostles and all have discoursed upon from His time to this. There is however this great distinction between former times and the present. Then the Clergy spoke each in accordance with the particular views of his Church and insisted on all agreeing with these views before being received into the Church. Now our Ministers have the utmost freedom of thought. The only restraint laid upon them or their hearers is that in all they do they shall be entirely governed by the spirit of love to God and to each other. In your day, the elder goes on to say, there were the Siamese twins who were closer bound together than any two beings who have ever lived, and yet no two ever spoke less often to each other. Brought up under the same circumstances, they had only the same ideas, and naturally had but little if anything to talk about. We now see that God has purposely left unsettled many great questions so that mens minds should be quickened by intellectual argument, and has made the law that he who lives in the exercise of love will never be a dwarfed, one-sided man, but will have a sound mind, one ever ready to believe all his Maker requires of him, just as he who roams the woods in nature's free air never thinks of health, that coming as a matter of course from his surroundings.

There being no time to ask further questions our friend enters the Church, and is shown to a seat built on anatomical principles adapted to the small of the back hence very different from our uncomfortable pews of to-day. He looks around. The large, plainly frescoed room is warm and light, and above all well ventilated. He notices that the young men of the Church have had assigned to them the duty of showing the worshipers, as they assemble, seats all of which are free; and no distinction of dress or social position seems to be made. Instead however of the silks and satins with plaiting of hair and golden ornaments one here remembers to have adorned those women who worshiped in the fashionable churches of the past century, and the tatters and abject misery of the attendants upon the now past away mission chapels, all who come are plainly and neatly dressed, though some more expensively than others and he afterwards finds out that it is the habit of the rich members to use the money saved in making less show, to clothe their poorer brothers and sisters thus making it possible for both classes to worship God together in the same place.

The service begins—No paid singers of upsavory morals monopolize the singing, but all join heartily in the frequent hymns

and anthems. An earnest man, whose head perhaps does not bear the impress of Bishops hands, utters a heartfelt prayer, and after reading a short chapter in the Bible comments briefly on the verses, telling his hearers what is their duty towards God and what God requires of them as they go the rounds of their daily life. Possibly the preacher is not familiar with the poets or the latest discoveries in science, still the most cultured of his audience seem to listen alike with the most ignorant to his simple words, evidently having come not to have their ears tickled with pleasing words and beautiful thought, but to hear something to help them lead better lives.

As the end of the service approaches our sleeper begins to forget, and feels in his pockets only to find a few rusty coppers, taking it for granted that loquacious old ladies or pretty girls will beseech him to buy tickets for some strawberry festival, pic-nic, bazaar, or raffle in aid of the Church debt, or that when he hears the plaintive call of the Secretary of the society to buy white cravats for the Theological students of Patagonia, and as he has not the wherewith to respond, he will be called mean. He is greatly relieved to think of the elders words that all such customs have passed away and that now no one is asked personally for subscriptions.

As the preacher rises to pronounce the benediction our hearer also rises and proceeds to put on his coat and gloves, so as to be ready to make for the door with the words "Amen."

The sexton however taps him on the shoulder and tells him he must show more reverence, and wait till the service is fully over before getting ready to leave. Dazed by this innovation he tries to collect his thoughts—but suddenly remembers that the ladies in the same pew with himself have never once said that Mrs. Smith is wearing the same bonnet she wore last Spring or alluded to the fit of Mrs. Jones dress. This is too much, he mutters "*tempora mutantur*" and swoons. As they carry him out, some are heard to say—"he is dead"—but others—"Nay, he has only gone to sleep again."

Such in brief will be the "Church of the Future." It will be a Universal Church, one whole body with all its parts working harmoniously together, to enter which the only requirement will be Christ's own words "Thou shalt love the Lord thy God." He—who claims to do this and brings forth the fruit of this love in showing kindness to his fellow man shall be free to consider himself a member of His body.

God's most valuable gifts are the freest. The air we breathe is free to all whose lungs are capable of receiving it.—The water we drink all enjoy alike whose tastes are not vitiated by the desire for

something stronger—Membership in God's family is open to all His creatures whose souls are willing to love their Father. As in an army there are the different branches of artillery, cavalry, and infantry so will there still be the divisions of forms and ceremonies which now exist. Those who like a ritual will meet together and worship God in certain prescribed forms,—those who prefer immersion as a mode of baptism will have their own assembly. But as in a family some of the children choose one profession and some another, and no one claims preeminence for his vocation over his brothers, so in God's family will each in honor prefer one another. There will perhaps be the Catechism and creeds of to day, which contain the concentrated results of years of study of the wisest and best in the Church; but these will be acknowledged to be but epitomes of how the principle truths of Christianity strike certain human minds, and as such will be considered worthy of respect. But the Church of the Future will realize that, like science, Religion is capable of growth, and the garment of expression in one age may not fit the study and increased growth of another.

In the United States in 1860 when the call of the President for Volunteers to save the Union went forth, none were asked are you Republican or Democratic, can you calculate the flight of projectiles, or do you understand general So & So's system of tactics; but only,—Do you love your country and are you willing to come out openly and defend it?—If so choose your branch of the service and be faithful in it. So in the "Church of the Future," will the new convert only be asked, "Have you in your heart that which the Lord thy God requires of thee,"—a determination to love him with all your soul—if so you may belong to us. Attach yourself to those whose form of worship you think best, your beliefs we leave to your conscience."

To govern some such "Universal Church" as we have described will be easy. Each congregation will manage its own affairs and have its own meetings. Churches within a certain radius will choose delegates who will at certain times meet together forming what Presbyterians call Synods—Every two or three years representatives from all these Synods belonging to any one country will meet in what may be termed a "National Assembly." Then every five or ten years comes the Great Assembly of the church, held we will say in Jerusalem. And if any event could bring again the heavenly hosts to earth shouting "Glory to God in the highest and on earth peace, good will towards man," I think it would be this the first gathering of the Church militant.

Let us glance at the scene. The building, erected on the site of the old Jewish temple is large and spacious. On the platform are the venerated forms of 24 leaders of the Church chosen to preside on this sublime occasion. The rest of the building is filled with the various representatives of the "Church Universal." We see the scarlet hat and purple cloak of a cardinal of the Church of Rome sitting next to the drab gown and sombre hat of the quaker. The Episcopal Bishop with his prayer book, and to him indisputable proofs of Apostolic succession, is along side the Plymouth Brother, while here and there are scattered the white turbaned and stately form of the Christian Brahmin, the short, flat nosed Esquimaux, these from the land of Sinim and these from Ethiopia, and the Islands of the sea. All have each his own opinions and beliefs. The Catholic still clings to his forms, and the Baptist trusts in his translation of the word *Βαπτίζω*. The Methodist when he swears still uses the name of Wesley and believes as firmly as ever in his system of discipline. But each says these are not essentials of religion, we all belong to but one and the same Church.—No creeds or dogmas are promulgated by this Council, no texts of Scripture are stamped with this or that human interpretation, and all made to acquiesce. But the days are passed in singing Anthems of Praise, and prayer, and forming plans for future growth and development.

Much time might be spent in seeking to forecast what the Church of the Future is to be like in heathen countries. One thing is certain that untrammelled by traditions and not dwarfed by centuries of ecclesiastical education, it will more quickly grow in a broad and brotherly, loving, universal-in-every-sense-Church than is possible in our home lands. That is if those who come to these darkened people bringing with them the light of the Fatherhood of God and the brotherhood of man will be content to let these truths have their perfect work in virgin soil and not attempt to mould or neutralize the action by magnifying the importance of rites and creeds. But enough—I take no glowing view of the Church of the Future—Bright as the promises of God is to be the history of His Church.

But to make it a universal, united body, one in which all of many climes and many minds can harmoniously unite, requires a foundation simpler than that which any one Church now has. In them there is too much of the hand of man—in the Church Universal there is to be only the hand of God and I believe that the corner stone of this future fabric is to be Christ's own words, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself;"—for in this is included everything, faith in Christ, forgiveness of sins, and hope for the future. But the details of how

this love shall be manifested, and in what words it shall be expressed so as to constitute an article of belief, will be left to each man's conscience, and not formulated for him by any body of men.

We hear much of an Anglo-Saxon Confederation of all English speaking Countries and Colonies. But the grand confederation of the various disjointed parts of His body, which the Head of the Church is surely though silently carrying on, is as infinitely grander in its scope and purposes as are the ideas and plans of the Almighty superior to the petty schemes of the wisest of mankind. When or how this Union will come about no mortal dare say, but let us in the words of the familiar hymn ask "Watchman what of the night?" He answers, Very dark and stormy. For many centuries Christ's Church, founded in love and designed to be joined by love has been split up into many fragments each claiming preeminence over the other, and saying I am of Paul or I am of Apollos. Catholics are destroying Protestants and Protestants hate and anathematize the Church of Rome as the "Scarlet Woman" and the "Abomination." The established Church of England is persecuting the Covenanters and Puritans who in their turn revile the established Church, the names of the various sects are almost without number. There are the Adamites and Dancers, Arians, Christadelphians, Eurastians Origenists, Pelagians, Separatists, and many others, each refusing to recognize the rest as brethren and all too busy with their little spites and jealousies to hear the Master's words "Go ye into all the word and preach the Gospel."

Again we ask "Watchman what of the night. He answers, It is now the 19th Century. The sky is growing brighter and day seems to be dawning. Many small sects disappear while the larger ones seem to be drawing closer together forming Evangelical Alliances. In nearly all Churches is given an invitation to any loving the Lord Jesus in sincerity and truth to partake of the communion no matter of what belief. The separation of Church and State the great bulwork of pride to all established Churches, seems to be fast approaching and all denominations have representatives in heathen lands proclaiming the good news of salvation. Still much remains to be done before the noon day light of Universal love shall reign.

"Watchman, again, what of the night." What can you now see? It is the 20th Century. I see those who formerly were of different beliefs now appear to say but little of what they once thought so important. I hear now no more of my creed being better than yours or that I am in the right way and you in the wrong.—There seems to be now no clinging to forms and expressions of words as essentials of belief, but all are together harmoniously

making their way to the same one glorious place in the distance where appears to be a sea like unto crystal and on which stand those gathered out of all nations and tongues and people, who with one voice sing only the one song of love unto Him who loved them, and gave himself for them.

It was a never to be forgotten day when, on the 2nd of July 1871, Victor Immanuel with his veterans entered Rome. As their king ascended to the Quirinal palace, and the long line of soldiers marched past none of these braves then thought of Tuscany or Sardinia or Venice. Even the red shirted Garibaldians forgot their chief,—and only one theme of joy filled the hearts of all,—Italy was United! “Long live United Italy, and long live the king Victor Immanuel” was the cry.

The time is fast approaching when our “Emmanuel Victor,” “Prince of Peace,” will take to himself his great power and present to himself his church a glorious church without spot or wrinkle and none at that time will remember Presbyterianism, Episcopalianism or any other *ism*, but a united Church will sit down at the marriage supper of the Lamb.

To hasten this consummation of the Church of the Future is your privilege and mine, and every word said, and every action done towards breaking down the few remaining forces with which some still try to hedge in and narrow the kingdom of God, will not fail of its reward.

Correspondence.

Religious Freedom through the Evangelical Alliance.

MR. EDITOR,

DEAR SIR,

The last number of the *Recorder* contained a letter urging the formation of Branch Alliances. With the Editor's permission I will call attention to one great service which these may render at once to the kingdom of God in China viz., in obtaining Religious Freedom. Whilst we do not advocate the spread of Christianity by mere dependence on torpedoes and bayonettes we do not believe that God meant Christians of influence to allow their brethren to be outlawed, and outraged, and burnt, and butchered, while they stand by with their hands in their pockets without doing anything to protect them, *therefore*

A more united action by means of Branch Alliances (Provincial Alliances as far as possible co-extensive with the political divisions) throughout the empire is a thing most devoutly to be hoped for. I will specify some of the advantages.

1.—Protestantism will have a *united* front where consuls do not exist to meet the Religious Office (Min Kiao Kü) which the Chinese have established in the provincial capitals.

2.—This will enable 2 or 3 men to *represent* the many. A busy official cannot be expected to return the calls of every missionary who may call.

3.—It will open the door for *intercourse* with the officials to whose presence we cannot get easy access now.

4.—This will allow the missionary, in common with every class in China, the privilege of laying his case before the official without making any more official pretension than what he really has.

5.—Men by being representative will have greater weight than by presenting their own individual views.

6.—I might add that by having a Chairman and a Vice-chairman (the latter might be Secretary as well) these officers would fit in with the Chinese notion of principal and assistant perhaps better than a western form. The less experienced could thus by visiting together learn from the more experienced the etiquette and forms of official intercourse. They are of great importance and cannot be picked up at random. Most teachers know nothing of them.

7.—When we have failed to persuade the native Religious Office through the Local or Provincial Branch we can have the aid of sympathizing brethren in Peking and when these fail we can appeal to those influential men in the west to aid us. Their representations have been successful *in almost every instance* since the formation of the Alliance. We need not be surprised if a deputation of some of the highest in our home lands were to arrive in China with this express purpose. It could not but awaken much thought and inquiry in the minds of many of the leading statesmen of China. If successful a new day will dawn upon those noble men and women who are now daily suffering for righteousness sake. Then will begin more than ever the time of keeping pure what we now strive to encourage and comfort by the glorious power of our blessed God.

Yours truly,

A Member of the Alliance.

July 20th, 1884.

Missionary News.

Births, Marriages & Death.

BIRTHS.

At Chinkiang, on July 27th, the wife of Rev. H. M. Woods, American Presbyterian Mission, South, of a son.

At Shanghai, on July 12th, the wife of H. N. ALLEN Esq., M.D., American Presbyterian Mission, North, of a son.

At Shanghai, on July 15th, the wife of Rev. W. S. HOLT, American Presbyterian Mission, North, of a son.

MARRIAGES.

IN U.S.A. J. A. COFFIN, Esq., of Messrs. HEDGE & Co., Foochow, to Julia E. SPARR, M.D., of the Methodist Episcopal Mission, Foochow.

At Chefoo, on July 22nd, by Rev. Dr. T.P. CRAWFORD, assisted by Rev. Dr. M. T. YATES, Rev. N. W. HALCOMB, and Miss MATTIE M. ROBERTS, all of the Southern Baptist Mission, Tängchow fu.

At the U. S. Legation Peking, August 1st, by Rev. C. GOODRICH, Rev. I. PIERSON, and Miss F. HALE, of the A. B. C. F. M. Mission, Paoting fu.

At Tientsin, on August 21st, by Rev. H. H. LOWRIE, Rev. A. KING, of the L.M.S., to Dr. LEONORA A. HOWARD, of the American Methodist Episcopal Mission.

DEATH.

At Weihien, Shantung Province, on July 29th, ANNIE KIMBALL, wife of Rev. J. H. LAUGHLAN, of the American Presbyterian Mission.

DEPARTURE.—On July 5th, Mr. and Mrs. A. G. Parrott, and one child, China Inland Mission, for England.

SHANGHAI.—The term of Rev. C. H. Judd's pastorate of the Shanghai Baptist Church (Foreign) expired on June 30th. He has resumed his work in connection with the China Inland Mission, and we understand will act as the General Agent of the Mission at this Port.

TAKUTANG.—Rev. J. E. Cardwell, one of the oldest members of the China Inland Mission, has felt constrained to discontinue his connection with that Mission. He is a great loss to the Mission, as he is not only a veteran, but one of the best scholars in the Chinese language which the Mission numbers. We trust it is no fault of the Council of the China Inland Mission which the withdrawal of such men as Messrs. Cardwell, Dr. Barchet, Wills, Adams, Hunnex, Copp, Protheroe, M. H. Taylor, James, Turner, Dalziel, all men of sterling piety and zealous Missionaries. They are a great loss to the Society which they leave and a corresponding gain to those whom they join. Every one of them has taken up Mission work in connection with other Societies, or independently, except Mr. M. H. Taylor, who was engaged in educational duties at the Arsenal until his death.

In addition to the Commentaries in course of preparation upon Luke and I Corinthians, a Commentary on Ephesians is in hand.

AMOY.—The Report of the English Presbyterian Mission, gives us the following facts. There are in connection with the work at this port more than 30 natives engaged in preaching the Gospel and more than 20 men teaching schools. Five native pastors are entirely supported by their congregations. Chinchew has become a new centre. There is a Church located there also a Hospital, the

latter under the control of Dr. Grant, in which more than 4000 patients are treated annually. Dr. MacLeish has began Medical Missionary work on the island of Kolangsu. Educational work at Amoy in Congregational schools and in the middle school is vigorously and successfully prosecuted.

* * *

SWATOW.—The English Presbyterian Mission here has 33 Mission Stations of which one third are among the Hakkas. New Churches have been erected at two stations. The native churches contributed about \$400 toward the building fund. Nine native agents are in the employ of the Mission. The College has been well carried on by Messrs. Smith and Mackenzie. Nineteen students were in attendance in 1883. Dr. Lyall's well equipped Hospital is a valuable aid in the work of the Mission. 4400 patients received treatment last year. 12 of them have been received to church membership. The common school work is in the hands of Mr. Paton. He has had 36 boys in attendance in the Swatow School during the past year 5 or 6 of whom will enter the College this year. There are also 5 schools in the country. The Douglas Sanitarium, named for the much lamented Dr. Douglas, has been established on Double Island and is a great benefit to the Missionaries. It was a present to the Mission from J. M. Douglas Esq., a brother of Dr. Carstairs Douglas.

There is a College with 9 students and 7 schools with 70 pupils among the Hakkas. It is proposed to open a middle school during the current

year. Dr. Riddell has a Hospital, in which he has been aided by Dr. McPhunn. About 2500 patients have been treated at the Hospital and at the out-stations. Mrs. Riddell is doing good work among the women.

In connection with the entire Mission of the English Presbyterian Church, including Formosa, there were 2826 converts on December 31st, 1883, being a gain of 117 during the year.

* * *

SINGAPORE.—We are glad to begin to receive intelligence concerning mission work in the Straits Settlements. Through the kindness of Rev. J. H. B. Cook of the English Presbyterian Mission a list of the Missionaries at work there has been sent us. Mr. Cook entered upon Mission work at Singapore in 1881. He was aided by Rev. H. L. Mackenzie of Swatow who went down purposely to give his assistance at the outset. The Church now numbers 39 members, and Mr. Cook has trained native preachers associated with him. One came from Amoy and one from Swatow, as both dialects are spoken among the Chinese in Singapore. Two small Congregations have been gathered, one at Bukit-timah, and the other at Pongol. The Amoy preacher is located at Hong-lim-chi.

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WE are allowed to make known the following particulars concerning the will of the late S. Wells Williams, LL.D. It shows how practical was his interest in the work of foreign Missions and in the Chinese.

The plates and the unsold copies of his Syllabic Dictionary, except 100 copies reserved for his son, he

bequeathed to the American Board, to be under the custody of the North China Mission. The proceeds of this benefaction are to be devoted to the education of Chinese Christians who may offer themselves for the work of the ministry.

Five thousand Dollars are bestowed upon the American Bible Society to be used in extending the circulation of the Bible in the Mandarin dialect.

Five thousand Dollars are set aside for the maintenance of a Chinese Professorship in Yale Col-

lege, or failing this, for the aid of worthy Chinese students who may attend Yale College. This is however subject to certain conditions which render the money unavailable for the present.

Two hundred and fifty Dollars are presented to Dr. B. C. Atterbury of the American Presbyterian Mission, Peking, or to his successor, for medical work.

Five hundred Dollars are given to H. D. Porter M.D., for country medical work in connection with the A. B. C. F. M., in North China.

Notices of Recent Publications.

Taoist Texts: Ethical, Political, and Speculative. By F. H. Balfour. London: Trübner & Co. Shanghai, Kelly & Walsh, 1884.

THE above work contains translations of nine more or less important Taoist treatises, and portion of a tenth. Among these there is one which has for centuries exercised a deep literary influence in the minds of native scholars, and has moreover fascinated several of the most solid sinologues of modern times. I allude, of course, to the *Tao Tê Ching* 道德經.

The *Tao Tê Ching* is popularly attributed to Lao Tzŭ, who flourished in the sixth century before Christ. Now it seems probable that Confucius actually had an interview

with Lao Tzŭ; but in the preserved works of the former there is no allusion to the *Tao Tê Ching*. Neither is there any such allusion in the books of Mencius, nor in the writings of Tso Ch'iu-ming, nor in fact in the remains of any author of those early days. This includes even such famous Taoist Apostles as Chuang Tzŭ and Lieh Tzŭ; who though frequently quoting the sayings and doings of their great Master, seem not so much as even to have heard that he had left his message behind him in writing.* Only when we reach the epoch of

* "The philosophers Chuang and Lie, however, seem to have been aware of the existence and contents of the *Tao Tê Ching*, and the latter expressly quotes its words." Watters.

I have read Chuang Tzŭ from beginning to end and have come to an exactly opposite conclusion. With regard to Lieh Tzŭ, his citations of Lao Tzŭ are not to be found in the text of the *Tao Tê Ching* while such passages in Lieh Tzŭ as are identical with portions of the *Tao Tê Ching* are there attributed not to Lao Tzŭ but to the Yellow Emperor! There are also quotations from the latter (黃帝書) which are not to be found in the *Tao Tê Ching*.

the historian, Ssü-ma Ch'ien, are we formally introduced to Lao Tzū as an author,—author of an unnamed work about *Tao* and *Té* in 5,000 and odd characters. Whether the work we have now is that particular one thus mentioned in the *Shih Chi*, granting that the latter ever really existed, is a point which has by no means been satisfactorily decided. The *Tao Té Ching* is at any rate a modern name,—dating probably from the Sung Dynasty,—of a comparatively ancient book. How ancient, it is hard to say. The style is archaic enough, being in many places unfinished to the last degree; but the text is not necessarily, as Mr. Walters calmly asserts, “quite unintelligible to all ordinary mortals.” And it contains some slight internal evidence of belonging even to the period to which it is usually assigned; e.g. an allusion to exorbitant taxation (Chapter LXXV), which reads almost like an expansion of a certain brief entry in the *Chün Ch'iu* (15th year of Hsüan Kung). On the other hand, besides the difficulty of the Burning of the Books, the *Tao Té Ching* contains characters not to be found in the *Shuo Wén*,—a dictionary supposed to embrace all the characters in use at or about the time of the Christian era. But textual criticism is dangerous work, and with these few indications the question must await the advent of some Chinese Bentley to be set at rest for ever.

Commentaries upon what for convenience sake I call the *Tao Té Ching*, have appeared in endless number and variety. One of these, the *Lao Tzū Chu* in 2 books, was attributed to Ho Shang Kung of the Han dynasty (B.C.) But a clever critic of the T'ang dynasty pointed out that, in addition to evidences of style and diction, this particular arrangement of the commentary under each sentence had not been known previous to the date of Ma Jung.* Another famous edition of the *Tao Té Ching* was issued by command of the Emperor Shun Chih, who openly declared his belief that Lao Tzū's utterances were neither empty babblings nor magical incantations, but good sound philosophy for every-day life, out of which it was necessary only to select the more suitable for use.† Meanwhile, the object of this notice is to deal with a commentary which professes to give the only true interpretation of the text.‡ It is said to come from the hand of Lü Tsu, the well-known Taoist saint of a thousand and more years ago, and has been adopted by Mr. Balfour in justice to the text, which he observes should be expounded by a Taoist rather than a scholar of any rival school. And provided always that the Taoist would hold himself bound by the same laws of syntax and verbal exegesis that fetter the Confucianist, I for one should be happy to entertain his interpretation, no

* Mr. Watters speaks favourably of this work as the “Editio Princeps,” evidently never having heard of the above *exposé*.

† “Both Confucianists and Buddhists, however, also regard the *Tao Té Ching* as a book of deep mysteries, and admit the supernatural, or at least marvellous, character of its author.” Watters.

‡ “His (Lü Tsu's) commentary is very diffuse, and does not tend much to give a clear conception of Lao Tzū's teachings.” Watters.

matter how fantastic or far-fetched it might appear to be. But when a commentator steadily ignores rhythm, grammar, the recognised meanings of words, etc., etc., making a given character mean one thing in one place and another thing in another place, solely to bear out some hypothetical rendering for which there seems to be no justification in heaven above or in earth beneath, and which moreover is of itself nonsense,—then it is time to turn equally from the failures of the Confucianists and from the perversions of the Taoists to the obscure, but comparatively purer atmosphere of the text itself.

Before proceeding, it is desirable to place one fact upon record. For the new interpretation of the *Tao Tê Ching* now provided by Mr. Balfour, no one can hold Mr. Balfour responsible. He has translated strictly in accordance with the so-called commentary of Lü Tsu. Passages which have struck me as outrageously absurd, I have carefully examined; and I may say that almost without even the most trifling exceptions I have found Mr. Balfour faithfully reproducing the exegesis of his Taoist commentator. Further, the commentary as a whole may be scientifically valueless: the reproduction of it as in Mr. Balfour's translation is of undoubted value. In the first place, the Taoist commentator has in spite of himself thrown some light on several troublesome passages which had been horribly mangled by the Confucianists. Secondly, we can see more clearly therefrom what scant right the Taoists of later ages had

to claim kinship with the grand old philosopher whose shoe-strings they would have been unworthy to loose.

Premising so much, in fairness to Mr. Balfour, it remains only to see what is the outcome of this appeal to Taoist inspiration; and to facilitate the examination of the text, I shall avail myself of Mr. Chalmers' translation,—the only one within my reach. As to this latter translation, I cannot say upon what commentary it is based. What I expect to be able to show is that, as it stands, it is full of error,—error which, at a venture, I should say is not likely to be of Mr. Chalmers' own coining.

Let us begin at the beginning, and pause for a moment over the first words of this famous text, **道可道非常道名可名非常名** *Chalmers*.—The *tau* (reason) which can be *tau-ed* (reasoned) is not the eternal *Tau*. The name which can be named is not the eternal name. *Balfour*.—The Tao, or Principle of Nature, may be discussed [by all]; it is not the popular or common Tao—[e.g. the *tao-li* of ethics, dealing with the **四端** and the **五常**]. Its name may be named [i.e. the Tao may receive a designation, though of itself it has none]; but it is not an ordinary name, [or name in the usual sense of the word, for it is a presentment or *eidolon* of the Infinite].

Of the above, the first seems to me a bald grammatical rendering without reference to the sense; the second, a rendering without either grammar or sense. To say that Tao cannot be "reasoned," is to stultify the very existence of the *Tao Tê*

Ching; while to give 常 such meanings as "popular or common" and "ordinary" at such an early date in the history of the Chinese language is, I believe, a great philological blunder. The *Tao Tê Ching* is probably not the work of Lao Tzū, and it may even date no further back than the first, or second century of our era; but it is older than "popular" and "ordinary" as meanings of the character 常, which are first faintly shadowed forth in the History of the Han dynasty.

As to the sense of the whole paragraph it seems to lie upon the surface. The original meaning of 道 being "a road" or "way," one is surely justified in translating simply

"The way which can be walked upon is not the eternal Way (hereinafter to be discussed)."

"Its name (Way) which can be uttered is not the eternal Name,—(that being ineffable)."

In other words, the author simply warns his readers that he is not dealing with Tao under its materialistic but under its transcendental aspects, and that as such its very name is unutterable, the combination 道 *tao* being merely a humanly devised symbol to express that which is inexpressible. Mr. Chalmers himself came very near when he admitted that "Way would come nearest to the original," but he had lost the clue when he proceeded to state that the term was "too materialistic to serve the purpose of a translation." He might equally object to "I am the Way, the Truth, and the Life," a render-

ing confirmed by the most recent revision of the text.

I will now deal with a fuller example of the absurdity both of Confucianist and Taoist interpretations. Chapter xxix runs as follows:—

將欲取天下而爲之吾見其不得已天下神器不可爲也爲者敗之執者失之故物或行或隨或歟或吹或強或羸或載或墜是以聖人去甚去奢去泰。

Mr. Chalmers rendered this—"When one who wishes to take the world in hand tries to make it (according to his wishes by active measures of his own), I perceive that he will never have done. The spiritual vessels of the world must not be made. * He that makes, mars. He that grasps, loses. For in the nature of things, while one goes ahead, another will lag behind; while one blows hot, another will blow cold; while one is strengthened, another is weakened; while one is supported, another falls. Therefore the wise man (simply) puts away all excess, and gaiety, and grandeur."

Mr. Balfour says—"When a man desires to obtain the Empire, and govern it [by acting on this principle of simplicity], I see that he does so in spite of himself. The insignia of royalty may not be used by such. Those who make them will break them; those who clutch at them will lose them. For among the things of the world there are those who lead and those who follow; there are ejaculations of grief and ejaculations of gladness;

* I trust Mr. Chalmers can quote commentator's authority for this egregious perversion of the sense. In any case, he is responsible for not giving to the world the true meaning of the text.

there are those who are strong and those who are weak ; there are those who sustain loads and those who are good for nothing. For this reason the sage puts away excess, display, and pride."

It is difficult to say which of these two translations is the more outrageously absurd ; and yet, putting aside all assistance from Taoist or Confucianist alike, the meaning stands out in bold relief enough. The reader shall judge:—Those who have wished to take the empire and rule it,—I see that they have not succeeded. For the empire is a divine trust, and it may not be so ruled. He who rules, ruins ; he who holds it by force, loses it. This because among things there are some which precede and some which follow ; some which are inspiring, others which are expiring ; some strong, some weak ; some efficient others inefficient. Therefore the wise ruler discards (all measures which are) extreme, extravagant, or excessive.

It is quite plain that this chapter refers to the famous political maxim 無爲 or Inaction, which is supposed to be the essence of all profitable action. The empire is, literally, a "divine vessel" which may not be manipulated ; it must be left alone. This because of the heterogeneous elements of which it is composed, including of course mankind : the same rules cannot be equally applied to all.

In Chapter XLIX. we read 善者吾善之不善者吾亦善之德善信者吾信之不信者吾亦信之德信.

Mr. Chalmers says—"The good I would meet with goodness. The

not good I would also meet with goodness. Virtue is *good*. The faithful I would meet with faith. The not-faithful I would also meet with faith. Virtue is *faithful*."

Mr. Balfour says—"The virtuous I encourage, or approve ; the unvirtuous I would incite to virtue. The virtue [of the sage] makes others virtuous. The trustworthy I trust ; the untrustworthy I would make trustworthy. The virtue [of the sage] engenders trust."

Mr. Balfour has omitted 亦 altogether from his rendering ; but 德善 is of course the *crux* of the passage. I venture to offer the following as the true rendering :—

"To the good, I would be good. To the not-good I would also be good, *in order to make them good*. To the sincere, I would be sincere. To the not-sincere, I would also be sincere, *in order to make them sincere*."

It would be impossible in a notice of this kind to deal fully with the mis-renderings of both schools of commentators. They are Legion. For instance, Messrs Chalmers and Balfour say (Chapter LXXIX.) that in battle it is the "pitiful" or "compassionate" who conquer ; which is sheer nonsense. The character in question is 哀 "to grieve for ;" and it is certainly nearer to sense and truth to translate "in battle, those who deprecate [the war] conquer."

In Chapter LXXVII, Mr. Balfour says,—“The Tao of Heaven resembles a drawn bow. It brings down the high and exalts the lowly.” But the italicised words take all the point out of the sentence. Mr. Chalmers says “the extending of

a bow," thus giving the correct grammar, but introducing a term unknown in archery which quite obscures the simile.

In the last chapter, Mr. Chalmers says "faithful words are not fine. Fine words are not faithful;" and Mr. Balfour says "Faithful words are not pleasant. Pleasant, or specious, words are not faithful." Yet the author wrote clearly enough,— "The truth is not pleasant to hear. That which is pleasant to hear is

not the truth." And the truth about the *Tuo Tê Ching* may, in my opinion, be summed up under the three following heads:—

1. It is not the work of Lao Tzŭ, but belongs in all probability to the first or second centuries of our era.

2. It is one of the inspired works of the world.

3. It has not yet been rendered into the English tongue.

HERBERT A. GILES.

Buddhism: its Historical, Theoretical and Popular Aspects. Third Edition revised, with additions. By E. J. Eitel Ph.D. Tübingen. Hongkong: Lane, Crawford & Co., 1884.

THIS volume has come to hand as we are ready for the press with the final pages of the *Chinese Recorder*. For those who are familiar with the first edition of these lectures delivered at Hongkong in 1870–71 a mere passing notice of the Third Edition will suffice. We need only say that Dr. Eitel has supplemented the first issue of his brochure by a third paper in which he treats of Buddhism as a popular religion. The topics treated in this third essay or lecture are, The Truths of Buddhism, The Defects of Buddhism, Popular Aspects of Buddhism, Southern Buddhism as a Popular Religion, Northern Buddhism as a Popular Religion, Objects of Popular Worship, The Trinity, The Paradise of the West, The Goddess of Mercy, Interior of

a Monastery, Buddhist Polytheism, Buddhist Monotheism, Buddhist Notions of Atonement, Conclusion.

In conclusion the Doctor says, "I take leave of my subject, which I make bold to say, I have endeavoured to elucidate honestly and impartially. I have striven to do justice to everything that is good and true in Buddhism. But in the interest of truth I have to confess, and I trust the above given facts will bear me out in the assertion, that Buddhism is after all neither better nor worse than any other religion built up by man: it is a science without inspiration, a religion without God, a body without a spirit, unable to regenerate, cheerless, cold, dead and deplorably barren of results. Can these dry bones live?"

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

COMPILED BY W. S. HOLT.

- | | |
|--|--|
| 1799. | 1840. |
| Eng. Bapt. Mis.—J. Marshman. | Am. Bapt. Mis. (North).—J. R. Goddard. |
| 1807. | A. B. C. F. M.—N. Benham, L. B. Peet. |
| London Mis.—Robert Morrison. | London Mis.—J. Legge. |
| 1813. | Am. Presb'tn. Mis.—T. L. McBryde. |
| London Mis.—William Milne. | 1841. |
| 1817. | Am. Presb'tn. Mis.—J. C. Hepburn, M.D. |
| London Mis.—W. H. Medhurst, John Slater. | 1842. |
| 1818. | Unconnected.—W. H. Cumming, M.D. |
| London Mis.—John Ince, S. Milton. | Am. Presb'tn. Mis.—W. M. Lowrie. |
| 1820. | 1843. |
| London Mis.—Robert Fleming, G. H. Huttman. | Am. Bapt. Mis. (North).—D. J. Macgowan, M.D. |
| 1821. | 1844. |
| London Mis.—J. Humphreys. | A. B. C. F. M.—J. G. Bridgman. |
| 1822. | Am. Presb'tn. Mis.—R. Cole, D. B. McCartee, |
| London Mis.—David Collie. | M.D., R. Q. Way, J. Lloyd, A. P. Happer, |
| 1824. | M. S. Culbertson, A. W. Loomis. |
| London Mis.—Samuel Kidd. | London Mis.—W. Gillespie. |
| 1826. | C. M. S.—G. Smith, T. McClatchie. |
| London Mis.—John Smith. | Am. Bapt. Mis.—T. T. Devan. |
| 1827. | 1845. |
| London Mis.—J. Tomlin, S. Dyer. | Am. Presb'tn. Mis.—H. A. Brown. |
| Netherlands Mis.—K. F. A. Gützlaff. | A. B. C. F. M.—S. W. Bonney. |
| 1828. | Am. Epis. Mis.—H. W. Woods, R. Graham, |
| London Mis.—W. Young. | E. W. Syle. |
| 1830. | London Mis.—W. Fairbrother. |
| A. B. C. F. M.—E. C. Bridgman, D. Abeel. | Eng. Bapt. Mis.—T. H. Hudson, W. Jarrom. |
| 1832. | 1846. |
| Netherlands Mis.—H. Röttger. | London Mis.—J. F. Cleland. |
| 1833. | Am. Bapt. Mis. (North).—E. N. Jencks. |
| A. B. C. F. M.—I. Tracy, S. W. Williams, | Am. Bapt. Mis. (South).—S. C. Clopton, |
| S. Johnson, S. Munson. | G. Percy. |
| 1834. | Am. Presb'tn. Mis.—W. Speer, J. B. French, |
| A. B. C. F. M.—P. Parker. | J. W. Quarterman. |
| 1835. | 1847. |
| A. B. C. F. M.—E. Stevens. | Basel Mis.—T. Hamberg, R. Lechler. |
| Am. Bapt. Mis. (North).—W. Dean. | Rhenish Mis.—F. Genähr. |
| Am. Epis. Mis.—H. Lockwood, F. H. Hanson. | Am. Bapt. Mis. (North).—E. C. Lord. |
| London Mis.—E. Davies, S. Wolfe. | Am. Seventh Day Bapt. Mis.—S. Carpenter, N. Wardner. |
| 1836. | Am. Bapt. Mis. (South).—F. C. Johnson, |
| Am. Bapt. Mis. (North).—J. L. Shuck, A. Reed. | T. W. Tobey, M. T. Yates. |
| A. B. C. F. M.—J. T. Dickinson, M. B. Hope, S. Tracy, E. Doty. | London Mis.—H. J. Hirschberg, W. Muirhead, B. Southwell, A. Wylie. |
| 1837. | Am. Reformed Mis.—J. V. N. Talmage. |
| Am. Bapt. Mis. (North).—I. J. Roberts. | Am. M. E. Mis. (North).—M. C. White, J. D. Collins. |
| Am. Epis. Mis.—W. J. Boone, Sr. | Am. Epis. Mis.—P. D. Spalding. |
| 1838. | Eng. Presb'tn. Mis.—W. C. Burns. |
| London Mis.—A. Stronach, J. Stronach. | 1848. |
| Am. Presb'tn. Mis.—R. W. Orr, J. A. Mitchell. | Am. Bapt. Mis. (North).—J. Johnson. |
| A. B. C. F. M.—D. Ball, G. W. Wood, W. J. Pohlman. | Am. M. E. Mis. (North).—R. S. Maclay, Henry Hickok. |
| 1839. | A. B. C. F. M.—S. Cummings, Caleb C. Baldwin, W. L. Richards. |
| London Mis.—W. Lockhart, W. C. Milne, B. Hobson. | Am. Bapt. Mis. (South).—J. S. James. |
| A. B. C. F. M.—W. B. Diver, M.D. | C. M. S.—R. H. Cobbold, W. A. Russell. |
| | Rhenish Mis.—W. Lobscheid. |

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

London Mis.—J. Edlkins, T. Giffilan, B. Kay, J. Hyslop.
Am. M. E. Mis. (South).—C. Taylor, M.D., B. Jenkins.

1849.

Am. Presb'tn. Mis.—H. V. Rankin, J. K. Wight, M. S. Coulter.
Am. Bapt. Mis. (South).—B. W. Whilden.
C. M. S.—J. Hobson.
Swedish Mis.—K. J. Fast.

1850.

Swedish Mis.—A. Elgquist.
Eng. Presb'tn. Mis.—J. H. Young, M.D.
Basel Mis.—C. Vogel.
C. M. S.—F. F. Gough, W. Welton, E. T. R. Moncrieff, R. D. Jackson.
A. B. C. F. M.—J. Doolittle.
Am. Presb'tn. Mis.—S. N. D. Martin, W. A. P. Martin.
Rhenish Mis.—R. Kröne.

1851.

Am. Bapt. Mis. (North).—W. Ashmore.
Eng. Wesleyan Mis.—G. Piercy.
Am. M. E. Mis. (North).—J. Colder, J. W. Wiley, M.D.
Am. Epis. Mis.—C. Keith, R. Nelson, J. T. Points.

1852.

Am. Bapt. Mis. (South).—T. P. Crawford, G. W. Burton, M.D.
A. B. C. F. M.—D. Vrooman, F. H. Brewster.
Basel Mis.—P. Winnes.
London Mis.—J. Chalmers.
Am. Presb'tn. Mis.—J. Byers.
Am. M. E. Mis. (North).—W. G. E. Cun-nyngnam.

1853.

Am. Bapt. Mis. (South).—A. B. Cabaniss.
A. B. C. F. M.—C. Hartwell.
C. M. S.—J. S. Burdon, H. Reeve.
Eng. Presb'tn. Mis.—J. Johnston.
Eng. Wesleyan Mis.—J. Cox.

1854.

C. I. M.—J. H. Taylor, A. Taylor, W. Parkes.
Am. Presb'tn. Mis.—J. L. Nevius, C. F. Preston, J. G. Kerr, M.D., R. Lowrie.
Am. Bapt. Mis. (North).—M. J. Knowlton, R. Telford.

A. B. C. F. M.—H. Blodget, W. Aitchison, W. A. Macy.
Am. Bapt. Mis. (South).—C. W. Gaillard.
Am. M. E. Mis. (South).—D. C. Kelly, M.D., J. S. Belton, J. W. Lambuth.

1855.

Netherlands Mis.—H. Z. Kloekers.
Berlin Mis.—A. Hanspach, H. Göcking, M.D.
Eng. Wesleyan Mis.—S. Hutton, J. Preston, S. J. Smith.
Am. M. E. Mis. (North).—E. Wentworth, O. Gibson.
C. M. S.—F. McCaw, M. Fearnley.
Am. Epis. Mis.—M. W. Fish, M.D.
London Mis.—G. John, A. Williamson.

1856.

Eng. Presb'tn. Mis.—C. Douglas, D. Sandeman.

A. B. C. F. M.—J. S. Jorammon.

London Mis.—W. K. Lea.

C. I. M.—J. Jones.

Am. Bapt. Mis. (South).—R. H. Graves, M.D.

Am. Epis. Mis.—J. Liggins, C. M. Williams.

1857.

Am. Presb'tn. Mis.—E. B. Inslee, C. R. Mills, S. R. Gayley.

Rhenish Mis.—W. Louis.

London Mis.—Wong Fun, M.D.

C. I. M.—C. J. Hall.

Eng. Presb'tn. Mis.—G. Smith.

1858.

C. M. S.—G. E. Moule, W. H. Collins.

Eng. Presb'tn. Mis.—A. Grant.

Pomerania Mis.—H. E. J. Voegler.

Am. Presb'tn. Mis.—W. Gamble.

Am. M. E. Mis. (North).—S. L. Baldwin.

Am. Reformed Mis.—D. Rapalje, A. Ostrom.

1859.

C. M. S.—G. Smith.

Am. Bapt. Mis. (South).—J. B. Hartwell, J. L. Holmes.

London Mis.—H. Cowie, F. S. Turner.

Am. Epis. Mis.—E. H. Thomson, H. M.

Parker, D. D. Smith, T. Yocum, J. J.

Schereschewsky, H. Purdon, J. T.

Doyen, E. Hubbell.

Eng. Presb'tn. Mis.—J. Carnegie.

Am. Presb'tn. Mis.—D. D. Green, J. A. Danforth.

1860.

C. M. S.—T. Fleming.

A. B. C. F. M.—S. F. Woodin.

Am. Presb'tn. Mis.—J. M. W. Farnham, W. T. Morrison, I. M. Condit.

Am. United Presb'tn. Mis.—J. C. Nevin.

Am. Bapt. Mis. (North).—H. Jenkins.

Eng. Meth. N. C. Mis.—W. N. Hall, J. Innocent.

London Mis.—R. Wilson, J. Macgowan, R. Dawson, J. Henderson.

Eng. Wesleyan Mis.—J. S. Parkes.

French Prot. Mis.—O. Rau, Bonheure.

Eng. Presb'tn. Mis.—W. S. Swanson, H. L. Mackenzie.

Am. M. E. Mis. (South).—R. L. Wood, Y. J. Allen.

Am. Bapt. Mis. (South).—J. G. Schilling.

1861.

Am. M. E. Mis. (North).—N. Sites,

Am. Bapt. Mis. (North).—Sawtelle.

Rhenish Mis.—A. Krolczyk.

C. M. S.—J. Fryer, A. E. Moule.

Am. Presb'tn. Mis.—S. Dodd, J. S. Roberts.

Am. Reformed Mis.—L. W. Kip.

1862.

London Mis.—J. R. Carmichael, M.D., J. Lees.

Am. M. E. Mis. (North).—S. L. Binkley.

C. M. S.—T. Stringer, J. R. Wolfe.

Am. Presb'tn. Mis.—A. Folsom.

C. I. M.—J. Meadows.

Basel Mis.—H. Bender, E. J. Eitel.

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

1863.

Eng. Bapt. Mis.—R. F. Laughton, W. H. McMechan.
A. B. C. F. M.—C. A. Stanley, L. D. Chapin.
P. G. S. Mis.—F. R. Michell, John Stewart.
Am. Reformed Mis.—A. Blauvelt.
Eng. Presb'tn. Mis.—W. Gauld, M. D., J. L. Maxwell, M. D.
London Mis.—R. J. Thomas, J. William-son, J. Dudgeon, M. D.
Eng. Wesleyan Mis.—T. P. Smith, M. D.

1864.

Am. Presb'tn. Mis.—C. W. Mateer, H. Corbett, J. Wherry.
Eng. Wesleyan Mis.—H. Parkes, F. P. Smith, M. D.
C. M. S.—J. D. Valentine.
A. B. C. F. M.—J. T. Gulick.
Eng. Bapt. Mis.—E. F. Kingdon.
Eng. Wesleyan, Mis.—W. R. Fuller.
Eng. Presb'tn. Mis.—W. Macgregor.
Bassel Mis.—W. Bellon, C. P. Piton.

1865.

C. M. S.—C. F. Warren, A. W. Cribb, W. Atkinson.
United Presb'tn. Mis.—J. Parker, M. D.
Eng. Wesleyan Mis.—D. Hill, W. Scar-borough.
Basel Mis.—S. Hanff, E. Faber, T. Lorcher, U. Taggenburger.
Am. Reformed Mis.—J. H. Van Doren.
A. B. C. F. M.—C. Goodrich.
C. I. M.—G. Crombie, S. P. Barchet, M. D.
Eng. Wesleyan Mis.—J. Mara.
London Mis.—J. Gentle, M. D., J. Anderson.

1866.

London Mis.—G. S. Owen, E. Bryant.
C. I. M.—G. Stott, J. W. Stevenson.
Am. Presb'tn. Mis.—J. A. Leyenberger, H. V. Noyes, A. Marcellus.
Am. Epis. Mis.—A. C. Höhling.
Eng. Wesleyan Mis.—J. Gibson, J. H. Rogers.
Am. Bapt. Mis. (North).—C. T. Kreyer.
Am. M. E. Mis. (North).—V. C. Hart, L. N. Wheeler, E. S. Todd.
A. B. C. F. M.—Mark Williams.
C. I. M.—J. Williamson, L. Nicol, J. R. Sell, G. Duncan, W. Rudland, J. A. Jackson.
Eng. Meth. N. C. Mis.—W. D. Thompson, W. B. Hodge.

1867.

London Mis.—T. Bryson, J. Sadler.
C. I. M.—J. McCarthy, H. Cordon.
C. M. S.—H. Gretton, J. Bates.
Eng. Presb'tn. Mis.—H. Ritchie.
Eng. Wesleyan Mis.—S. Whitehead, F. P. Napier.
A. B. C. F. M.—A. O. Treat, M. D.
Am. M. E. Mis. (North).—H. H. Lowry.
Rhenish Mis.—F. Hübrig, J. Nackin.

1868.

Eng. Wesleyan Mis.—T. E. Selby.
C. I. M.—J. E. Cardwell, C. H. Judd, E. Fische.
Eng. U. Meth. Mis.—F. Galpin.

A. B. C. F. M.—T. W. Thompson, P. R. Hunt.
Am. Bapt. Mis. (North).—J. R. Goddard.
Am. Presb'tn. Mis. (North).—J. S. McIlvaine, J. Butler.
Am. Presb'tn. Mis. (South).—J. L. Stuart, M. H. Houston, B. Helm.
Am. M. E. Mis.—McKelvy.

1869.

C. M. S.—J. E. Mahood.
Eng. Bapt. Mis.—T. Richard.
C. I. M.—T. P. Harvey, C. T. Fische.
Am. Reformed Mis.—Davis.
Eng. Presb'tn. Mis.—W. Duffus.
Irish Presb'tn. Mis.—J. Hunter, M. D.
A. B. C. F. M.—C. Holcombe, D. Z. Sheffield.
Am. Bapt. Mis. (North).—S. B. Partridge.
Am. Epis. Mis.—S. R. J. Hoyt, W. J. Boone, Jr.
Am. Presb'tn. Mis. (North).—D. C. McCoy, J. L. Whiting, E. P. Capp, L. W. Eckard.
Rhenish Mis.—C. Pritzsche, G. Gussmann.

1870.

London Mis.—J. Gilmour.
C. M. S.—A. Elwin, R. Palmer.
Eng. Wesleyan Mis.—E. P. Hardey.
Scottish Bible Society.—R. Lilley.
Unconnected.—R. White.
Eng. and Con. Bapt. Mis.—C. Bäschlin.
A. B. C. F. M.—I. Pierson, D. W. Osgood, M. D.
Am. Presb'tn. Mis. (North).—J. F. Crossette, G. F. Fitch, D. N. Lyon.
Am. M. E. Mis. (North).—L. W. Pilcher, G. R. Davis, H. H. Hall, F. Ohlinger, N. J. Plumb, J. Ing.

1871.

London Mis.—S. E. Meech, A. Foster.
C. M. S.—J. Galt, M. D., A. B. Hutchinson.
Eng. Bapt. Mis.—J. Brown, M. D.
Eng. Presb'tn. Mis.—W. Campbell, M. Dick-son, M. D.
United Presb'tn. Mis.—J. MacIntyre, W. A. Henderson.
Scottish Bible Society.—W. H. Murray.
A. B. C. F. M.—J. E. Walker.
Am. Presb'tn. Mis. (North).—J. L. Mateer, W. Patterson, M. D.
Rhenish Mis.—W. Dilthei.
Am. Bapt. Mis. (South).—E. Z. Simmons.

1872.

Eng. Presb'tn. Mis.—R. Gordon.
Eng. Wesleyan Mis.—J. W. Brewer.
United Presb'tn. Mis.—J. Ross.
A. B. C. F. M.—A. H. Smith, H. D. Porter, M. D.
Am. Bapt. Mis. (South).—N. B. Williams.
Am. Presb'tn. Mis. (South).—H. C. DuBose.
Basel Mis.—G. Reusch.

1873.

London Mis.—J. S. Barradale.
Eng. Wesleyan Mis.—C. W. Mitchel, J. Race.
C. I. M.—F. W. Baller, M. H. Taylor, J. P. Donovan, F. Groombridge.
A. B. C. F. M.—M. W. Hunt.

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

Am. Epis. Mis.—F. Stricker.

Am. Presb'tn. Mis. (North).—W. S. Holt, A. Whiting, B. C. Henry, S. A. Davenport.

Am. M. E. Mis. (North).—W. F. Walker, J. H. Pyke, A. J. Cook, J. R. Hykes, A. Stritmatter, B. E. Edgell.

Am. Presb'tn. Mis. (South).—G. W. Painter, J. W. Davis, Miss A. C. Safford.

Basel Mis.—R. Ott.

1874.

London Mis.—J. C. Edge, E. J. Dukes, E. R. Barrett.

C. M. S.—J. H. Sedgewick.

Eng. Presb'tn. Mis.—J. L. Gibson, T. Barclay.

Eng. Wesleyan Mis.—F. J. Masters, A. W. Nightingale, E. Sinziniex.

S. P. G. Mis.—M. Greenwood, C. P. Scott.

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1883.

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N O T I C E.

THE Publishers of the *Recorder* regret to be called upon to announce, that owing to ill health and an early departure from China the Rev. A. P. Happer, D.D., is compelled to resign the position of Editor which he has filled so ably. His resignation will take effect upon the completion of the present volume. The Publishers fully expect to announce the successor to the present Editor in the November-December Number of the *Recorder*. In the meantime all friends of the Magazine are earnestly requested to maintain their interest and to lend their aid to increase and extend its influence. Articles for the January-February Number are solicited and should be addressed, as should all communications, to the American Presbyterian Mission Press, Shanghai.



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VOL. XV.

SEPTEMBER-OCTOBER, 1884.

No. 5.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By REV. ARTHUR H. SMITH.

(Continued from page 279.)

VII. MISCELLANEOUS PROVERBS.

THE remaining class of Chinese Proverbs is not a class at all, but rather an entire absence of classification, and embraces everything which finds no other convenient notation elsewhere. The contents are therefore extremely varied. We have already seen that the subject of many proverbs is some simple object. Thus the Cat, Camel, Chicken, Dog, Donkey, Horse and Ox among domestic animals suggest many hundred proverbial sayings of every variety. The wild animals are often used, as in the Fables of Æsop, to set forth some special quality of which each is taken as a representative. Thus the Fox (as in Æsop) frequently typifies cunning, the wolf base wickedness, the lion and the tiger strength combined with ferocity, while the Phoenix is the type of excellence. Thus in the saying, 'The Phoenix is not so good at roosting as a chicken,' (鳳凰落架不如雞), we are taught nothing in the line of ornithology, but that common people have certain advantages over their superiors, as, for example, when both are compelled to support themselves by manual labor, a coolie is better off than a Governor General. So also 'A Phoenix is not to be got from a hen's nest' (草雞窩裏拉出鳳凰來) i.e., no figs from thistles. But the same expression, with the negative omitted, denotes excellence in an unexpected place, 'A crane among chickens' (鶴立雞羣). The Wu T'ung—"thenational tree of China"—in like manner represents preëminent excellence: 'The family that has the Wu T'ung tree, will attract to it the Phoenix' (家有梧桐樹引進鳳凰來). Our old acquaintances in fable, the Tortoise and the Hare, have been badly treated

by the Chinese, and are connected, the latter not infrequently, and the former almost invariably, with the vilest associations.*

The facility with which instruction may be extracted from common things, appears in the frequency with which such objects as Melons, Cabbages, Peaches and Cucumbers, (though seldom Grapes) serve as pegs upon which to hang a proverbial idea.

Of these sayings, the following—in which a great deal of instructive juice is squeezed out of the Turnip—may serve as specimens; ‘A patch of turnips and a patch of other vegetables—each one raises what he likes best’ (一畦蘿蔔一畦菜, 各人養的, 各人愛). *i.e.* every one to his mind.

‘A wife who holds up her head as she walks, and a husband who drops his head—a turnip with a black heart, and a single bulbed onion’ (抬頭老婆, 低頭漢, 黑心蘿蔔獨頭蒜). These classes of persons are dangerous to provoke, resembling in their most unfavorable points the vegetables named.

‘Can we not make broth without your red turnip?’ (少了你這個紅蘿蔔做不上齋來麼). This sarcastic inquiry is addressed to one who imagines that his services are indispensable. The same idea is also expressed in the saying; ‘When the butcher dies do you suppose we shall eat our pork with the bristles on?’ (死屠戶, 還連毛兒吃豬肉麼). Do not imagine that the monopoly of anything is lodged in you for there are many others who can take your place.

‘Liking to eat turnips but not eating pears, each one has his own preferences’ (愛吃蘿蔔不吃梨, 各有所好). Equivalent to the ancient dictum that there is no disputing concerning tastes. The following saying embodies the same idea; ‘The provincial treasurer eating hemp curd, each officer has his own peculiar disposition’ (布政司吃麻豆腐各官各稟性).

‘Hemp-curd’ is a coarse kind of food, eaten only by the very poor. The meaning is that individual tastes are not determined by the accidents of social position.

The following is one of the few proverbs which refer to grapes. ‘Grapes raised in the yard of an alms-house, a bunch both poor and sour’ (養濟院栽葡萄, 是窮酸). The term ‘sour’ is used of deep trouble, (一獨略). ‘Each turnip has its hole,’ (一個蘿蔔, 一個坑兒), *i.e.* Income should be applied to its proper use. ‘The money intended for vinegar, should not be diverted to the purchase of pickle,’ (打醋的錢, 不買醬). Also, no turnip without its hole—no idle persons.

* In the Appendix to Stents Vocabulary (2nd Edition Note 95) an explanation is given of this use of the name of the tortoise, to which the supposed habits of the cuckoo, afford but a faint and distant analogy.

‘When the turnips are pulled, there is so much the more ground’ (拔了蘿蔔，地皮寬). When expenses are diminished, one is better off—The departing guest leaves so much the more room in the house, &c.—‘When the market is brisk the seller does not to stop to wash the mud from his turnips’ (蘿蔔快了，不洗泥). When business presses, there is no time to be wasted over trifles.

‘The toasted turnip—black in the middle’ (火燒膛的蘿蔔，黑了心了). Of one radically vicious.

The Chinese are inexpert in what we mean by Botany, and in Zoology, and in most other branches of physical science. They are however, keen observers, and have taken note of almost everything which they have observed. Although perhaps the greater part of the explanations which they offer of natural phenomena—provided they offer any explanation at all—are totally astray, that which they profess to explain is generally worthy of attention. It is not however, in mere observation that the Chinese excel so much as in the faculty of detecting analogies—often in the most unlikely places. It is this aptness in analogy which imparts to numerous everyday expressions in Chinese, their poetical flavor, instances of which will occur to every reader. As an example of an ingenious parallelism, take the following; ‘Water is yielding, but when subjected to extreme cold it forms ice, and solidifies; Gold is solid, but when subjected to extreme heat it melts, and liquefies, and is then yielding; from this is to be learned that the character of a man is not fully brought out until he has been pushed to the direst extremity,’ (水至柔，寒極則冰而堅，金至堅，熱極則鎔爲汁而柔，由此而知人不到不能爲的極處，也不能化解其心).

Physical defects of every kind furnish suggestions for many proverbs, ranging from the merely literal to those which are mainly or exclusively metaphorical. Thus the Lame, the Deaf, the Pock-marked, and the Hare-lipped, are trussed up in many pithy sayings. The Dumb often serve as a type of repressed feeling, as in the phrase; ‘To suffer loss like a dumb man’ (吃啞叭虧), *i.e.* making no ado over one’s troubles. ‘When the dumb man eats gentian, he tastes the bitterness inside’ (啞叭吃黃連，苦在心裏).

The Blind and the Bald are conspicuous proverbial figures, and it must be rare indeed that they hear any good of themselves. The prejudice against persons with these defects is apparently almost as strong as was that of the famous Indian Chief, Spotted Tail, who said to an Indian agent; “Go tell the Great Father to send us no more bald men. I never saw a bald headed man who was not a liar.” So with the Chinese, moral depravity might be personified in semi-Shaksperian phrase as a ‘Bald bad man.’

The Blind are hateful, the Bald are wicked; cripples can kill without a sword' (瞎狠秃刁, 瘸子殺人不用刀).

'Of ten Bald men nine are deceitful, and the tenth is dumb' (十个秃子九个詐, 那个不詐是啞叭).

'The Bald are false, the Blind perverse, and one eyed people are even worse' (秃子詐, 瞎子乖, 一個眼的更發壞).

'Associate with Beggars—but not with the Blind' (能交花子, 不交瞎子).

'If a Lame man once siezes you, he will have your life' (瘸子抓住, 要性命).

The latent assumption in all these cases appears to be that the physical and moral natures are conterminous. A person who has some bodily defect, has presumptively a corresponding moral defect, and the one is the advertisement of the other.

Hence the saying, 'If you do not call him bald, he will not call you blind' (你莫說他頭秃, 他別說你眼瞎).

'If the eyes squint the heart is not correct, if the nose is crooked the intentions are not upright' (眼斜心不正, 鼻歪意不端). Conversely, 'If the eyes do not look sidewise, the heart is sure to be upright' (目不旁視心必正).

The national tendency to banter those who have physical defects, is instanced in another proverb similar to these: 'When the crooked mouth blows a spiral horn, one distorted thing meets another' (歪嘴吹簫栗, 偏偏遇見偏偏的).

'An iron-wire lantern—a face with shallow pock-marks' (鐵絲燈籠淺薄蔴子臉).

'An eagle nose, a falcon eye, high cheek-bones, a pock-marked face, no whiskers—with such do not associate,' (鷹鼻, 鵠眼, 顴骨高, 痲面, 無鬚, 不可交).

Oblique bantering descriptions of some of these physical defects, are extremely abundant, especially of the pock-marked, which is the more remarkable, as this class of persons is to be everywhere met in great numbers. The following saying is of this sort, intended to describe the pits left by small-pox. 'Sand scattered by fire-crackers; a water-melon rind pecked by a chicken's bill; a red wasp's nest hung upside down; the pumice-stone of the bathing-house' (炮打砂土地, 鷄啄西瓜皮, 倒吊馬蜂窩, 塘子擦腳石).

Many parts of the body are made to do duty in some metaphorical aphorism, *e.g.* 'There is no elbow that bends outward' (胳膊肘兒沒有往外扭的), *i.e.* every man looks out first for Number One.

'The elbow can not twist around the thigh,' (胳膊擰不過大腿去). This meant that a younger generation (晚輩的) can not hope to circumvent an elder, (長一輩的).

‘Everything goes like pulling the elbow’ (諸事掣肘), *i.e.* hard to accomplish.’

‘A broken arm is hidden in the sleeve, tears flowing into one’s stomach’ (胳膊折了, 往袖子裏吞, 有了眼淚往肚子裏流). Used of one who quietly suffers loss.

‘To knock out a tooth, and swallow it’ (打牙咽了肚). Same as the last.

‘A nose with three nostrils expels too much air’ (三鼻子眼, 多出氣). Used of one who meddles with affairs which do not concern him.

‘Three nostrils, and two of them shedding tears’ (三行鼻子兩行淚). The mention of the extra nostril is to emphasize the idea of the ‘bitterness’ involved.

‘The mucus from the nose never flows upward’ (鼻涕沒有往上流的). This saying, like the one just quoted in regard to the elbow, signifies that a younger generation can not get the better of their elders.

‘Among the ten fingers there are long and short ones’ (十個指頭有長短). This proverb is used, to denote that however numerous the sons of the same parents they are all of different dispositions, (一娘生九子, 九子各別).

‘When the other fingers fall to scratching, the thumb follows along’ (大拇指頭撓癢癢隨着). Just as the thumb is unable to be of any assistance in this operation, passively acquiescing, so in public affairs there are men who merely go with the crowd but who are of no use.

The Buddhist and Taoist sects, which represent to the Chinese nearly all which they are able to imagine in the shape of religion, have many couplets and stanzas which embody some idea—or fragment of an idea—to be found somewhere in the system. Some of these sayings were originally composed, perhaps as mnemonics like the artificial Latin verses which the unhappy student commits to mind, to fix in the memory the various qualities, Major and Minor, Affirmative and Negative, in the syllogism of formal Logic. Others more nearly resemble the fluid doggerel which frequently forms a convenient vehicle to induce children to swallow dry dates, and other forms of intellectual aliment, which would otherwise be far more difficult to administer as *e.g.* “Thirty days hath September &c.,” “In 1492, Columbus crossed the ocean blue” &c., &c. Of proverbial citations from the sacred books of these sects, the following from one of the Buddhist Classics (佛經) is an example. ‘Not a single cash can be taken away; only one’s sins follow the body’ (一文將不去, 只有孽隨身).

In China books which have for their object the inculcation of 'Virtue' (善書) are extremely numerous, and form a kind of literature of their own, which is put into popular circulation by the same kind of benevolent machinery which in Western lands operate Bible and Tract Societies.* The writers of these books thoroughly understand their business. The style is often plain and forcible, and the maxims are not infrequently enforced by a citation of 'cases' like those in our medical or law books giving details of some individual who violated the maxim, and incurred the due punishment. Quotations from the Classics, popular Odes, Antithetical Couplets; current Proverbs and ingenious Fables, all do their part to drive home the lesson. 'The skillful writer,' says the adage, 'does not choose his pen' (善書的人不擇筆) and the saying would be equally true if understood to imply that the man who composes 'Virtue Books' (善書的人) can do it with any materials which happen to be convenient. Citations from books of this sort are so numerous that they might be gathered into a large class by themselves. Vice is condemned and Virtue commended in the most direct terms, as well as in the most apt figures of speech. Of this quality of the 'Virtue Books' the two following citations may serve as contrasted examples; 'The main course for the admonition of men, consists in three particulars—to persuade them to give up wine, licentiousness and gambling,' (大道勸人三件事, 戒酒除花莫賭錢).

'The Brothel is a Pit for the Myriad, the Gambling house is a Flaying Hall; a Wine Saloon is a Nest of *pros* and *cons*; an Opium Den is a Lamp to light the Corpse,' (嫖場是萬人坑, 賭場是剝皮廳, 酒館裏是非窩, 烟館有照尸燈).

To those who know anything of the Chinese popular theology, it is superfluous to remark that the 'Virtue Books' are not in the least sectarian. Confucian morality, Buddhist and Taoist divinities and tenets are all equally assumed as true, and are all equally useful.

However the current saying may declare that 'Man dies as a lamp is extinguished' (人死如燈滅), the popular theology knows better, and it is extremely common to find people who have no belief in a future life, unquestioning believers in a future punishment! The Buddhist doctrine of Rewards and Punishments has taken a strong hold of the Chinese conscience, as numerous familiar sayings constantly quoted, pasted up in temples, or cast into inscriptions on temple bells, abundantly show. A specimen or two will suffice to illustrate the whole class; 'Virtue and Vice are the outward acts, Misery and Happiness are the Recom-

* For an interesting review of this kind of literature by Mr. Scarborough see *Chinese Recorder* for 1882, Nos. 4 and 5.

pense. The Recompense of Heaven is concealed; that of man is manifest' (善惡施也, 禍福報也, 天報屬陰, 地報屬陽). Good and evil are rewarded at last—though travelling far and flying high there is still no escape, '善惡到頭終有報, 遠走高飛也難逃'. So the Recorder in the temples of the city god (城隍廟) is represented with his writing implement and above him the inscription, 'My Pen is hard to escape' (我筆難逃). With their usual thoughtless thoughtfulness, the Chinese are perpetually citing the Buddhist sayings about reformation, or repentance.

'If one only turns his head there is the shore; why wait until you come *here* to repent of your sins?' (但得回頭便是岸, 何須到此悔前非), a Couplet found in the temples of the City god or more briefly, 'A boundless bitter Sea, turn your head and there is the shore' (苦海無邊, 回頭是岸). In the same key, is the following; 'Though one's sins should fill the heavens, they can not prevent Repentance' (人有彌天的罪過, 當不得悔改二字).

But this kind of 'repentance' can only come to fruit in periods of successive transmigrations, practically infinite. 'One slip of the foot involves a thousand ages of remorse; turn once more your head (repent) and you may live an hundred years' *i.e.* in human shape (一失足成千古恨, 再回頭是百年身). The Chinese are, however, far too shrewd observers of human nature to suppose that reformation, even when reduced to its simplest terms as a simple change of direction, will ever be generally practiced. Hence the significant couplet to *Kuan Yin P'u Sa* (觀音菩薩) the so-called Goddess of Mercy, in allusion to her inflexible habit of facing the North, while all the rest of creation fronts the kindly south—'Why is it that Kuan Yin is always seated in a reverse position? Because all living things refuse to turn' (問觀音爲何倒座, 因衆生不肯回頭).

Among the subjects for observation the weather holds a prominent place. Mr. Scarborough gives about forty examples of proverbs of this kind, and the list might be indefinitely extended. Every language can probably furnish rhyming summaries of general experience of atmospheric changes, expressing such as 'If it rains before seven, it will clear before eleven;' 'When the days begin to lengthen, the cold begins to strengthen,' &c. But here, as in all departments of proverbial phrase, the Chinese out distance all competition. Each of the months has some saying in which peculiarities or characteristics of the season are noted, of which the following are specimens.

'If there is uninterrupted cloudy weather in the fifth month, if it is dry in the sixth month, there will be an abundance of food

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in the seventh and eight months' (五月連陰六月旱, 七月
八月, 吃飽飯).

'On the sixth of the sixth moon, the crops may be seen in ear'
六月六, 看穀秀.

'In the sixth and twelveth moons do not go abroad' (六臘月
不出門). These are the seasons of greatest heat and cold.

'If there be a sound of thunder on the fifteenth of the eighth
month, everybody will turn thieves' (八月十五一聲雷, 普天
之下全是賊).

The connection between a clap of thunder and famine is not
obvious even to the Chinese, but the saying signifies their reluctance
to have the usual order disturbed (改常).

'A season of autumn rain, and a season of cold; a season of white
dew, and a season of frost' (一場秋雨一場涼, 一場白露一場霜).

'By the middle of the tenth moon combing one's hair and
washing one's face is all the work to be expected' (十月中梳頭
洗臉工). i.e. the days are at their shortest.

'By the middle of the twelvth moon, the skilful woman will
spin half a thread more' 臘月半, 巧女多做半條線.

'Half a thread more' that is to say, than she did when she only
combed her head and washed her face, for the days are lengthening.

'By the middle of the seventh month the mosquito's mouth is
like a gimlet. By the eighth of the eighth month it is divided
up,' (七月半, 蚊子嘴似個鑽, 八月八, 蚊子嘴開了花).

Here the second line refers to a point worthy of investigation;
the Chinese assert that at the close of the season these insects are
seen to have a split across their mouths, like the development of a
flower bud, a fact which is said to be verified by the use of the
microscope. This circumstance, so far as we know, has not become
proverbial in any country but China.

From the winter solstice (冬至) onward, the Chinese count
nine periods of nine days each (called collectively the Nine
Nine (九九) extending about to the second week in March, by
which time the trees begin to bud (九盡花開). The charact-
eristics of each of the Nines appear in the following sayings.

'In the first and second Nine keep your hand in your sleeves;

'In the second and third one may go upon the ice;

'In the fifth and sixth Nine the willows by the river show their green;

'In the seventh the rivers open, in the eighth the wild geese appear;

'In the ninth the ice has disappeared.' (一九二九不出手,

三九四九冰上走, 五九河邊看柳, 七九河開, 八九雁
來, 九九無冰時).

'After the Grain-in-ear one should not insist upon planting the ground,' (過了芒種, 不可強種). The term in the Calendar called *Mong Chung*, or Grain-in-the-ear, falls about the sixth of June.

'In the fifth and sixth month there will be rain in the cart ruts,' (五逢六月, 車轍雨).

This does not mean, as might be supposed, that this is the time when the roads will be inundated, but that the early rains of summer are at this season so limited in area, that while the ruts in front of a cart may be full of water, those behind may be dry.

'A great drought will not extend beyond the thirteenth of the fifth month,' (大旱不過五月十三). It is safe to say that this dictum is *not* founded on a generalized experience.

'In the second and eighth months there is no rule for dress,' (二八月, 亂穿衣). 'In the second and eighth months the ground is like a sieve,' (二八月地如篩).

'In the second and eighth months one may hitch his horse, and wait for the roads to dry,' (二八月, 勒馬等道乾).

The Chinese have a firm faith that there are certain days on which rain is *not* to be expected*—about the time of the new and of the full moon.

'Do not fear a rain-fall on the first and fifteenth; dread rather clouds on the second and sixteenth,' (不怕初一十五下, 就怕初二十六陰).

The meaning is, that even though rain should actually fall on the days first named, the sky will still clear, but if on the succeeding days the weather is cloudy it will be sure to rain.

'If it rains on the first of the eighth moon, it will be dry until the end of the fifth moon of the next year,' (八月初一下一陣, 早到來年五期盡).

Fleecy clouds and constant rain—no clear days, (陰雨連綿, 不晴天). This is a compendious description of the 'rainy season.'

'In time of drought an east wind brings no rain; in seasons of flood a north wind does not ensure fair weather,' (旱來東風不下雨, 澇來北風不晴天).

'After the Small Snow [about Nov. 22nd.] there is no plowing, after the Great Snow [about Dec. 7th.] navigation is suspended, (小雲不耕地, 大雪不行船). This saying applies, of course, only to the most northern provinces China.

'Early vapors indicate foul weather; late vapors fair weather,' (早霞陰, 晚霞晴).

* For a widely current proverb in regard to the duration and effects of rain on certain specified days, see Scarborough's Proverbs, No. 2482.

'If there are vapors early in the day, stay at home; if toward night, go a thousand *li*,' (早霞不出門, 晚霞行千里). 'Wind comes before the rain' (風是雨的頭).

Many sayings of this sort are employed figuratively, as, for example, the following; 'When the soft winds are in motion, there is hope of the gentle rain' (行下清風望細雨), or, negatively, 'If the spring winds do not blow, how can we expect the summer rain?' (不行春風, 難望夏雨). This means that he who expects a favor, must *pay in advance* and it is on this familiar but important principle that in China nothing can be accomplished without a preliminary present, or a feast. If the soft winds do not first blow, there will be no rain.

'Hearing the wind, and supposing that there must be rain' (聽風即是雨). According to the proverb just cited, the inference would appear to be just; the meaning, however, is not meteorological, but metaphorical. It is said, for instance, of one who repeats a story which he has heard, with gross exaggerations, as if when the wind blows, he cried; 'Hear! It rains!'

It is an encouragement to the youth who is bewildered by such a multiplicity of meteorological philosophy, often inconsistent with itself as with experience, to learn that when he is thirty years old, he will be able to prognosticate for himself. 'When one is past thirty, he can about half comprehend the weather' (人過三十, 測天一半).

The milky way serves as the poor man's almanac. 'When the heavenly river flows diagonally across the sky—put on your wadded clothes' (天河掉角, 要褲要襖). *i.e.* autumn impends. 'When the milky way divides, bring out your thin garments' (天河劈叉, 要褲要褂) *i.e.* warm weather approaches.

The Abbe Hue in his entertaining "Travels in the Chinese Empire," affirms that the Chinese have a method of telling time according to the dilatation or expansion of the eyes of a cat. The aperture of the pupil is affected by the position of the sun, and the character of the light, even when the day is cloudy. This story like many other statements of the same author—has been the subject of ridicule, for no other apparent reason than that some other persons never ascertained the fact for themselves. The use of what M. Hue calls the 'Cat-clock,'* is far from uncommon, and here are its rules; 'From 11 to 1 and from 5 to 7 (a.m. and p.m.) merely a single thread; 'From 7 to 9 and from 1 to 3 (a.m. and p.m.) pointed at each end,

* It has been plausibly suggested that this connection between the Cat and the time of day, must have given rise to the legend 'Hickory, Dickory, Dock, The Mouse ran up the Clock.'

'From 3 to 5 and from 9 to 11 (a.m.) and p.m.) round and full orbed;' (子午卯酉一條線, 寅申巳亥兩頭尖, 辰戌丑未圓上圓).

The twenty four 'Solar terms' (節氣) distributed throughout the Chinese Calendar afford, upon an average, a singularly accurate description of the seasons to which in the Imperial almanac they are affixed. The relatively uniform climate of China renders possible a minuteness of prediction, which in Great Britain or in North America, would be hazardous. An English farmer who pins his faith to such traditional instructions as 'Upon the twentieth of July, sow your turnips, wet or dry,' might find himself as often out of season as in it. In China, however, the words of the Wise Man are far more literally fulfilled; "To everything there is a season." 'At the end of the seventh Nine foot travellers carry their extra clothing in a pack' (七九六十三, 路上行人把衣担) the increasing warmth rendering it superfluous.

'At the end of the ninth Nine, the farmer eats his dinner in the field' (九九八十一, 家中做飯地裏吃).

'By the seventh or eighth of the Twelfth month, two or three people will be frozen to death' (臘七臘八, 凍殺人兩三).

The lunar month with all its drawbacks, is a great convenience in enabling every-one to keep track of the movements of the moon.

'By the seventeenth or eighteenth sit down and wait for moonlight' (十七八坐坐等等他). The Chinese horror of going about in the dark is extreme—but appears to apply rather to travelling late at night than in the early morning hours.

'By the twentieth light no lamp—the moon will appear by the first watch' (二十莫掌燈, 月出在一更).

In a country largely given up to agriculture, the signs of rain are most carefully noted in a great variety of sayings.

'When the sun sets with a bright red vapor on the clouds, tomorrow will be hot enough to roast one; When the sunset vapors turn dark, it will be hard to avoid tomorrow's rain' (日沒火燒雲, 明天必定晒死人, 日落雲吃火, 明天雨難躲).

'If there is a fine rain at first, there will be no rain; if a fine rain after the rain, there will be no clear weather' (雨前生毛必不雨, 雨後生毛, 必不晴).

'After a long cloudy period, it is sure to rain; a violent rain will not last' (久陰必下暴雨不長). 'Rain in Spring is as precious as oil' (春雨貴似油).

The Minister Hsieh Hsüeh Shih (解學士) already repeatedly mentioned as one of the most ready poets known to the Chinese, is

said to have been once walking the streets of Peking, one spring day, when the roads being slippery with mud he fell down. At this misadventure, his companions burst into a hearty laugh, but the Minister was ready as usual with the following impromptu verse alluding to this proverb:

春雨滑似油。 下的滿街流。
跌倒解學士。 笑殺一羣牛。

'A rain in Spring is as smooth as oil
But it fills the street and it daubs the soil,
It trips me up, and my clothes besmears,
Which tickles to death a herd of Steers.'

According to the Chinese calendar the beginning of Spring (立春) is liable sometimes to fall before the New Year, to which circumstance the following saying refers: 'The New Year follows close upon the new Spring,' (打罷新春, 是新年).

The "Establishment of Spring" occurs about the end of the sixth of the 'Nine Nines,' at which time the rivers ought (theoretically) to be escaping from their icy fetters, and making for the sea, (春打六九頭, 海水向東流).

In the following saying the promise of the coming Spring is made prominent to 'comfort the hearts of the poor, who dread the winter.' 'At the harvest in the eighth moon it is cool, but the ninth moon will be mild; the tenth moon is the Little Spring (that is, when the productive principle begins to manifest itself) 'in the eleventh moon it grows cold; Yet in the twelfth moon comes Spring,' (八月秋涼九月溫, 十月小陽春十一月冷一冷, 臘月打春). The 'little Spring' which appears in November, and the real Spring which falls in January may be safely said to offer only 'cold comfort' to the poor.

Another saying scarcely more adapted to cheer those who are dissatisfied with the season, is the following: 'One may hope in the Nines, but not in the Dog-days' (能盼數九, 不盼初伏). The meaning is that when the Nines come, *the warm weather is approaching* (although somewhat deliberately, as they begin at the winter solstice); whereas in the Dog-days, although hot, *the cold will soon be upon us!*

Many Chinese proverbs contain bits of medical advice, or record some generalized observation and, like other sayings, range through all the various classes from the most general to the most specific. Thus: 'fruit finds a market in the autumn, and drugs in the spring' (秋賣菓子春賣藥). 'If one does not store up vital

force in winter he will be sure to suffer from an epidemic in the spring' (冬不藏精，春必瘟病).

'If you wish your children to have a quiet life, let them always be a little hungry and cold' (若要小兒安，常帶三分飢和寒).

This sage counsel is from the medical books, and appears to be generally acted upon. It is believed that if children are too well fed, and too worm, their diseases will be much more severe than otherwise. 'Children can endure very severe illness' (小孩子擔的了十分病).

This circumstance, which is axiomatic with the Chinese is thought to be due to compliance with the preceding directions. 'If there is no disease in the viscera, the patient will not die' (肚子裏沒病死不了人).

Some of these directions for the preservation of health, are analogous to our 'Starve a fever, and stuff a cold,' and are not more rational. Thus; 'Nourish the eyes—starve a boil' (保眼餓瘡). 'Bathe with a full stomach—shave the head when hungry' (飽洗澡餓剃頭).

'Giddiness' is prevented by the first practice, and serious injury to digestion by the second.

'Those who play on stringed instruments play best when full—the best singing is when the singer is hungry' (飽彈餓唱).

The pubic region (丹田) is the ultimate source (according to Chinese anatomy) of the breath. If a hearty meal is superimposed on the 'source of the breath,' it is then bad for the singing.

'Light during the day, but severe at night, such a disease, if not speedily cured, will soon put an end to life' (白輕夜重，不早治沒命).

'If one does not die at the age of 66 he will at least lose a piece of his flesh' (六十六不死去塊肉).

This year is the end of one of the natural stages in the journey of life. If death is escaped, some physical evil will ensue, like losing a part of one's flesh. The following is predicated upon the same theory; 'At 37 and 84, if Yen Wang does not summon a man he will die of himself' (七十三八十四閻王不叫自己死).

In consideration of this circumstance, it is necessary to be cautions in exercising hospitality to the old. 'People of 70 you should not keep over night—and do not invite a person of 80 to sit down' (七十不留宿，八十不留坐). It would be very awkward and undesirable to have these old folks die on one's premises, hence, like Little Jo, they should be urged to "move on."

'Exhaustion of vital force, consumption, dropsy, and stricture of the esophagus—those who exhibit these symptoms, are the invited guests of Yen Wang' (乾勞氣臌噎閔王請下的客).

It is related of Têng T'ung (鄧通), a favorite of a certain Han Dynasty Emperor, that a fortune teller declared that he would die of starvation. The minister inquired if there was no escape from this fate, and was informed that nothing would serve to avert it but the cultivation of 'Virtue.' Têng T'ung naturally discredited the prophecy, but one day while playing at chess with the Emperor, he mentioned the prediction. The Emperor laughed, and observed that the words of the fortune teller were idle and silly, for how could a favorite minister of a prince be starved? Yet, lest such a contingency should come to pass, he bestowed upon his minister a furnace for coining cash—in other words a small mint—by the aid of which he could lay up a 'Money mountain' and then, said he, we shall see if you will starve. In course of time, however, the minister was attacked by the fatal Yeh (噎) or stricture in the gullet and after all died of starvation, a fate which he might have avoided had he but remembered to accumulate virtue (積德). Hence the saying, 'Têng T'ung though he had a mountain of money could not escape death by starvation,' (鄧通有錢山, 竟會餓死).

In the doctrine of visible and present rewards and punishments, especially in those of a physical nature, the Chinese as we have seen, have a firm faith. 'Diseases in the hands and feet have their origin in a vicious heart' (手脚無善症). 'When the eruption of itch appears on one's face, he should get ready a mat' (疥到了臉着蓆捲), to bury himself wherewithal, for he will certainly die.

'In Spring keep well covered, in Autumn delay putting on thick garments, and you will never be sick' (春搗秋凍到老沒病.) By being 'well covered in Spring,' is meant, waiting until the settled warm weather comes, before changing one's dress.

'A cold is to be dreaded by the aged; dysentery is to be feared by the young' (老怕傷寒少怕痢疾), 'Of every 10 old men, eight or nine die in consequence of a cold which they have caught' which is thus regarded as the introduction to every form of disease.

'The strength of the aged, is like spring cold, or the heat after harvest' (老健春寒秋後熱).

'Fat persons can endure cold' (從來胖人多耐冷). 'At thirty the countenance alters' (人過三十容顏改).

'He that takes medicine and neglects to diet himself, wastes the skill of the physician' (吃藥不忌口, 枉費大夫的手).

'When the phlegm is dark colored, the disease is light, if yellow the disease is severe, but if white it is fatal' (黑痰輕, 黃痰重白痰要了命).

'Though one may have money, he will hardly be able to buy a July dysentery' (有錢難買六月瘧). One would suppose that most persons would be willing to do without 'dysenterys' in any month, but according to Chinese notions, this disease is a healthful vent for noxious 'humors' and therefore valuable as a preventive of some thing worse.

'One may eat to the full of peaches, but apricots will do you harm; beneath a plum tree they bury the dead'—(桃飽, 杏傷身, 李子樹下埋死人). The meaning is that too many plums are likely to be immediate fatal.

'If you wish to attract the south wind you must open the north window' (要求南風, 須開北牖).

This means that the passages of the body must be kept in order, to secure health, and is equivalent to the Scotch aphorism: 'Fear God, and *keep the bo'ols open*.'

'Internal practitioners do not undertake to cure asthma; external practitioners do not try to cure ring-worm. If they attempt it, they must wish to injure their reputations' (內科不治喘, 外科不治癬, 治時討傷臉).

An intelligent Chinese teacher who lived in an open port where thousands of cases of every form of disease had been successfully treated—among them many cases of ring-worm—penned the following note to this proverb, 'This affection cannot be cured by the most experienced practitioners, *whether Chinese or foreigners!*'

'When the heart moves, the heart's blood comes in tides' (心動, 則心血來潮). This saying is based upon the theory of the circulation of the blood, set forth in the Treatise on the Mystery of the Pulse, (脉訣書) by *Wang Shu Ho* (王叔和). This writer assumes a vital principle (神氣) which has its seat in the heart, and is bright, like the flame of a lamp. A 'pile of blood' (有血一堆) the center of the heart, is devoted exclusively to covering and nourishing (培養) this vital force, which seems to occupy this nest made for it by this part of the blood detailed for the purpose, much as a rabbit lives in a warren. By day the thoughts are active, at which time the vital principle is outside of its burrow, but at night when fatigue comes on, the force draws itself in under the pile of blood to be there recuperated by a night's nourishment. In early life the vital principle readily returns to this retreat, which

is the reason that young people are sleepy at night ; but in advancing years, the supply of blood runs short, so that the vital force finds it hard to bury itself under it ! Forgetfulness is due to the same cause. Those who practice the Taoist art of refining the spirit, say that the reason that they do not grow weary like others, when the spirit is in retirement in its nest, is that they have acquired the art of controlling it in such a way as to prevent even the smallest mental activity (a claim in itself by no means improbable). In case any automatic motion of the heart is experienced in spite of their efforts, this is because somewhere in the universe an event is occurring which concerns him whose heart thus mechanically responds ! A current proverb observes that 'The study of the works of *Wang Shu Ho* is not so good as clinical practice' (熟讀王叔和, 不如臨症多), a dictum which the average Occidental Reader will doubtless cordially endorse. No wonder too, that another proverb declares that, 'To be a famous physician, it is by no means necessary to recognize many characters' (名醫何必多識字).*

Many Chinese proverbs cluster around a single individual, of which those referring to Wu Ta Lang have been already quoted as examples. Similar and yet distinct are those proverbial sayings in which not a specific, but a generic subject is introduced, which affords full scope for every variety of predicate supposed to be appropriate to the class, and by inference to any one resembling the class. Proverbs of this sort may have for their subject either gods or men—and also women. The following examples will illustrate their character.

One of the most unimportant characters in the Chinese Pantheon, is the tutelary god of the soil, the T'u Ti Yeh, (土地爺). He is not to be confounded with the 'god of the land,' *she* (社) (for which see Mayer's Manual Nos. 181 and 605), the functions of which are supposed to relate to agriculture and the crops.† The

* Whatever the real ignorance of the medical practitioner, he knows enough to impose upon those who are even more ignorant than himself. The whole theory of the treatment of diseases, and of discrimination in the qualities and uses of drugs, is popularly regarded (and with reason) as beyond the comprehension of the finite mind.' 'Even gods and fairies can with difficulty distinguish between pills, powders, plasters and boluses' (神仙難辯丸散膏丹). It is a standing jest, that the dealer in sliced dumplings having disposed of all that part of his stock which has dates intermixed, rolls the remainder into pellets, which are taken to a country village, and sold for pills ! This idea is embodied in the proverbial expression. 'Selling dumpling pills' (賣的是切糕丸), a phrase which is employed, like the English 'bread pills.'

† Mr. Scarborough (Proverbs, No. 1590 Note) identifies the T'u Ti and She. Different explanations are perhaps to be met with in different regions.

t'u ti looks after the souls of the dead, and stands in the same relation to the city god (Ch'eng Hwang 城隍) that the local constable (地保) does to the District Magistrate. When a person dies the relatives go to the *t'u ti* temple to report the fact to him, and to beg him to communicate it to the city-god.

'The *t'u ti* of a village is efficacious only at home' (當鄉土地, 當鄉靈). This saying is used to show that persons have no influence away from home. A man is less valued in proportion as he is distant from the place of his origin, but with merchandise the opposite is the case, (人離鄉賤貨離鄉貴). The temple to the *t'u ti* is the only one which is nearly always, but not universally, to be found in every village. If the village is large it may have two such temples, one at each end, as large towns often have more than one local constable. 'The *t'u ti* at the east end is powerless at the west end, (東頭的土地, 西頭不靈). The original of the *t'u ti* is popularly supposed to have been Han Yü (韓愈), otherwise known as Han Wen Kung (韓文公). (See Mayer's Manual, No. 158) That so great a man should have been degraded to such a trifling office as that of *t'u ti* is regarded as very unbecoming. Hence the couplet, 'Once a famous scholar of the T'ang Dynasty, but now only a local god in a village' (昔爲唐朝進士第, 今作當莊土地神). One of the divinities of the Chinese is called Hsüan T'ien Shang Ti, (玄天上帝) the Supreme Ruler of the Somber Heavens. The expression *hsüan t'ien mao ti* (玄天冒地) which may be loosely rendered, 'The lofty heavens, the reckless earth' is used (as if by a sort of parody on the preceding phrase) to denote language which is unfounded, 'tall talk' which aspires to heaven, but which escapes into the earth. 'Penetrating the dark heavens, and plunging into the earth—lying words' (玄天冒地的謊言). The phrase quoted is also linked in the following saying, to the name of the city god and to that of the *t'u ti*—the former corresponding to the character 'heaven' the latter to the character 'earth.' 'The City god and the *t'u ti*—reaching the dark heaven, descending into the earth' (城隍土地, 玄天冒地). This is a specimen of a large class of Chinese expressions, to trace the origin and to analyze the meaning of which, is often extremely difficult.

The *t'u ti* stands as a type of insignificance. 'The *t'u ti* munching a cake—he can not bear any large offering' (土地爺吃饅饅擔不了大供獻). As ordinarily spoken, the word translated 'munching' is not *ch'ih* to eat, but *tai*, for which there is no character.

The saying is used of any petty officials with trifling emoluments—of a small man meeting with good fortune which he can not support &c.

Among Women the Old Lady is the butt of much good-natured banter. 'Like an old lady's tooth—loose' (老太太的牙活了), said of one with no decision, with whom "everything is an open question."

'An old lady wearing spectacles—all for show' (老太太戴眼鏡虛設.) She can not read, and glasses are of no use. Of useless appendages—men or things.

'An old lady riding in a cart—unstable equilibrium' (老太太坐車, 不穩當). Her small feet doubled under her make her seat insecure. Of anything not firmly placed.

'An old lady's toes—oppressed for a whole life time' (老太太的脚指頭臥囊一輩子). The expressive colloquialism *wo nang q.d.* compelled to sleep in a bag, signifies being imposed upon (受委屈). Foot-binding permanently suppresses the toes. Used of those who never get their rights.

'An old lady looking at the flowered lanterns—gazing as she goes' (老太太逛燈, 走着瞧). This is said in reply to a doubt thrown upon the accuracy of something which has been affirmed 'If you do not believe it—an old lady looking at the flowered lantern', *i.e.* go and see (走着瞧) for yourself.

'Like an old lady's food—good' (老太太吃的, 是好的). Because of the respect felt for her by her children and her grandchildren, she is supposed to be nourished on the best that is to be had;—met, of men and things.

'An old lady attending a funeral—coming on behind' (老太太送殯, 走了後頭了). Women in a funeral procession follow the coffin. Met, of one who is behind—late.

'An old lady trying to bite with her teeth—forgetting that she has none' (老太太咬牙, 忘了沒有咧). Used of those who make purchases, and find they have no money, and in other similar cases.

[*N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the* Author.]

(知過必改得能莫忘. *Millenary Classic.*)

(To be continued.)

TAUISM IN THE TS'IN AND HAN DYNASTIES.

BY REV. J. EDKINS, D.D.

TAUIST mythology in the T'sin dynasty may be illustrated by a passage from the history of T'sin Shi Kwang. In the year B.C. 22 he conquered the Tsi country and proclaimed himself emperor of all China. He also ordered that no titles of former emperors should be allowed in any temple. In fact he refused to permit any Ti Wang Miao, or temple for the worship of deceased emperors and kings. He then proceeded to abolish red as the imperial colour which had prevailed in the Cheu dynasty and changed it for black. Black is the colour of the north and of water in the old elemental philosophy and this was the reason that he chose it. The imperial colour became black as did the military standards. The administration of law was severe and punishments were inflicted without delay, because they belonged to the black element. So he reasoned. In B.C. 219 this superstitious and cruel emperor went to Shantung. He there worshipped heaven upon the mountain Tai Shan, performing there the ceremony called Feng Shan and also on other historical hills in the neighbourhood, and erected stones in memory of his visit. He also ascended a mountain at Lang Ya on the southern part of the Shantung coast and also Chefoo promontory setting up a stone mounment upon each. Sü Shi a native of the Tsi country and a professor of Tauism presented a memorial regarding the three fairy islands, Peng Tai, Fang Chang and Ying Cheu requesting that he might be sent after due fasting and purification along with a large troop of unmarried boys and girls in search of these islands. History records that the kings of Tsi and Yen for a century and a half previously had believed in the existence of immortal men in these islands and in their possessing the plant of immortality. They had also sent fruitless expeditions to make search for the islands. Ts'in Shi Kwang approved the prayer of the memorial and he went accordingly with several thousands of boys and girls. But they met with contrary winds, concluded that it was impossible to reach the islands, and returned.

In the history the persons who persuaded the kings of Chili and Shantung that there were really fairy islands in the green sea where it was possible to become immortal, were Jung Wu Ki of the Yen kingdom and his master Sien Men Tsi Kau.

I now go on to the celebrated Tauist Tung Fang So and the words attributed to him. He appeared at the court of Han Wu Ti and excited that emperor's admiration by his singular stories.

When three days old his mother died and the wife of a neighbour took the motherless child. He was at three an intellectual prodigy. He ran away from home and came back after a year when he said, I have gone to the sea of purple mud. My clothes have become all purple. I passed by *Yü Yuen*, where I washed my clothes. I left in the morning and returned at noon. Why do you say I was away a year?" His foster mother asked him, "Where did you go?" He replied, "After washing my clothes I waited to take rest in a large hall. A prince gave me some red sauce, *tan-hia-tsiang*. I ate it till I was satisfied when I felt overcome to fainting. He then gave me a small quantity of the yellow dew of the original heaven to drink. "I then woke and started to return. On the way I met a blue tiger resting on the road side. I mounted the tiger and he brought me home. I struck him so hard that he felt great pain and bit my foot."

His mother was grieved and tore a piece of blue cloth to wrap round his foot. He left home again and wandered till he was 10000 *li* away, when he saw a withered tree. He took the piece of cloth from his foot and hung it on the tree, immediately it became transformed into a dragon. The place on this account was called the marsh of the cloth and dragon. About B.C. 110 he left home again and reached the Swamp of Twilight Gloom, *Meng Hung Ch'i Tse*. Here he saw a princess (*Wang Mu*) come and gather mulberries on the shore of a white sea. Suddenly a yellow featured old man pointed to the princess and said to *Tung Fang So*, "She was formerly my wife and was changed into the spirit of the planet Venus. I have been feeding on air above during 9000 years and more. The pupils of my eyes are dark blue and shining and I can see things that are very dim and almost invisible. Once in 3000 years I turn my bones and wash the marrow."

The *Yü Yuen*, abyss of doubt, where he washed his clothes, from their purple stains is one of the last in the 16 stations of the sun in *Hwai Nan-tsi*.

As an author *Tung Fang So* was excessive in his love of marvellous things and occurrences. In illustration of the state of *Tauist* mythology in his time I may mention that he describes the queen of the west, *Si Wang Mu*, and the king of the east, *Tung Wang Kung*, as living on the *Kwun Wu* mountain. An enormous bird sitting with its face to the south spreads its right wing over the queen and its left wing over the king. This bird is seated on a copper pillar called the pillar of heaven which is a thousand miles in circuit. It is round as if cut vertically. Underneath are houses 10 thousand feet square in which the immortals reside who belong

to the nine palaces. Once a year the queen of the west ascends the bird's wing to meet the king of the east.

This account is taken from the Shen Yi King or Book of marvels, a work purporting to be that of Tung Fang So but really* written about the third century or the fourth at latest. Another of his works is geographical but deals also with marvels. It describes ten Islands. They are the Island of Ancestors, Tsu Cheu, of the Full Ocean, Ying Cheu, Dark Island, Hiuen Cheu, Hot Island, Yen Cheu, Long Island, Ch'ang Cheu Original Island, Yuen Cheu, Floating Island, Lieu Cheu, Life Island, Sheng Cheu, the Island of the Phoenix and Unicorn, Feng Lin Cheu, the Island of Collected Hollows, Tsü K'u Cheu.

* NOTE.—In Wang Feng Cheu's Kang Kien Hwei Tswan at the commencement the author gives the three emperors, the celestial the terrestrial and the human, headed by P'an-ku. In this he departs from the example of Chu Hi and Si Ma Kwang who had omitted them. Wang's life is given in the Ming history 明史. He belonged to Tai-ts'ang near Shanghai and lived in the 16th century. He quotes a few sentences from Hu Shwang Hu was has carelessly cited from the Life of Ts'in Shī Hwang a passage which contains the first allusion to the legend of the celestial and terrestrial emperors. The scholars consulted by the emperor in this biography are said to have answered 古有天皇,有地皇,有爺皇最貴. Shī ki, chapter, 6, page 10, by Si Ma Ts'ien who lived a century before Christ. The historian allows the committee of scholars to say this but he himself begins ancient history with Fu Hi and knows nothing of Tien Hwang, etc. In ancient times there were the heavenly emperor, the earthly emperor and the great emperor. Of these the great emperor was the most honourable. They said nothing of any human emperor but recommended the adoption of the title Tai Hwang. Ts'in Shī Hwang did not take their advice but called himself Hwangti and gave the title Tai Shang Hwang to his father. Now if it be remembered that in Han Wu Ti's paintings and sculptures a century later the term 人皇 Jen Hwang with nine heads was one of the figures represented it is necessary to treat the legend of the council of scholars just mentioned as of foreign origin and as connected with this nine headed figure. It would come in from the ports of the south which were annexed to the Ts'in empire in B.C. 222 after two years fighting. This was the year before the council on title was held. We are thrown back therefore for explanation on the myths which found their way into the Shan Hai King and into Lie-tsi. Ts'in Shī Hwang himself was a Taoist because Taoism offered the plant of immortality. The council appealed to myths rather than history as more agreeable to the emperor. In the palaces of some of the princes whom he had conquered would be found pictorial representations like those employed a century later by Han Wu Ti in the decoration of his palaces. We read that Ts'in Shī Hwang caused a plan to be drawn of the palaces of all the barons and other high chiefs whom he subdued that they might be re-erected at his capital exactly as they were. The countries where the Taoist mythology most flourished were Ch'u, T'si and Yen that is, South China and North-eastern China. The capital of Ch'u was on the Tung-ting lake about 400 miles from Canton and 600 from the mouth of the Songkoi. There is river navigation for a great part of the way to both of these seats of commerce. This is the most likely route by which the pictures of gods and carved genii and heroes would find their way in the third century before Christ and earlier so as to originate the folk lore or Taoist myths from which Ts'in Shī Hwang's council derived their notion of the Tien Hwang and Ti Hwang, or celestial emperor and terrestrial. They would have before the mind figures with thirteen heads and eleven heads such as we find ascribed to them afterwards. The name of the third figure called by them Tai Hwang was afterwards changed to Jen Hwang, 人皇, and is then lost sight of. The emperor with nine heads is always Jen Hwang in later authors.

The emperor Han Wu Ti had heard the fame of Tung Fang So as a teller of stories of fairy land. He commanded him to relate them to himself. He consequently undertook to describe what he had observed in all parts of the seen and unseen universe. He had gone to Fu Sang, to the Red mound, to the mountain of night, seven mountains in the moon, to the ten islands which form a circle round the earth, to the five sacred mountains and all remarkable rocks and lakes. "From my boyhood," he added, "till now I have been accustomed to wander through the six heavens and of all things I have seen the most remarkable is the palace of the flying genii, the children of cold and empty space. Above and below are nine heavens. I have gone to the Little Bear and the crown in Cassiopeia. In the south I have gone to the region of the great elixir and resided in the Dahae country. I have also travelled where there is no sun or moon or stars or milky way, where there is nothing to touch above and nothing to rest on below. These things I know but I am ashamed to think that I do not know enough to reply to your majesty's wide question."

He then proceeds to say of the Island of Ancestors that it is due east from China at 70000 *li* distance. On it grows the plant of immortality which is about a yard long when young. If any one has died three days, and this grass is laid on him he will come to life immediately. If it be taken as food, a man will never die. The island is 500 *li* square. South east from China at a distance of 250000 *li* he places Long Island. Each side is 5000 *li* in length. It grows forests of enormous trees and the medicine of immortality* is found there as well as that pure essence of precious gems on which the genii subsist. Here there is a purple palace where immortal men and women wander in the midst of delights.

He says of the Floating Island of the western sea that it is 190000 *li* distant from the shore of the continent. The stone called kwun wu is in great abundance there. It is melted to a valuable kind of steel which can cut jade stone as easily as a lump of clay.

* The medicine of immortality is mentioned for the first time during the Chan Kwo a few years after the death of Mencius. The work known as Chan Kwo Ts'e 戰國策 alludes to it in the year B.C. 274 saying that it was brought to the king of South China (king 荆). The officer in charge asked, May it be eaten? He was told, yes. He then seized and ate it. The king was angry and ordered the officer to be put to death. The officer pleaded that the fault lay with the person who brought the medicine and who told him that it was to be eaten. The king forgave the officer. Previous to this at about B.C. 377, 331 and 310 expeditions had been sent to sea to search for the islands where the immortals lived. The princes who sent these expeditions were such as ruled territories bordering on the Gulf of Pechili. Their titles were Ts'i Wei Wang, Ts'i Suen Wang and Yen Chu Wang. The search for the fairy islands was made from North-eastern China. The first appearance of the belief in the medicine of immortality occurs in the history of South China.

The island of Peng-lai he places in connection with the island of Long Life which is north east from China at a distance 230000 *li*. In the western sea is the island of the Phoenix and Unicorn, 1500 *li* in circuit. Water which is not buoyant enough to float a feather surrounds the island so that it is inaccessible. The phoenix and unicorn wander in flocks through the green glades of that land. The immortal inhabitants boil the beak of the phoenix mixed with the horns of the unicorn and obtain in this way a remarkable paste or ointment which if the string of a bow or of a harp is broken may be used with immediate effect to join the parts together again. It may be used to join broken pieces of metal in the same way. In the south west is the island of Collected Hollows. It is 3000 *li* round and is distant from Kwun-lun 260,000 *li*. Kwun-lun mountain lies to the north of it and China is distant 240000 *li* of ocean surface beside land travelling. The mention of lions in the island shews that the author must have been much later than the time of Tung Fang So, for this animal was not known to the Chinese in his day.

Such are the stories of distant islands off in the ocean on all sides. The immortals live on all of them. Plants which confer immortality grow on all the islands and useful minerals and gems are also found there in abundance.*

The critics of last century decided that this book is much later than the time of the professed author. In fact it must have been written in the fourth or fifth centuries. It is mentioned in the *Siu* history and certainly existed when that work was written in the 7th century. The situation of the ten islands is probably imitated from Buddhist works which place their imagined worlds at the eight points of the compass in the same way nearly. The book is an effort of Tauist zeal desirous to eumlate the marvellous imagination of the writers of Buddhist works which then excited in China great admiration.

Perhaps these critics in their anti-Tauist zeal have gone too far. They say of the *Shen Yi King* that it is false and that the preface to it by Chang-hwa, who was beheaded A.D. 300, is also false. This book and the *Shi Khea Hi* † they prefer to regard as the work of Tauists in the period 420 to 580. But Li Tan Yuen who died in A.D. 500 quotes the first of them and speaks of its having been edited by Chang-hwa. This book must therefore belong at latest to the fifth century and the criticism of the *Si Ts'uen Shu* needs correction thus far at least. Li Tan Yuen's

* *S'i Ku T'siuen Shu*. 四庫全書.

† *Shi Chou Ki*. 十州記.

statements are contained in the first volume of his comment on the Book of Rivers.*

Three centuries and a half had passed since the death of Confucius and the emperor Han Wu Ti was eager in the search for the plant of immortality and the transmutation of cinnabar into gold. The change was great. It was really the case that a new faith had spread among the people. This faith in Tauist legends had grown up in Chihli and Shantung. There is a passage in the Shī Ki of Sī Ma Ts'ien which throws much light on the origin of alchemy and the early spread of Tauism. It is in the chapter on mountain worship. Ch. 28 p. 22,23. Li Shan Kiün† urged the emperor to worship the kitchen god, this would give him control over matter. By controlling matter he would be able to transmute cinnabar into gold. When he had obtained the gold and used it in the form of a cup to take food from he would lengthen his life. By lengthening his life he would be able to see the genii of the island of immortality (Peng-lai). After seeing the immortal genii if he then proceeded to worship on the sacred mountains he would gain the privilege of immortality, as Hwang-ti the Yellow emperor had done in past years. In consequence of this the emperor commenced the worship of the kitchen good, and sent Tauist adepts to search for the islands of immortality. He also attempted to change cinnabar into gold with the help of other drugs. When Li Shau Kiün afterwards became sick and died the emperor said he had become transformed into one of the genii and had not really died.

This took place about a hundred years before Christ and by it we learn that alchemy was a distinct product of the Tauist religion 400 years after Lau-tsi.

In the old accounts of Fu Sang in Chinese works written before the Christian era the most interesting reference is perhaps that found in Hwai Nan Tsī of about B.C. 120. A cycle of sixteen solar stations is there found. The sun arrives in his daily journey at nine islands and seven mansions. The starting point or dawn is Yang Ku, valley of light. This name occurs in the Book of History, as the name of a place in the east quarter to which, the emperor Yau sent an astronomer to reside and observe the sun passing this point the sun bother in the fountain of completeness, 咸池 *hien ch'i*. He proceeds to Fu Sang the place of "dawning clearness" or sunrise. Here mounting the sky he ascends with steady motion, and the term *kot ming* is applied to indicate that he is about to give great light. Arriving at *kok-o*, he is said to attain full brightness,

* Shui King Chu 水經註.

† See also Li Shan-Kiün in Mayer's Chinese Readers Manual, p. 122.

at the next station *tseng ts'uen* "fountain of addition" he takes his morning meal, another stage is called *sang ye* "field of the mulberry" and here he takes his second meal. Passing by Heng yang which is known as *Yü chung*, "stopping place of the centre," he reaches the south where there is a mountain known as Kwun Wu. This name occurs frequently in the old mythology. Thus in the Record of Ten Islands it is said that in the time of the emperor Cheu Wu Wang the western Tartars presented to him a sword from Kwun Wu which could cut jade. The sun stops next at the resting place of birds *Niau ts'ü*. This is called the small evening (*siau kwan* small return.) The next station is the valley of sorrow, *P'ei Ku*. It is in the south west, and is regarded as the place of the afternoon meal, *pu shü*. The sun comes next to *Nü ki*, the place of the second or great evening (return). The position is here marked as the north west. He then passes to *Yuen yü* or the place of the high spring and then to *Lien shü* (connected rocks) or place of low spring. Later he proceeds to the fountain of sorrow, *Pei ts'uen*. Here he stops his daughter and rests his horses. It is known as the "hanging chariot." Again he advances to *Yü yuen*. This is called the place of twilight. The order of the words is reversed above it was *Yuen yü*. The last station is *Meng ku* "covering valley" the place of fixed obscurity or evening twilight changing to darkness.

Hwai Nan Tsü speaks of the sun as rising at Yang ku, but another author makes him rise at *t'u sang*. Yang ku is either in Shantung or in Corea. Corea was anciently a part of the province Tsing cheu, so that as Shantung was formerly called Tsing cheu the two statements are easy to reconcile. The second station *Hien c'hi** is an old name of the music used in sacrificing to the spirit of earth in the time of Yau.

The name 曲阿 *Ch'ü ngo* "crooked bend," of the next sun station, was applied in the early Han period to denote a city in the department of Kweiki the modern Tanyang. This city is near the great bend of the Yangtsi river to the south-east below Chenkiang. Hence the name was appropriate on two grounds. It indicated a bend in the sun's course in the myth and a bend in the great stream just before entering the ocean. The name Hengyang in the myth was applied in the 3rd century by Sun ch'uen emperor of south China to denote a city in Hunan. It is on the south side of the Heng mountain in that province. Near the city was a hill called *Sü Wang Mu Shan*, hill of the queen of the west. We have here an example of the way in which names belonging to the early legends

* *Hien chi* is also the name of a constellation. It is situated in Auriga within the space contained by the five stars of which Capella is the brightest.

of Tauism came to be applied to cities and mountains in modern China. The name Kwun wu here given to the station at which the sun arrives at noon was given in the time of the Cheu dynasty to the Wei country at the south end of Chili province. This tract of country was bestowed as a barony on a personage of this name in the Hia dynasty, a descendant in the eighth degree of Chu yung a mandarin of Hwang ti, subsequently honored as the God of fire.

In the poems of the historian P'an Ku, who belong to the 1st century there are two celebrated for their description of the palaces of Changan and Loyang. He wrote the first of these in order to persuade the emperor not to allow the old imperial buildings at Changan to be destroyed. This has fortunately led to a description of the palaces built by Han Wu Ti and other emperors in the second century before Christ embracing among other things an account of the sculptures, pictures and other features of beauty with which they were adorned. There was a large sheet of water the north portion of which was called 太液池 T'ai Ye C'hi. In this rose islands which were called Ying-cheu, Fang-hu and Peng-lai. Evergreen plants were seen growing and such as were believed to confer immortality.* The plant of immortality he calls 靈草 Ling-t'sau. Its evergreen character he expresses by the words 冬榮 Tungyung. Beside this he speaks of the 神木 Shen Mu the divine tree as growing there. The emperor Han Wu Ti erected on the shore of the lake two copper pillars. From each was extended the 仙掌 Sien Chang "hand of the immortals" to catch the falling dew in a broad basin. This dew was mixed with particles of jade and drunk to procure immortality. These the poet describes and adds that beyond the dark and earthy looking vessel and pillar appeared the transparent liquid which is the essence of purity. On the shores of the lake was a building called the palace of the "sweet fountain" 甘泉宮. Within the quadrangle of this structure was a terrace on which were painted the spirit of heaven, the spirit of earth, the spirit of the star, Tai Yi, with other divine personages. Sacrificial vessels were placed in due order for the purpose of ensuring by offerings the descent of the gods whose representatives were seen there.

* The following opinions are now current in the Chinese capital. Benumbed animals are in the 2nd month wakened from their winter sleep. If it were not for the Ling chi t'sau the plant of immortality, which they eat they would die of hunger after their long abstinence. The emperor Chia Ch'ing seventy years ago ate parts of the abdominal viscera of the deer unwashed in the hope that particles of the Ling chi t'sau which the animal had eaten would not be washed off and would give him new vigour.

In another poem, also in the first century after Christ, and also descriptive of a palace, the author Wang Yen Shen describes what he saw at Chü-fu, the city of Confucius. There in the ornaments of the palace Lu Kung Wang son of the emperor Wen Ti and brother of Wu Ti he saw various painted scenes. He first mentions representations of gods, immortals, and mountains on the roof beams, and celestial women looking down from the openings. There was, says the commentator, carving on the beams and painting on the walls which were hung with silk net work covering high windows on which water plants were painted as a talisman against fire. All kinds of animals were seen here, the gods of the mountains and of the sea. Red and blue were prominent among the colours. The observer saw pictured out here, the beginning of heaven and earth. Here were the five dragons with wings (five brothers) and the human emperor with nine heads. Here was Fu-hi with the scaly body of a fish and Nü-wa with the appearance of a serpent. Hwang-ti, Yau and Shun were all here. Their robes were ornamented with coloured embroidery and painted figures of dragons and others reptiles. There were also the wicked emperors of the three dynasties and many faithful officers and filial sons. To these were added honest hearted scholars and virtuous women.

This palace so described was only thirty or forty miles from the tomb where the larger part of the pictures in 金石索 Kin Shī So were found. Probably the designs were much the same and both would resemble the paintings in Han Wu Ti's palace in Shensi.

This is the first instance of the occurrence of the human emperor with nine heads. The written legend of this emperor came into vogue long after the picture. It does not occur till about the third century. The paintings would be shewn to visitors who came to see the new emperor, A.D. 265, at Loyang in his freshly adorned palace. This would lead to the narrative given by Wang Kia in his work 拾遺記 Shi Yi Ki which seems intended to explain such a picture as this. Wang Kia says the visitors on this occasion were ambassadors from the Pin Si 頻斯 country. This may be Persia for in some cases the final *r* in a syllable becomes *n* in Chinese through a peculiar pronunciation of that letter by the Chinese scribe. It was in the year A.D. 226 that the dynasty of the Arsacidæ was replaced by that of the Sassanides. The ambassadors said there was in their country a large stone house within which were carved figures of the heavenly, earthly and human emperors 天皇, 地皇, 人皇, with 13, 11 and 9 heads respectively. The house they said was large enough to hold 10000 persons. The body of the figures was scaly like a dragon.

Wang Kia probably wrote in the fifth century for he mentions a circumstance in his 9th chapter which took place in 419. He does not say anything about P'an Ku. P'an Ku appears later with the Tauist trinity, the San Tsing, and as a mythological personage in south China near Canton. In the 6th century Jen Fang 任昉 wrote about him in Shu Yi Ki, 述異記 and says that during the T'sin and Han period B.C. 220 to A.D. 200, the belief in P'an Ku grew up as a popular myth. His head was T'ai Shan. His abdomen was Sung Kau Shan. His right shoulder was Heng Shan in Shansi. His left shoulder was Heng Shan in Hunan. His feet were Hwa Shan. His tears were the rivers. His breath was the wind. His voice thunder. His eye balls were lightning. When he was glad it was fine weather and when he was angry it was wet weather. In south China (Wu and Ch'u) P'an Ku was regarded as double *i.e.* as male and female or husband and wife or Yin and Yang. At Canton there was formerly a huge mound 300 *li* in circumference, called the tomb of P'an Ku. His descendants were said to have buried the soul of P'an Ku in this mound. There is a temple to P'an Ku at Kweilin in the province of Kwangsi. From this account it appears that he was specially worshipped in South China and it may be presumed that the name was adopted into the Chinese language from the language of some tribe in that part of the empire.

When about the fifth century or not very much sooner the Tauists made their trinity, the San Tsing 三清. They introduced this name P'an Ku as an equivalent term for the first and oldest person in the Trinity, because it was already in common use in South China for the world's first ancestor.

If we refer again to Wang Yen Sheu's poem we may obtain some idea of the order of the pictures drawn on the palace walls and roof at the city of Confucius and thus learn what seemed to require more information. Animal forms were made to appear endowed with vigorous life. The rushing tiger was seen seizing the beam with his claws. The dragon mounting swiftly in the air appeared to be shaking his head and contorting his body. The red bird stretched his wings on the south door. The darting serpent twisted his folds round the ends of the rafters. Over the doors appeared twisted reptiles without horns (蟠螭 p'an-di). Hares and long tailed apes and the black bear were also painted. Some of these creatures seemed to be bearing up the beams on which they were painted, others lolled out their tongues and shewed their teeth. There were eyes which looked straight at you and eyes which looked askance? Then again there was in others an expression of meditation and elsewhere would be anger. The poet goes on to describe cer-

tain foreigners, Hu jen 胡人, collected in a group on the upper part of the pillars. They were represented kneeling in a reverential attitude opposite to each other. There they remained unmoved with their long and narrow heads and their eyes in a fixed gaze like that of the bustard, *tiau*, sea eagle with crooked beak. Over their lofty noses and deep eyes they lifted their highly arched eyebrows. They looked sad as if in danger.

After mentioning the painting of mountains and gods on the uppermost beam with the celestial nymphs peeping through the windows, the poet proceeds to describe the paintings on the walls of the hall which the spectator would see around him. Here was pictured the early history of heaven and earth with brilliantly coloured specimens of each class of animals, each with its proper hue and special attitude. Then came the five dragon brothers with wings and the emperor with nine heads followed by Fu-hi and other emperors as already described.

What seemed to require more information would be the five dragons and the human emperor. For they are placed anterior to Fu-hi. The usual practice of authors before the Han dynasty was to mention no name before that of Fu-hi. Kwan Chung in speaking of Chui-jen who taught mankind to cook food is an exception. These pictures formed a base for a new mythology to invent which would be a strong temptation to Han dynasty writers who were by predilection Tauist because the emperors were so. If foreigners came they would be asked about these things. Thus in the first century after Christ in the glorious time of Kwang-wu who from being a poor country lad became emperor and restored the Han dynasty many foreigners came into the country. Among them were not a few from the Roman empire 大秦. These are mentioned by Chang-heng in his poem called 東京賦 Tung King Fu in juxtaposition with visitors from Corea, Cochinchina and a northern kingdom called Tingling, who came to render homage to the emperor and had their languages translated. Such persons as Hindoos also who came in the capacity of Buddhist missionaries in the latter part of the first century and continuously afterwards would be questioned and would give such information as they could.

Is it not then possible to construct a theory of successive borrowings from the west, which may satisfactorily account for the introduction of such mythological painting and sculpture as that just mentioned? It should be remembered that astrology and astronomy, the doctrine of unlucky and lucky days received large additions in the Cheu and Han dynasties from some foreign source. The question waits for decision how far did the arts and sciences,

with the mythology and religion, of western Asia and Europe produce decided effects on China in those times. Gaubil in his *Histoire de l'Astronomie Chinoise* published in the *Lettres Edifiantes* states that Jews were numerous in China in the time of Hwai Nan Tsï and had been there during part of the Cheu dynasty, namely between B.C. 479 and B.C. 248. It is beyond doubt that the Chinese questioned them on their customs and books. Their chronology would be compared with that of China. There is in the account given in Hwai Nan Tsï of the sun going back three signs or ninety degrees, and this statement Gaubil supposed was derived from the miracles of the Books of Joshua and Kings in the Old Testament. Without going into the point who the strangers were that gave information, we may bear in mind that we have to account for the following things: (1) the resemblance of the Chinese Calender with its lucky and unlucky days dating from the first century before Christ to the Babylonian Calendars, (2) the resemblance of the enormous mythological period which embraced many names of fictitious emperors who had the appearance of fishes in the lower part of their bodies with the Babylonian, (3) the resemblance of the Chinese mythology and star nomenclature with the Babylonian, (4) the resemblance of the Tauist trinity developed after the Han dynasty with the Babylonian, (5) the resemblance of the Chinese pictorial art of the 2nd century before Christ with the Greek and that of western Asia, (6) an extended knowledge of the sea united with monstrous legends and marvellous descriptions combined with a belief in certain trees, leaves and substances, rendering men immortal sprang up in China all of them in the five centuries before Christ and produced the most remarkable effects.

Cyrus was master of Babylon about B.C. 538, and he died in Bactria B.C. 529, fighting against the Massagetae known by the Chinese as the Ta-yue-ti. From this time trade would be open with the Chinese to procure silks for the luxurious costumes of the Persian grandees. The imperial government of the Achemenidae extended over 127 provinces including Bactria and part of India. Educated Babylonians and Medes would be in employ on government service in all parts of the empire. Babylonian ideas of the world would find their way into the most distant parts of the Persian empire. We are not therefore to be surprised if we find in the contemporaneous literature of India and China traces of Babylonian thought and mythology. Confucius was a lad of 13 when Babylon was taken and lived to the time of the defeat of Xerxes in 479.

The conflict of the religion of Zoroaster and that of the Magi in Persia has been clearly brought to view by the deciphering of

cuneiform inscriptions. Darius Hystaspes was a great friend of the religion of Hormuzd and Ahriman but the Magian doctrines crept into popularity in spite of the efforts of the government. This meant that the people were fond of the worship of the stars, the winds, the sun and the elements and became less attached to the Zendavesta. The worship of one God and the belief in one spirit of evil proved to be less popular than the astrology of the Magi and of the Babylonians, which from this time carried into India and China the belief in lucky days and the worship of star gods, together with an improved astronomy. The worship of the stars and planets in Persia would originate as Lenormant tells us, following Spiegel, from an infiltration of the religions doctrines of Babylon and from the Cushite and Semitic doctrines which found entrance there, since it was not a part of the original Turanian religion of the Accadians.* The Turanians of Media residing for a long time near the basin of the Euphrates and Tigris received the ideas of that region, and transmitted them to the Magi who taught them in all parts of the Persian empire.

The Babylonian trade with India would receive a great impetus after the establishment of the Persian empire. All articles of luxury would be more needed than before, because traffic would become safe and practicable over a much larger extent of land and sea. Solomon's ships traded to India about the year B.C. 1000. Ships from the Euphrates would carry on trade with India for many centuries before the days of Cyrus and would not be behind the Phoenicians in active trading. It becomes then impossible to decide how soon the ports of Cochin China and Cambodia were visited by western ships coming to obtain cinnamon, silks and other Chinese goods. Canton was a port frequented by foreign ships from about B.C. 220. Before that time trade with China was conducted rather by the Sangkoi. We read only the name of Kiau Chī in Chinese history. In the time of Cheu Kung, son of Wen Wang, ambassadors arrived after a journey from Kiau Chī. These were, it is said, sent back in a chariot which always pointed to the south. Such is the tradition. It is added that these envoys speaking another language the work of interpreting had to be done twice.† After B.C. 220 trading ships from the Indian Ocean came regularly to Canton and after this time we find that western plants began to be introduced along with the tropical productions of Cochin China. The Jessamine and Mo Li Hwa are mentioned in the 4th century

* Lenormant. *La Magie chez les Chaldéens* p. 202.

† The same phrase Ch'ung Yi, translation a second time is also used sometimes when the translation had to be made but once. Chang Neng uses the phrase Kiu Yi translated nine times.

in Ki Han's work* Nan Fang Tsao Mu Chwang. The merchants who brought these plants from the west and cultivated them at Canton are called Hu Jen 胡人. From the name Jessamine we conclude that the traders at Canton were Arabs. These Arabs resided in Canton for commercial purposes and when they adopted the religion of Mahomet they built mosques and practised their own religion. Before Mahomet's time they would in the same way practise the ancient idolatry of the Sea ports on the Persian Gulf and the Red Sea. They would build temples with images just as afterwards they built mosques and as the Phoenicians did in their settlement on the coasts of the Mediterranean Sea wherever they formed colonies. It is in this way that merchants from south western Asia residing in the ports of Canton province and Tung King at the mouth of the Sangkoi, the ancient Kattigara of Ptolemy, would furnish to China successive portions of Babylonian and Arabian mythology in the form of pictures, images, and written accounts. Young Arabs residing at Canton would grow up quite familiar with the Chinese language and through them or through the Buddhist translators who belonged to India, or the Affghan country or Persia, information in regard to Babylonian mythology such as would throw a much needed light on early Tauist mythology would be received in China. In the Han dynasty the fondness for pictures and sculpture grew into a passion. This was the effect of the conquest of Cochin China and of Bactria.

Those who have read the travels in China of the two Mahomedan Arabs in the T'ang dynasty will recollect the account given of a conversation with the emperor who brought out for inspection a collection of pictures of persons celebrated in Biblical history. From them he had learned about Jesus, Moses and other persons in our sacred books. In this way I would explain the existence among the Chinese of a mythic period like that of Babylon.

The Babylonian mythical period according to Berosus embraced first the reign of Aloros of 36000 years. His son Alopapas ruled during 10800 years. After him Amillaras reigned 46800. Amenon ruled during 43200 years. Then came Amelagaros whose period was 64800 years who was followed by Duvos during 36000 years. Then come another king whose reign was 64800 years. Then followed reigns of 36000, 28800 and 64800 years. These ten reigns make in all 432000 years.

In the Chinese mythical period which crept into various books in the third and following centuries and was in the 8th century placed by Si Ma Cheng at the beginning of his edition of the *Shi*

Ki there is a celestial emperor at the beginning or rather a dynasty of twelve emperors each reigning for 18000 years. The Babylonian Saros was 3600, and five Sars make 18000. The second dynasty of eleven emperors reigned for 198000 years. The third of nine emperors for 45600 years. These make in all 459600 years. This differs from the account in Berosus by 27600 years, and there thirty two reigns in the Chinese account while there are ten in the Babylonian.

In the account given in the Chen Chung Shu 枕中書, a book of about the 5th century we have instead of 18000 years the same number found in Berosus, namely 3600 multiplied by ten in each case. One of the strongest points in the proof of Babylonian connection is in this number 3600, the Saros, the favorite number of Babylonian chronology.

In the Yi Wei Pien Chung Pei 易緯辨終備 of Cheng K'ang C'heng it is said that from Fu-hi downwards there were 409389 years. The author lived in the 2nd century. The modern commentator supposes this passage to have been added to the book at a later time. In the Heu Han Shu the time from the beginning to the year B.C. 1766 is given as 141480 years. In the 春秋元命苞 by Chang-heng of the second century after Christ the time from the creation to the death of Confucius is given as 3,267,000 years. In Lie-tsī B.C. 450 the time from Fu-hi is given as 300,000 years. In the 乾鑿度 of Cheng Kang Cheng it is said that there were ten periods making in all 2760,000 years. This is I believe the first instance where the Shī Ki are mentioned. Here however they may be more by the result of calculation based on the Yi King arithmetic.

But if the Babylonian chronology was introduced in the third century or later, the Tauist trinity of P'an Ku, or Yuen Shi Tien Tsun, Ling Pau Tien Tsun, etc. may be the Babylonian trinity consisting of Hinna, Moulge, etc.

P'an Ku may be positively the same as the Bible Adam in the Babylonian form though designated by a different name.

The result of the investigation I have made may be stated in the following manner. When the powerful military genius of Cyrus founded the Persian empire in the latter half of the 6th century, the effect on Chinese Tauist literature may be observed in the lengthening of the period between Fu-hi, founder of the Chinese monarchy, and the time of the writers to 30000 years and in the monstrous combinations of snake, tiger, bull and man in mythical accounts of the first emperors. The silk trade by land and sea led during the time of the Persian empire to the formation of an increased Tauist mythology, and a rude cosmography embracing

the conception of a vast and boundless circumambient ocean ruled by demon gods. Babylonian legends of the mountain of the east the abode of the divine hierarchy were amalgamated with the Chinese accounts of Kwun-lun. The goddess Si Wang Mu is the Chinese representative of Istar and Venus. The eastern King 東王公 is the Chinese representative of Mardouk and Jupiter. The 山海經 Shan Hai King contains the fullest account of this new cosmography and mythology of the Chinese of any book written before the end of the Cheu dynasty, and forms the most definite impress we possess of the results in eastern Asia of Babylonian navigation and mythological invention than any other, and carries its influences farther. Chü Yuen's poetry and the Shan Hai King together had a powerful effect in promoting the expansion of the Tauist mythology in the Han dynasty. The fondness of Tsin Shī Hwang and the Han emperors for rich architecture and sculpture led to the practise of sculpturing the walls and painting the roofs not only of the palaces of kings, but of the sepulchral chambers attached to the tombs of the rich as we find exemplified in the 金石索 Kin Shī So. Here we learn that while half of the interest of the Han dynasty grandees was given to historical subjects in their sculpture, another half was devoted to Tauist mythology. Greek influence is perceptible in such features as the vigorous representation of flying horses and chariots drawn through the clouds. Chinese historians complain that in the 2nd century everything foreign was introduced at court with eager avidity to the grief of the conservative spirit of the country. The Buddhist missionaries residing in China at that time and later were very numerous and there existed every facility for translation. Trade with the west was greatly expanded by way of Cochin China of which minute accounts exist in Ptolemy and other Greek authors of that time. This led to the adoption of a trinity of great gods by the Tauists based upon the Babylonian trinity. The Adam of Genesis became, through the spread of Babylonian legend, embellished with the latest polytheistic colouring of the time, the P'an Ku or first man of the Tauists, who made his entrance on the mythological stage of China not before this period. The legend of the celestial emperor the terrestrial emperor and the human emperor came in with him accompanied by an extravagantly long period of mythic personages and events. All this was the natural effect of that peculiar genius for romance which in the religious region the Babylonians possessed.

CHINESE RELATIONS WITH THE TARTAR AND TIBETAN TRIBES.

By E. H. PARKER.

(Continued from page 266.)

PREVIOUS to the formal accession of the Eastern Tsin Emperor 元, A.D. 317, both 劉琨 and the Tartar Twan Piti swore a vow to aid the *de jure* dynasty, and, with the Tungusian Mujung Hwei, sent envoys to the new capital at [the modern] Nanking: it is specially mentioned that those of the last-named potentate came [? from Tientsin] by sea, [浮海]. Meanwhile the Han or Hun Emperor 劉聰 murdered the captive Tsin Emperor Min, as he had previously done his predecessor, and for the same reason, viz.; that tears had been shed by sympathisers on the prisoner's being made to do lacquey's work. Soon after this, Twan P'iti despatched his former ally Liu K'un by hanging on account of his having intrigued with certain hostile personages. Liu Ts'ung died the same year, and, after various court murders, was finally succeeded by his kinsman* 曜, who made the adventurer 石勒 first Duke and then Prince of 趙; but the alliance did not last long, for Liu Yao having been foolish enough to execute an envoy from Shih Lê announcing his victories, on the unsupported suggestion that the envoy was only sent to spy out the land, the faithful Shih Lê at last rebelled and declared himself Emperor of After Chao, known to history as 高祖. Liu Yao had also adopted the style of Chao, and fixed his capital at the modern Si-an, recognizing the ancient Hun Khan Mete [See *China Review* Jan-Feb. 1884] as his progenitor [以冒頓配天]. The same year, a tribe of Sien Pi Tunguses, stated to be distantly connected with the old South Khans, [南單于之遠屬], settled themselves in Manchuria [在遼東塞外], and attacked Mujung Hwei, who routed them and seized their country. The Tibetan ruler 蒲洪 now gave in his submission to Liu Yao. Envoys passed between the Tsin court and Mujung Hwei, who was made prefect of 平州 in modern Chih Li, and also generalissimo of the north. Next year Shih Lê's troops captured the

* As instance of the great moral superiority of these Hun conquerors over the Chinese, may be mentioned the answer of Liu Yao to the Chinese Minister 索綝 who, when he heard that the Emperor was about to surrender, offered through his own son the same terms if his own life were spared: "I have never done an underhand thing, and only make terms when my foe is fairly beaten in arms." The son was at once executed, and the father sent for execution to the Emperor Ts'ung. To the honour of the Chinese historians, however, it must be noted that they give full credit to noble acts.

modern 太原府, and Twan Piti perished in its defence. Mujung Hwei proclaimed his son 皇晃 [subsequently 燕太祖] as his heir-apparent. The same year Yukluh, Prince of 代, was murdered by his relative, and was succeeded by his nephew 賀儁. His own son 什翼犍, [subsequently 魏高祖] was successfully hidden away inside her trowsers by the widow. The usurper Honuh was son of 猗奴 [who is described in Dr. Williams' dictionary as having reigned two centuries later]. The Hun (or now Chao) Emperor conferred upon the Tibetan chief 姚弋仲 the Dukedom of part of modern Shen Si, and attacked the independent Chinese ruler of 凉州, whose brother and uncle had remained loyal to the memory of the first Tsin dynasty: this ruler 張茂 gave in his half-hearted submission to the Huns, and was created Prince of Liang, which dignity on his death was inherited by his son 駿. Twan Siu [秀], brother of Piti, was about this time employed by the Tsin Emperor against certain revolutionists in the south. In the year A.D. 325 Honuh, Prince of Tai, was succeeded by his brother Hêno [紇那]. The next thing was the capture of Loh Yang by Shih Lê, [後趙], and of the Chao or Hun Emperor Liu Yao, who was put to death: thus ended the dynasty founded by Liu Yüan, 21 years previously. It is worth while noticing that at this time it was proposed to move the metropolis from (modern) Nanking either to (modern) Shao-hing, near Ningpo, or to (modern) Nan-ch'ang, south of Kewkiang. This proves that the fulcrum of Chinese power had gradually moved from Shen Si and Ho Nan to the south of the Yang-tsz. At the same time the reproach made by those who successfully resisted the proposal that such a step would to the Tartars look like "scuttling," [竄於蠻越], proves that the modern Min Chê and Kwang Provinces were still mainly occupied by a more or less alien race. The whole of the north west was now firmly held by the 石 family, and the Tanguts P'u-hung and Yao Yi Chung submitted to 石虎, general of, and, later on, successor to Shih Lê. Hêno, Tungusic Prince of 代, now found it convenient to take refuge amongst the 宇文 family or tribe of Sien-pi,—those above mentioned as having been defeated by Mujung Hwei. His place was taken by 翳槐, son of Yuh-luh. Shih Lê now styled himself 天王, and adopted the dynastic style of 趙: two years later he promoted himself to be 皇帝. Shih Lê was evidently a fine fellow, for when his courtiers began to flatter him, he declined to take rank with the founder of the Han dynasty, though he admitted that he might be on a par with Han Sin and his comrade T'êng Yüeh (see Mayers No. 156) and possibly might have had a good fight for empire even with the

founder of the second Han dynasty, [Mayers No. 418]. He then delivered himself as follows: "The true nature's nobleman in his dealings with men should be fair and square, clear and plain as are the sun and moon: he should never follow the example of such men as Ts'ao Ts'ao and Sz-ma-yi, [See Mayers], and, like a hypocrite, cozen an empire out of the hands of widows or helpless children." The historian adds: "Though this man was illiterate, he was fond of having history read to him, and was in the habit of passing intelligent running judgments on the events." In the year A.D. 334 Mujung Hwei died, and was succeeded by his son Hwang, mentioned above. Shih Lê died the same year, and was succeeded by his son 宏. Hung was soon murdered by the ambitious 石虎 [趙太祖], who moved his capital to the modern 臨漳 in Ho Nan. It is stated of this Prince that he gave his subjects formal permission to adopt Buddhist tenets. Already a Buddhist priest from India [天竺僧], whose name is stated to have been 佛圖澄 or Buddhochinga, had gained great credit with Shih Lê on account of his successful prophecies, and Shih Hu paid him even greater honour. It was remonstrated that Buddha was a foreign god, [佛外國之神], and not the kind to be worshipped by the Emperor [天子], and it was proposed that all but high officers of state should be forbidden to burn incense and to worship [禮拜] at the temples, and moreover that all subjects of Chao who might have become Sramana, [沙門] should return to their original ways [?皆返初服]. On this the Hun Emperor launched the following ukase: "We are Ourselves of outlandish origin, and being now Autocrat of all the Chinas, may well follow Our own customs in all that concerns religion: We hereby authorise all the people, be they barbarians or men of Chao, to worship Buddha if they choose." The historian remarks that Buddhism was originally a Turkic religion [本胡俗],—an observation perhaps of no weight, but of importance* in testifying to the Chinese idea of 胡. In the year 338 the petty dynasty of 成, which had been reigning in Sz Ch'wan for over 30 years, assumed the dynastic style of Han [漢], and the legitimate sovereign 李期, successor to the founder 李宏, was murdered by 李壽. In the same year Ikien, Prince of Tai, died, and was succeeded by his brother 什翼犍, an able leader, who had under him about 500,000 Tartars. The Tartar Mujung Hwang was made Prince of 燕 by the Chinese or Tsin Emperor, and built himself a capital to the west of the modern 永平府

* It may yet be shewn that Turkestan was the true home of the Sanskrit language, or character, later introduced into India.

in Chih Li. In the year 345, the Prince of Yen, on account of some portent, abandoned the Tsin calendar, and dated that year the 12th of his own reign. Chang Chün took to himself the title of Prince of 凉, and Yao Yi-chung was made generalissimo of the forces of Chao. Chang Chün died soon after, and was succeeded by his son 重華. The great Chinese conqueror 桓溫 went on a flying expedition into Sz Ch'wan, and destroyed the ephemeral Han dynasty, conferring, however, rank on the reigning sovereign 李勢, in consideration of his having at once surrendered. In the year 348, Hwang, Prince of Yen, died, and was succeeded by his son 儁. A year later Shih Hu of Chao in his turn assumed the style of Emperor, but died soon after, and was succeeded by his younger son 世, who was, however, with his mother, murdered by an elder brother 遵, who commenced his reign by offending 潘洪, to whom his predecessor had given a high command in the modern 大名府: the consequence was that the formidable P'uhung sent in his submission to the Tsin or Chinese Court. An important military office was conferred on Mujung K'ioh 恪, and a desperate but unsuccessful attempt was made to destroy the Chao dynasty. Shih Tsun had scarcely reigned a year when he was murdered and succeeded by 石鑒, and about 120,000 people proclaimed P'uhung their chief and marched westward. Shih kien's triumph was of short duration, for 李農, the general who had just defeated the Chinese hosts, and 冉閔, the adoptive heir of Shih kien, deposed and murdered both him and his 38 grandsons,—the whole of the 石 family. Li and Jan were both unwilling to accept the crown, the latter on the ground that he was originally a Chinese [故晉人]; but on its being represented to him that the Chinese dynasty had "scuttled" across the Yangtsze [遠竄江表], and was incapable of ruling the brave and turbulent north, he mounted the Imperial Throne, and changed the Chao dynastic style to that of 魏. At the same time, P'uhung assumed the style of 三秦王, and, for certain superstitious reasons, changed his surname to that of 苻. Prince Tsun of Yen attacked the remnants of Chao power at the modern Peking, and fixed his own capital there. The Prince of Ts'in was soon after murdered by one of his generals, who was in his turn murdered by the Prince's son 健, [See Mayers, No. 141]. The last of the Shih family 石祗 still reigned for a year as Chao Emperor at the modern 邢臺 in Chih Li, but was also murdered by one of his generals. Fu Kien captured the old Shen Si metropolis of Si'an, and announced his victories to the Tsin Court. The following year he assumed the title of 秦天王. Yao I-chung now sent in his submission to China.

In the year 352 Fu Kien assumed the title of Emperor. Jan Min captured the old Chao capital above named, and executed 劉顯, the murderer of Shih k'i: the population was transferred to what had been the more recent capital of the Chao dynasty, namely the modern Lin-chang in Ho Nan. Yao Yi-chung died this year, and was succeeded by his son 襄, who, with his horde, was allotted quarters at the modern 亳州 in An Hwei. This year also saw the end of the new Wei Dynasty, for Mujung K'ioh completely defeated its armies, and captured, and put to death the Emperor 冉 [or 石] 閔. The Prince of Yen took advantage of the situation to assume the title of Emperor, so that there were now three Imperial dynasties,—Tsin south of the Yang-tsze, and Ts'in with Yen in the north. An attack was made by the conceited literary general 殷浩 (the rival and deadly enemy of the great 桓溫) upon the horde of Yao Siang, whose power was beginning to alarm Tsin, but Yao caught him in an ambush and defeated his army. Yao then rebelled against Tsin and submitted to the suzerainty of Yen. The next thing was a tremendous defeat inflicted on the troops of Ts'in under the generalship of Fu kien's heir 萇 by the Tsin army under the intrepid Hwan Wên. Fu Ch'ang was shot during the fight, and Fu Hiung [雄], brother of the Emperor and father of 苻堅, died the same year. In the year 355 苻健 died, and was succeeded by his son 生: [Mr. Mayers, No. 141, is apparently inaccurate]. Yao Siang was defeated in a great battle by Hwan Wên, who took possession of the ancient capital of Loh-yang in Ho Nan, and repaired the Tsin tombs. Yao Siang fled into modern Shan Si. There is a good story told of the Emperor Fu Shêng: the astrologers came to him with a long face, and reported that "Venus had entered the Well [constellation],—a great portent. Fu Shêng said: "Oh! Venus has entered the well has she? What do I care? I suppose she must be thirsty." He then turned his arms against Yao Siang, who was defeated, slain, and succeeded by his brother Yao ch'ang 萇 [Mayers, No. 902]. Fu Shêng was slain A. D. 357 by his cousin Fu kien [Mayers, No. 141], having taken to drink and to butchering people wholesale in his cups. Fu Kien was a man of high character, and not by any means a common murderer. His Minister 呂婆樓 warned him that if this sort of thing went on some other family would get the power. Fu Kien consulted with that erratic genius 王猛,—a sort of Chinese Diogenes living at Ch'ang-an, who had previously had a chat with the conquerer Hwan Wên,—and accepted his advice to murder the drunken swab. Fu Kien did away with the title of Emperor, and simply styled himself 大秦天王. The state of Yen now trans-

ferred its capital from modern Peking to modern 臨漳 in Ho Nan. Wang Mêng's power became more and more consolidated at the Ts'in Court, especially after the removal of 樊世, a jealous 氏 or Tangut, who had hitherto wielded great power under the two Fu Kiens, uncle and nephew.

Towards the end of the year 359, the Yen Emperor sent Mujung 垂, [afterwards 後燕世祖], to take possession of 遼東, and the following year Mujung Tsün died, and was succeeded by his son 暉. The Chinese Court were delighted at the news, and promised themselves the recovery of [old] China [中原可圖]. But Mujung K'ioh 恪 (previously mentioned) having been appointed Regent of Yen, the Chinese generalissimo Hwan Wên did not feel so certain. Meanwhile Mujung Ch'ui was sent to occupy the modern 睢州 in Ho Nan. Hwan Wên appointed Sie An [Mayers No. 584] Minister of War, but in the year 365 the two Mujungs took possession of the ancient capital of Loh-yang. K'ioh died next year, beseeching the Emperor Wei, on his death bed, to put his trust in Ch'ui. In the year 366 the Chinese made a desperate onslaught upon Yen, but that state, by bribing Ts'in with accession of territory, secured assistance, and the two states together severally defeated Hwan Wên. Owing to intrigues and jealousies in the Mujung family, Ch'ui fled with his sons to Ts'in, where he was eagerly welcomed by Fu Kien. The surname of the Emperor who had wished to kill him was 可足渾, a fact which may possibly lead to identification with modern Chakhar surnames. Fukien was a sterling fellow of the Shih Lê type: when his able Chinese minister [Mayers No. 805] with the treachery of his race wished to kill Mujung Ch'ui as a dangerous man, Fu Kien declined, stating that "he had given his word to him when he unreservedly came," and that "even a common man keeps his word, not to say the Emperor." The wily Chinaman was not satisfied with this, but basely delivered a false message from Ch'ui to his eldest son 命, which caused the latter to flee back to Yen; on the father hearing of his son's defection, he also fled, but was taken by Fu Kien's cavalry. The noble Fu Kien thus received him: "When, my Lord, dissensions broke out in your state and family, you devoted yourself to my service: your worthy son apparently entertains feelings of love for his country;—every one to his taste: but as Yen will soon cease to exist, it is not your son who will save it, and it is to regretted that he has put his head into the tiger's jaws. Finally, a father is not answerable for his son's crime, nor is a brother for a brother; why this haste to scuttle away, my Lord?" And he treated him just as before. Confucius himself never behaved

better than this, not to speak of any Chinese Emperor. In the year 370, Fu Kien, with the assistance of Wang Mang, conquered the state of Yen, and took the Emperor Wei prisoner, removing him and 40,000 Sien-pi Tartars of the Mujung tribe to the modern Si-an Fu, and conferring titles and offices on him and his chief statesmen. Fukien also removed the leading men from the east of Shen Si, [關東], and also 158,000 families of various Tartar tribes, [雜夷], into Shen Si [關中], and he received the submission of 張天錫, representative of the independent dynasty ruling in 涼州. Wang Mang's dying advice to Fu Kien was not to attack the Chinese in their Kiang-nan remoteness, but to assail the Mujung Sien-pi Tartars and the Tanguts [西羌],—more formidable enemies. Fu Kien first amalgamated the out-lying state of 涼, which had now been a quasi-independent appanage of the 張 family for nearly a century. He next proceeded against 代 in Shan Si, whose ruler Shih-yih-kien had been murdered by his son, and divided the state into two Tartar or Hun appanages [二部] under the regency of two Hun chiefs, [部大人], one of whom took charge of the legitimate heir to Shih-yi-kien, his grandson Toba Kwei, 珪, subsequently 魏道武帝, [See Mayers]. An anecdote is told of Fu Kien which is worth recording. He gave a court banquet, imposing "dead-drunk" as the limit of each man's cups: one named 趙整 sang an extemporary song, hinting that such debauchery had ruined more than one monarch. Fu Kien ordered copies to be distributed as a warning to drunkards, and ever afterwards confined court drinking to three beakers, [禮飲]. After the terrible rout of Fu Kien's host by the cousins 謝, [See Mayers] Mujung Ch'ui (whose command of 30,000 men were the sole organized survivors) behaved very nobly. When his heir 寶 advised him not to sacrifice his chances of Empire to a quibble of honour, Ch'ui replied: "The man Fu Kien has thrown himself unreservedly upon my protection, how can I injure him: if his luck is gone, I will wait until an honest quarrel justify me in fighting him. When I was in trouble, he alone saw the truth; and I cannot forget that." He then handed all his men over to Fu Kien. In the year 383, however, Ch'ui did really rebel against Fu Kien, apparently impelled by doubts of the latter's constancy rather than by treachery. He resuscitated the Yen dynasty, with the self-conferred title of 王, at the modern Lin-chang in Honan: a number of Wu-hwan Tartars and 東夷 joined his banners. The next person to revolt was Yao Ch'ang, who set up the After Ts'in dynasty under the name of 秦, with 50,000 powerful Tangut (羌)

men under him: as many Tartars [胡] joined his standard. In revenge for Mujung Ch'ui's revolt, Fu Kien executed the fallen Emperor Mujung Wei, whom he still had with him at Si-an. There were quite a number of Tartar and Tibetan dynasties in the year 385. Mujung Ch'ung 冲 styled himself Emperor of the Western Yen house in Shen Si, and drove Fu Kien from his capital. Yao Ch'ang surrounded Fu Kien's place of refuge, and took him prisoner, subsequently strangling him. The Sien-pi 乞伏國仁 who had also been one of Fu Kien's generals set himself up near Kokonor as Khan, [單于]. Fu Kien was succeeded by his son 苻丕, who assumed the style of Emperor at the modern Tai-yüan Fu. The young Toba Prince Kwei had a narrow escape from his Hun friends, and took refuge with his maternal uncle 賀納, chief of the 賀蘭 tribe. Mujung Ch'ui now transferred his capital to the modern 定州 in Chih-Li, and also assumed the title of Emperor. The young Prince Kwei re-established himself in his fathers principality of 代, and shortly afterward took the dynastic style of 魏, [Mayers' Manual, page 377]. Yao Ch'ang absorbed part of the Western Yen state into his dominions, and now, too, arrogated to himself an imperial title. Fup'i was murdered and succeeded by 苻登, and, after various murders in the Western Yen family, the fourth imperial throne fell to the lot of Mujung Yung 永. A Tibetan, [氐], formerly one of Fu Kien's generals, named 呂光 lately settled in the modern Han-Chung Fu, took possession of K'u-ch'e or Kuld-ja, [龜茲 pronounced 邱慈], and set himself up first as duke and next as king in the 涼州 region. [It is now possible to settle with absolute certainty that Kwei-tsz "pronounced as K'iu-ts'z" is the same as the modern 庫車, which must not be confused with *Kutchen* or 古城. The character 車 is even now often pronounced *kü* or *chü*, and 慈 instead of 茲 means that it is not upper but lower series,—i.e. not *chü* or *kü* but *djü* or *gü*. Both words are still *chü* in Foochow; but the vowel intended is probably that of *sz*, *tsz*, &c., that is, *djih* (to follow Wade), or *dji* (to follow Edkins), is what the sound probably was then in those parts. The sound *kiu*, e.g. 鳩摩羅 in the word Kumâra, as a reference to Eitel's Buddhism will shew, was as often used as well as *kü* or *k'ü*, e.g. 拘屈, to express what in Sanskrit we now call *ku*, but which, in Sanskrit, may then have been *kü*. The *kwei* class of words are still pronounced *kü* in Wênchow, and probably the sound intended is *köü*; for *oui*, *öü*, *ui*, *wei*, *wai*, *ü*, and *u* are all modern forms of the rhyming vowel to the word for "tortoise." The total sound intended

is probably that which an ordinary Englishman would utter if he had to read the word *kowdja*, but what the place is now called can easily be settled by Russians who have been there]. Kivukwejin died in 388, and was succeeded by his brother 乞伏乾歸. The same year the Ts'in Emperor Futêng was routed in a great battle by the After Ts'in Emperor Yao-Ch'ang, who at the same time captured and executed the Empress 毛. As a sign of the times, it may be mentioned that this Tartar Amazon was a splendid shot and rider, and with handful of brave friends killed hundreds of Yao-Ch'ang's soldiers before she succumbed. A year or two later Yao-Ch'ang revenged her death by inflicting a counter defeat upon Futêng: he died, however, in the year 393, and was succeeded by his son 姚興. This year, it is mentioned, that Lü Kwang, Prince of Liang, appointed 禿髮烏孤 as one of his chief captains. A few years later this man set up as Prince of Southern Liang. [It is explained that T'ufa was a surname, and Uku a personal name, and that the man was a Sien-pi, descended from the same ancestors as the Tobas [拓拔], so that the conjecture hazarded in a previous paper that the Tufas and Tobas were one is probably correct. It is not improbable that the alliterative sound *tufa* was given by the by the Chinese on account of the shaven heads of the Sien-pi, and this, again suggests that our present acquaintances the Manchus are simply Sien-pi themselves, or descendants of such]. This same year Yao-hing succeeded in completely avenging his mother by annihilating both Futêng and his dynasty, which now came to an end: his son 苻崇 was killed by Kivu Kien-kwei shortly after. About the same time the Yen Emperor Ch'ui exterminated the western Yen Emperor Yung and his dynasty, so there were now left the Sien-pi Empire of Yen, the Tibetan dynasty of Ts'in, (once western Ts'in), and the Toba dynasty of Wei. Mujung Ch'ui waged a continual war with the Tobas, but died in 396, and was succeeded by his son 寶. The principality of Liang again became subdivided, for the Hun 沮渠蒙遜, grandson of the Hun Prince of 沮渠, joined in the revolt of one 段業, and set up as Northern Liang. The Toba Prince Kwei, (now Emperor), gave another instance of Tartar common sense when warned by his silly Chinese advisers that the month or day 甲子 had been unlucky for the monster 紂 in ancient times. It is not clear what exact horology is referred to; but the emperor replied: "and if Chou did perish on this date, did not Wu Wang on the same date take his place and flourish?" And he ordered off his

army on the unlucky date, and inflicted a crushing defeat on the Yen troops. Yen now also became split up into two states, Mujung 德, brother of Ch'ui, calling his share south Yen. Mujung 盛 had succeeded to the other portion. A chief, [酋長], described as coming from near the modern T'ai Yüan Fu 秀容川, but whose birth-place probably takes its name from some Tartar surname, was now confirmed by the Toba Emperor as feudatory of that place. His surname was 爾朱, and his other name 羽健, and his descendants were destined to play a very important part in the kaleidoscopic dynastic changes of the next century. Towards the end of the year 398, both the Wei and northern Yen rulers assumed the style of *hwang-ti* or Emperor, which by this time had become quite a drug in the market. In the year 400 a Toba reigned in a portion of the west 凉: his name was 利鹿孤. Kivu Kien-wei's rule in western Ts'in, came to an end this year. He was defeated in battle by Yao Hing of Ts'in, and fled to Li-lu-ku, but, dreading this potentate's treachery, finally surrendered to Yao Hing. Mujung Tê now changed his name to 備德, and his title also to that of Emperor. Another anecdote of this Prince shews that these rough Tartars were by no means fools. One of the Chinese statesman having, in reply to a question, compared him to certain great Emperors of antiquity, Mujung Pei-tê at once gave a present of 1000 pieces of costly silk. On the statesman protesting against the extravagance of the reward, Pei-tê said: "if you can pull my leg, I suppose I can pull yours." Toba Li-lu-ku died in the year 401, and was succeeded by his brother Nuk dan [儁檀].

The above chronicle of the doings of these semi-barbarous rulers in north China is, so far as it goes, somewhat dry in interest and disjointed in execution, but it is of importance to have the names and origins of these Tartars on record with a view to the ultimate solution of various questions connected with their migrations and language. M. Piton has been going over some of the same ground in the *China Review*, and, it is satisfactory to see, with almost identical results.



CHANGTE FU IN HONAN.

BY REV. B. BAGNALL.

CHANGTE in N. Honan is the nearest fu city to the southwestern part of Chihli, and being on the great plain is easily reached by cart from any part of this province. There is also water communication from Tientsin, as the river Hêng flows within 5 *li* of the north gate, but is only navigable at this part for very small boats, not a few of which carry coal and stone (procured from hills about 40 *li* from the city) from Changtê to the towns and cities on the banks of the stream in Shantung and Chihli.

Chang-tê seems to be doing a considerable trade, and is a good-sized place, although it only possesses one busy street; this street, however, runs from the north gate to the south, a distance of at least a mile, and extends to about the same distance beyond. I should roughly estimate the population at from 100,000 to 120,000.

There are a few Roman Catholic families residing in the city, but there is no mission station nearer than 50 *li*. A man stated—without being asked—that the people had no objection to the religion, but that the officials had always hindered. He also said he thought it would not be difficult to commence work there.

On my way from Peking to Changtê via Tientsin, I went through a part of Shantung, calling at P'angkia chwang, and through the narrowest part of Chihli at Taming fu; from which city it is 90 *li* to Linchang hsien, the first city in Honan, and another 90 *li* to Changtê. On returning I proceeded directly north to the city of Ts'ichow in Chihli, distant only 70 *li*. This is the nearest city in Chihli to Changtê and is on the great highway from Honan to Peking via Chêngting and Paoting fu.

As Honan is celebrated for its anti-foreign tendency, it might seem desirable, in the case of opening work at Changtê fu, to first get to some near point in Chihli; say Ts'ichow directly north 70 *li* as already stated, which has the advantage of being on the main road; or at Taming fu, distant 180 *li* east, which has the greater advantage of having a navigable river within at least 7 miles of the city.

I found the people all around this district remarkably friendly and civil; and as a proof of the good behaviour of the citizens of Changtê, I would mention that there was a large fair being held outside of the north gate, and in the evening, returning from the city to my inn, I met the whole throng entering the city; and

although I could scarcely make my way against them, and must have passed four or five thousand people, I was not insulted in any way, and did not hear a single improper remark,—of course “*kwei-tsi*” excepted.

Changtê fu is distant from Peking direct 1200 *li*, and about the same from Tientsin by road. The nearest mission stations of the A.B.C.F. Mission being Pangkia chwang north east 520 *li*, and Paoting fu more to the north about 860 *li*. Although the M. E. Mission has out stations at Hankwan hsien, a little nearer.



ANTITHETICAL COUPLETS FOR THE CHINESE—AN APPEAL FOR HELP.

BY ARNOLD FOSTER.

EVERY one who knows anything of the Chinese and their customs, knows what frequent use they make of aphorisms and moral maxims written in the form of antithetical couplets or parallel sentences. Sometimes these sentences are written on strips of coloured paper and pasted up at the entrance of houses or elsewhere, sometimes they are written on scrolls and hung up on the walls of rooms by way of ornament, just as we hang up pictures or illuminated texts and verses. At New-year's time these couplets are in great demand, and many persons who can write a good hand find profitable occupation in sitting at stalls in the street, writing and selling couplets suited to the season. On the occasions also of birthdays, marriages, and funerals, at the opening of a shop or removing to a new house, the Chinese like to hang up couplets relating more or less directly to the event, and at these and other times scholars and literary men often make presents to their friends of scrolls on which some poetical or complimentary sentences are written in the favorite antithetical style. In a little book which I have before me entitled 臨池一助集聯 it is said that “A book of parallel sentences is the first requisite of writers who wish to make complimentary presents;” but in as much as really good sentences are not easily made, this little book professes to supply a good selection of sentences ready made and suited to all manner of different occasions, which may either be used as they stand, or may be modified to suit particular circumstances. A glance at such a book as this, or at any collection of couplets intended for general use amongst the Chinese, will show that many of the sentences

which compose them have either every little meaning at all, or a meaning that is fantastic or absurd, while in some cases, as might be expected, the underlying sentiment is essentially opposed to the spirit of Christianity. The people who buy and who use these scrolls are often quite ignorant of what they mean, and some amusing stories are told of practical jokes played on unsuspecting persons by means of them. Thus on one occasion a village school teacher having been rudely and uncourteously treated by the father of some of his scholars, took an opportunity of revenging himself in the following manner. The offending parent wishing to put up some sentences on his door posts at the new year, went to the teacher and requested him to write some suitable ones. This the teacher cheerfully agreed to do, and wrote the sentences 滿門生無足, 一家午出頭. The reader of Chinese will at once perceive the play on the characters 生 and 午, and will see that in a double pun the whole family on whose door the sentences were to be pasted are denounced as 牛 or oxen! The man for whom the couplet was written being an illiterate man and unable to read, easily fell into the snare which had been laid for him, and pasted up upon his doorway the village teacher's description of himself and his family; he was much disconcerted, however, when his friends who came next day to pay their respects to him at the new year, all began to laugh immoderately at what they saw written at the entrance to the house. At length one of them explained to him the joke which had been played upon him, whereupon the injured man, of course, had a quarrel with the village school master on whom he vowed all manner of vengeance.

This story illustrates the careless way in which uneducated Chinamen often apply to writers of scrolls for sentences which they can hang up in their houses, and accept implicitly what is given to them without understanding the meaning of the characters employed. My friend Mr. John told me on one occasion that when visiting a Christian in the country about new-year's time, he noticed pasted up at the entrance to the house some sentences that were of a directly heathenish and un-Christian tendency. He asked the master of the house if he knew what the couplet which was written on his doorway meant. The man replied that he did not; he had bought it believing it was something good but he could not himself read. Mr. John then explained it to him whereupon the man tore the characters down, saying that if that was what they meant he would not allow them to remain there. It is to be feared that not a few of our illiterate Christians must be continually, through simple

inadvertence, putting up in prominent places in their houses mottoes and maxims which, however admirable from a heathen stand point, are utterly out of place in the house of a Christian. The idea has been suggested to me that it would be worth while to make a collection of couplets, suitable for the use of Christians at New-year's time and on the other occasions when scrolls are in requisition amongst the Chinese, and the object of the present paper is to appeal for help to my brother missionaries in all parts of China in carrying out this suggestion. There are numbers of native Christians who are competent, and who would be willing, to render help in a matter of this kind, and I should feel greatly obliged to any missionaries who would invite from their converts contributions to my collection. I propose to arrange such couplets as are suitable under different heads according to the occasions to which they relate, and then to offer the collection in the form of a book to the Hankow Tract Society for publication. I should like, if possible, to have the book finished and in circulation before the end of the present Chinese year. I believe that such a book would supply a need in our Christian literature, and would be of great use. It is not at all my wish to confine these couplets to sentences inculcating distinctively Christian ideas, although I should like to have a good supply of such sentences, but any couplets expressing healthy moral or poetical sentiments will be welcome, and I hope the book may obtain a circulation and be of use outside the Christian Church. I would add that I do not want couplets that are not written according to the proper laws of Chinese composition. I have sometimes seen scrolls written by native Christians which, although unobjectionable and even praiseworthy in regard to the sentiment they expressed, would at once strike a Chinese scholar as inartistic and incorrect in point of *style*, being written in defiance of the laws which should regulate the tones or the antitheses in this class of compositions. Contributions will be acceptable from any quarter, native or foreign. Although I cannot promise to make use of any and every couplet that may be sent to me, yet as I wish to give as large a variety as possible, I may safely say that all sentences which are at all suitable are sure to be published.

KIACHTA.

BY REV. J. GILMOUR.

IN approaching from the south the first that the traveller sees of Kiachta is its great and lofty church, magnificent with domes and dazzling with white, standing on high ground, towering aloft and looking away out over the plains of Mongolia, as if bidding defiance to all the Buddhist temples and saying, "I am coming to claim the land." Unlike the majority of the Buddhist temples it looks grand even on close inspection, and well it might, having been built by the merchants, it is said, at a cost of half a million roubles, over sixty thousand pounds.

Kiachta is situated close to the frontier line that divides China and Russia, and consists of warehouses, Governor's residence, and merchant's houses, with a population numbering not more than a few hundreds. The traveller is surprised at the smallness of the place, but soon learns that some three miles farther inland is a Russian town called Troitsko Safska, with a population of some two or three thousand, perhaps more than that even, where are situated the post and telegraph offices, where are the homes of most of those engaged in the international trade of the place, and where, in all probability, the traveller will have to go if he wishes to find lodgings.

What interested me most on my arrival at Troitsko Safska was to find that two of its residents were British subjects, namely Mr. Grant, a Scotchman, and his assistant, Mr. Hageman, an Englishman. It has been said that when the north pole is reached, a Scotchman will be found sitting astride of it, and it was a striking instance of Scotch enterprise and perseverance to find Mr. Grant settled in a prosperous business in this remote frontier of Siberia, married to a Russian lady of position, and surrounded by a family of thriving and beautiful children. From Mr. and Mrs. Grant I received the greatest kindness, being entertained by them both in Kiachta and at their country house, where I had opportunities of studying the Buriat language among the natives. Mr. Hageman I found equally kind, and many were the good offices he performed for me during my stay in Troitsko Safska. Mr. Grant had a large business embracing many branches, but he went first to Kiachta to establish a courier agency across the Mongolian desert, by which means telegrams, sent from London to Kiachta by wire, were forwarded by horsemen across the desert or conveyed by Chinese

couriers from Kalgan to Tientsin, whence they were taken by steamer to Shanghai. When I visited Kiachta the more direct telegraphic communication with London had not been established, and the Mongolian couriers were still riding over the desert with the "swift letter." A wealthy Mongol was contractor, had horses in waiting at certain stations along the route, and when a mail arrived from north or south, the tired rider, throwing himself from his exhausted horse, handed the packet to his waiting comrade, who, mounted on a fresh steed, which for the most part stood ready saddled, was soon hurrying over the plain. Horses were frequently changed, but a rider was supposed to hold out for a day and a half or two days, and had orders, it would seem, to drink as much tea as he liked or could get, but was forbidden to eat food, lest he should get drowsy or fall asleep and detain the mail. The stipulated time from Kalgan to Kiachta was about eight days, and there was a fine exacted for extra delay.

The weekly couriers were pretty regular in the time of their despatch, and being, expected at the various stations, were waited for, but, in addition to these regular mails, special telegrams could be sent at any time by special couriers, and the sudden arrival of one of these at a station where things were not in readiness, acted like an electric shock on the inhabitants. Immediately there was shouting, running and hustling about. The horse was to saddle, perhaps even to catch. Loss of time meant loss of silver, and a short interval was sufficient to fit out a man and horse and send off the little packet. When the mail was fairly off the assistant Mongols would slowly re-enter their tent, wondering again whatever could be the contents of that mysterious little parcel which was of such importance that foreigners were willing to pay so handsomely for its rapid transmission. The laying of submarine cables put an end to all this, and the trans-Mongolian telegrams are now a thing of the past.

One of the first places visited in Traitsko Safska was the post office, where I found letters awaiting me. During my stay I had frequent occasion to revisit it, and the ceremonious process to be gone through in posting letters in this Siberian town would rather astonish those accustomed to drop mail matter into letter boxes in Britain. The door in the porch opened into a hall where hat, gloves, and overcoat had to be left. Divested of these it was permitted to enter the office, where it was necessary to behave as in a drawing room, first saluting and shaking hands with the postmaster, then sitting down to the important business of posting a letter! This business concluded, hand shaking, salutation and leaving had again

to be performed; then it was permitted to leave the presence of the portrait of the Emperor which graced the room and in deference to which it was supposed that such formal constraint reigned in the place, and resuming the garments left in the hall, the visitor was at liberty to pass the soldier on guard and depart, wondering what the postmaster would think and say if he could visit London and see the hurry and bustle at the central post-office towards closing time.

But though the ceremonious nature of posting a letter at Kiachta may be amusing, the Russian postal system is complete and convenient, and the rate not expensive. In the empire itself money in the shape of rouble notes can be safely and expeditiously conveyed to all parts in registered letters, and from Kiachta regular mails are run across the desert to Urga, Kalgan, and Tientsin, carrying letters three times a month, and books and bullion once a month. The "heavy mail," as it is called, which carries money and valuables, is escorted by two soldiers, but the ordinary mail, which leaves every ten days, is entrusted to native couriers. The postage is cheap, and residents in Kalgan, Peking and Tientsin, by availing themselves of this Russian mail, can communicate with America, Britain, and postal union countries generally, for seven kopecks or two pence half penny per letter of half an ounce.

Troitsko Safska, like Kiachta and most Siberian towns, is built almost entirely of wood. Good houses have double windows, and with the great brick stoves and unlimited supplies of fuel the interiors are very warm. The stove fire is lit only once a day and the mass of masonry heated up to such an extent that it keeps hot for twenty-four hours. Russians in Siberia, when they go out in winter, cover themselves head and body with furs and thrust their feet into great warm over-boots, but indoors clothe lightly, and warm up their houses to a degree that is uncomfortable to a European; and though the firing of the apartments in which I established myself after returning from Mr. Grant's country house was included in the rent, I had a continual struggle with my landlady to get my rooms kept cool enough, and it was only after repeated and vigorous remonstrances, made sometimes in pantomime, sometimes through the kind offices of an interpreter, that I succeeded in having the temperature lowered far enough to be endurable.

My landlady was an aged widow who lived in the house with her three unmarried daughters, the youngest of whom seemed past middle life. To oblige me they fired my stove less than their own, and the difference of warmth between my part of the house and

theirs was so great that they often seemed to shrink from the cold as they entered my room.

The most lively part of Troitsko Safska is the Bazaar, the front of which consists of a range of rather imposing buildings, stores in which a large part of the contents exposed for sale are of European manufacture. The rest of the shops are little more than stalls and about half of these are held by Chinese. The signs, advertisements, &c., are for the most part printed in Russian, Mongolian, Chinese, and Tibetan, and in the shops, stalls, or open stands, may be bought all the necessaries and many of the comforts of life. That among the many articles exposed in winter for sale which appears most curious to the stranger is milk frozen in shapes like cheese and sold at so much per mould.

The inhabitants of Troitsko Safska are mostly Russians. There are Buriats not a few but they live in houses like Russians and speak the Russian language. No doubt numbers of the inhabitants are exiles who, in place of being sent to prison, are condemned to expiate their crime by living in Siberia. All these are under the eye and control of the Police master. He knows the history of their cases but keeps the secret, and residents employ men whom they know to be banished as criminals but of whose crimes they can learn nothing more than the individuals themselves choose to divulge, and it is to be supposed that many who are communicative enough to tell anything of their history are guilty of acts more serious than they state in their narratives. An inconvenience necessarily arising from Siberia being in so far at least a penal settlement, is, that no one, bond or free is at liberty to leave the neighbourhood of his abode and travel to any great distance without first notifying the police master and obtaining his consent. Among some of the back streets were visible Jewish signs but whether these Israelites were criminals or adventurers I did not learn.

It is said that of those who come on compulsion many remain from choice, and thus it may happen that many of the native born population of Siberia are the descendants of those who in the first instance were sent there for their crimes, and if we leave political cases out of consideration altogether, a great deal may be said in favour of this system of punishing wrong doers. Suppose that some young man in some Russian city, led astray by bad companions, gambles, embezzles his employers' money, is prosecuted and condemned for it. Is he not better circumstanced, and has he not more opportunity of retrieving himself by being sent to a Siberian town than he would have if he became the inmate of a jail? Siberia is

cold in winter and its population is sparse and scattered, but it is in itself a fine country, healthy and plentiful, and it is said that military officers who have lived fast and spent too much money, often seek Siberia appointments that they may recover themselves. The main part of the suffering endured by any convict relegated to such a part of Siberia as that around Kiachta—that is supposing he finds suitable employment—must be the thought that he cannot leave the place, a condition of residence which would disenchant the most desirable of countries and make one's native land itself unendurable. Leaving therefore, as said above, political banishment altogether out of the question, Russia might with great reason contend that in sending criminals to Siberia, while she punishes crime with no light hand, she neither crushes nor debases the criminal and gives him facilities for returning to respectability which more civilised countries find it difficult to afford to such as transgress their laws.

In many Siberian towns the most prominent architectural features are the churches, and one of the most noticeable characteristics in the social life of the Siberian Russians is the great number of Holy days which they observe. I was informed that as a rule in addition to Sundays there are about three holy days to every two weeks, that is, counting Sundays, about one day in three is considered sacred. This may be an exaggeration, but holy days recur so frequently that in making business arrangements, it is always well to make sure the proposed date is not a holy day. In addition to public holy days there are numerous holy or semi-holy days observed in families, such as name days, and on one occasion a concurrence of public and private holy days delayed some domestic arrangements of my landlady from Friday of one week till Saturday of the week following. The evening before any holy day is also considered sacred, and I used to know when the following day was a festival by coming in to my room in the evening and seeing the lamp, which hung in front of the metallic picture in the corner, trimmed and burning. So largely does observance of holy days enter into the social life of the Russians as seen in Siberia, that there may be some truth in the saying which would have it that Russia has not reformed her calendar, but dates her time twelve days behind the rest of the world, because any attempt at changing to the new style would be resented by the ignorant as an attempt to shorten their lives by the number of the days in question, and by the pious as a defrauding of the saints whose anniversaries would thus be passed over without celebration.

This over doing of religious days is followed by just such results as might be expected. Attempting to observe too many none are observed well, and Sunday is considered as nothing more than one in a crowd of holy days none of which are kept sacred. The religious part of the observance of any holy day seems to consist in attending church, after which the busy man goes to his business and those who have time on their hands betake themselves to cards.

The inhabitants of Kiachta and Troitsko Safska are a highly convivial people, the drinking of the tea, for the import of which the place is famous, seems in no way to lessen the consumption of spirits; social gatherings seldom break up till very late, frequently not till morning, and on some occasions are prolonged into the forenoon. Cards seem indispensable at every party and it is said that very large sums money sometimes change hands in a single night.

All the world has heard of the Russian bath and a bath house formed part of the belongings of almost every house of consequence in Troitsko Safska. After a delay occasioned by a succession of holy days, the bath house belonging to my landlady was heated up for my use, and with an old Buriat as attendant, I repaired to it curious to experience sensations I had heard so much about. The bath house was a little low hut standing in the courtyard separate from all the other buildings. Its great brick stove had been fired up during the afternoon and on entering it from the bitter cold of the court yard the heat felt stifling. The main piece of furniture which the room contained was a stand such as green-grocers have for displaying their vegetables, this one having only two shelves, one at a moderate height and one high up near the ceiling. Following directions I had before received and the instructions of my old Buriat, I was soon stretched on the upper bench while my attendant kept the hot air in contact with me in rapid circulation by briskly moving a broom of birch twigs with the leaves on. From time to time water was thrown on the hot stove, the little room was filled with steam and I was perspiring from every pore. By and by, supposing that I had enough, I descended and was about to dress, when suddenly I felt so ill and queer in the head that I could only put on my overcoat and slippers, run across the court, and rush up to my room, being almost unconscious by the time that I reached it. Some tea soon revived me to the great relief of my poor old landlady who was afraid that I was about to die on her hands. The mischief had been caused by the chimney of the bath-house stove being closed

before the wood was sufficiently burned away, a device by means of which the requisite heat was raised with a saving of fuel, but the gas from the glowing charcoal in place of escaping was confined in the room ready to do its subtle work. The same economical device practised at another time on the stove in my lodgings produced a like effect only much more slowly and gradually. I was reading with my Buriat teacher when the gas began to take effect and the sensation produced was peculiar. The Mongols in describing the sensation of numbness are very fond of saying that they feel just as if the limb affected was not part of their own body but belonged to some one else. This was exactly the feeling with regard to the intellectual faculties that marked the growing power of the poisonous gas. First, thinking was an effort, then at intervals all control of the thinking faculties would be lost consciousness however remaining, and these symptoms went on increasing till, suspecting the cause, I rushed out into the open air, the last and only cure for poisoning by charcoal. During my residence in Troitsko Salska I had the fortune to experience an earthquake, not an infrequent phenomenon, it would seem, in Siberia. While lying in bed about six o'clock in the morning, all of a sudden a terrible commotion arose in the house. Knowing that three soldiers who were billeted on my landlady occupied a small room immediately under mine, my first half awake idea was that these three men of war had quarrelled, seized each other by the throat, and were making the whole fabric of the house vibrate by the violence with which they were banging each other against the wooden partitions that bounded their narrow quarters. A few seconds more of increasingly violent shaking made it manifest that the cause was deeper than the room below, and the vibration soon became so violent that sand was shaken down from the joints of the boards that formed the ceiling of the room. As the quaking did not cease but went on increasing and it seemed just possible that the tall brick stove might be thrown down on to the foot of my bed, I jumped up, and in my great coat rushed down stairs into the yard where I met a native, who walking unconcernedly past seemed much more startled by my unexpected appearance than by the earthquake. The motion having now ceased I returned to my room and found the oil lamps hung by chains in front of the sacred pictures swinging about violently. The natives said that a second and more violent shock might be expected but none came.

As most of the inhabitants of Siberian towns live in log-built houses, earthquakes cause them no uneasiness, the construction of their dwellings being such that though thrown almost over on their side, the inmates would not, except for the brick stoves and furniture, be in much danger of being crushed, and instances may be seen of people living quietly and permanently in houses which have sunk down on one side and tilted over to a degree far beyond that at which any stone or brick built house could be held together. Churches are, for the most part, built of brick, there are also a few houses of similar construction, and when great earthquakes come these suffer while the ordinary log houses escape.

This wooden architecture combined with the great dryness which characterises the climate of the country round Kiachta, renders the towns liable to suffer more from fire than earthquakes, and it is no uncommon thing for a Siberian, rich in house property, to be made comparatively poor in one night, by some great fire reducing whole streets to ashes. A great part of Kiachta, it was said, had been burned to the ground some time before I visited it, and both Kiachta and Troitsko Safska had an efficient fire brigade, and a signal station on high ground between the two, by means of which the engines of the one town could be instantly summoned to assist in subduing any fire that broke out in the other.

The ignorant populace, and even many who ought to know better, have a practice of suspecting strangers of being the origin of any fires that may break out in the towns where they reside, and I was duly warned not to be a spectator of any conflagration that might take place, a warning that was rendered all the more impressive by being supported by an instance in which a stranger looking at a fire had run some considerable risk of being himself thrown into the flames. Happily no great fire took place while I was in Troitsko Safska, though I frequently heard the rush of the engines passing my lodging. They may have succeeded in subduing the beginnings of fires, but more probably their frequent turn-outs were in response to false alarms given by the authorities on purpose to keep the men in practice and at their post, by testing the rapidity with which they could present themselves at any given place when suddenly called upon by night or day.

THE OLD CHINESE PRONUNCIATION.

BY REV. J. EDKINS, D. D.

THERE is no reason to doubt that the main points in the old Chinese pronunciation have been satisfactorily settled. This would appear from the mode in which this question is treated in almost all recent books on the language and literature which touch upon the subject. Klaproth was apparently the first to notice that the Canton dialect is older than the Mandarin. To this conclusion he was led by observing that foreign words are more like the corresponding Canton words than the same in Mandarin.

Remusat divided the language into two parts, Mandarin and Ku Wen, or the old style. But he did not enter on the question of the old pronunciation.

After I had been in China two years I noticed that the distribution of tone classes in Fukien is the same mainly as at Shanghai. In the dialect of Shanghai words in which initials *b*, *g*, *d*, are used are all pronounced in the lower series at Amoy. Also the final *k* heard in certain words is heard in the same words at Amoy. Two or three years later I noticed that in phonetically written characters the final letters *k*, *t*, *p*, *ng*, *n*, *m*, are really antique and primitive. A phonetic ending in *p* tells us that every word in which the same phonetic occurs was also in primitive times pronounced with *p*. Thus the phonetic characters speak to us down a space of four thousand years telling us how the inventors of the characters pronounced those characters when they had invented them. I also appealed to the rhymes of old poetry and to the Japanese, Corean and Annamite transcriptions as witnesses to tell us what the old Chinese sounds were. Kanghi and various tonic dictionaries were referred to as repositories of the old pronunciation with initials and finals complete provided by means of the syllable spelling which China received from India about the 4th century.

These views were accepted and advocated by Professor Mohl, editor of the *Journal Asiatique*. No philologist that I know of ever made any objection to these results or to the method employed in arriving at them. M. Leon de Rosny entered on similar inquiries and pursued much the same method, being early convinced from his knowledge of Japanese that the south dialects of China are older than the Mandarin. So far as I am aware no philologist has opposed him or me or published any other hypothesis as to the nature of the ancient sounds of the Chinese language.

When Dr. Legge published his translations of the Classical Odes, he adopted the six finals *ng*, *n*, *m*, *k*, *t*, *p*, as belonging to the

old poetry and referred to Twan Yütsai's views on this subject of which I had given an account in my Mandarin Grammar. Much credit belongs to this native author, for it was he that discovered the history of the gradual formation of the tones which I have adopted, explained, and expanded in my Mandarin Grammar. This theory of the gradual appearance and perpetually increasing influence of the tones is also in the position of never having been objected to by any philologist and in being the only hypothesis published anywhere on the subject. It is confirmed by the discoveries of the late Dr. Jaeschke* who has shewn that in the Tibetan language tones are of modern introduction and that their influence is increasing as time goes on.

In the concise Kanghi of Dr. Chalmers the six finals above mentioned are retained as belonging to the old language. Dr. Chalmers also recognizes in his correspondence with me that the ancient initials are retained in the central Chinese dialects.

The Professor of Chinese at Leipsic, Conon von Gabelenz in his Grammar accepts the same six finals as belonging to the ancient language, but does not take up the question of the initials. Professor Pott of Halle in reviewing my work on the Chinese characters accepts the views there explained on the old Chinese language.

The late Dr. Williams in his dictionary made use of forms of ancient sounds prepared by me at his request. In fact no important work on the Chinese language opposes the above mentioned views on the ancient sounds, or suggests any new theory on the subject.

The early Hindoo Missionaries transcribed in Chinese not a few Sanscrit words in books translated from that language and some of the books are still in existence. It appears from these books that the Chinese of the first century and later times had not only the same finals above referred to but also a double set of initial letters like those of Kiangsu and Chehkiang. *B*, *g*, and *d* together with *j*, *z* and *dj* existed as initials in the metropolitan Chinese of those times. The north country Chinese had then the same sort of initials that we hear in Soochow and Hangchow at the present day. Such a result as this was not at all to be expected and many students are incredulous still but all the facts are in its favour. The Japanese speaks for it. Kanghi's dictionary and the 36 initials speak for it. The Cochin Chinese transcription to some extent speaks for it. The broad development of the system of sonants which reaches more or less continuously all across China from Ningpo and Shanghai to the borders of Szechuen speaks strongly for it. Here is an example. The Hindoos in China would adopt the character 佛 for Buddha

* For many years a Moravian Missionary in Ladak.

because it was like it in sound. It was therefore *Bud* or *But* for *t* final would be near enough in the absense of final *d*. It is curious that the Amoy people still say *Put* for Buddha, and this is, we can understand, regularly descended from the sound *But*, which in the Han dynasty would be heard throughout China. Every one who consults Kanghi's dictionary and knows this law viz., that the sonants of the middle dialects are a survival of old Chinese will find it easy to understand the syllabic spelling. The usefulness of that dictionary to the student is materially increased by acquiring a key to the registered spelling. The Mandarin pronunciation is never recognized in Kanghi's dictionary. It is always the old Chinese sounds which are there regarded as having authority. The reason of this is obvious when it is remembered that the initials and finals now lost from the language were not lost till after the T'ang dynasty.

The safe results of research into the old Chinese pronunciation may be stated in the following manner.

1. The Mandarin tongue is six or seven centuries old being of the same age as the Mandarin literature. The novels, plays and some philosophical and religious books are in Mandarin. The Mandarin dictionaries are such as Wu Fang Yuen Yin, Chung Yuen Yin Yün.

2. Kanghi's dictionary, the Pei Wen Yun Fee and all the old tonic dictionaries give a pronunciation to the characters which is that of the old language from the T'ang dynasty upwards when the words had thirty six initials and six final consonants beside vowel finals. If any student in reading the syllabic spelling in these works adopts the Shanghai initials and the Canton finals he will approach closely to the ancient sound.

3. The peculiarities of the Corean transcription of Chinese sounds, with those of Japan and Annam spring from the fact that when they were made the Chinese language was, so far as sound is concerned, like what Kanghi's dictionary makes it to have been.

4. The works of Twan Yüts'ia and Ts'ien Taching have shewn that many changes have taken place in tones and letters between ancient and modern times. In regard to tones it may be safely said they are a gradual growth; at first there were none; P'ing sheng and Ju sheng were first formed. Then Shang sheng appeared and is found in the Book of Odes. Later on the Ch'ü sheng comes on the stage, but it was absolutely unknown in the time of the Classics.

5. The greatest revolution in the structure of the language that has taken place has, so far as appears, been in the pronunciation of the Mandarin tongue which has included the extinction of the Ju sheng, and with it the useful finals *m*, *k*, *t*, and *p*. Thus the Mandarin has departed farther from the original type of the

language than any of the central and southern dialects. It has acquired softness at the expense of distinctness and been under the necessity of using double words instead of single ones for fear that the meaning should not be conveyed. For example the absurd word *tungsi* "thing" would never have been wanted but for the loss of initial *m* and final *t* from the old word *mut* 物.

When Mr. Parker says (*Recorder*, Vol. xv. No. 3 May-June) "it is the problem for philologists to find out what the initials and "finals in Kanghi's dictionary were" does he forget that the preface to that dictionary states or implies that they were adopted from Sanscrit? In that case what the philologist has to do is to accept the fact and make the best use of it he can. I thank Mr. Parker for his example of the colloquial pronunciation of *heu* (how) "thick" in Wenchow. It is *gau*. *H* proceeds from *k* in the upper series and from *g* in the lower. The Fukien sound *kau* is less near to the ancient sound. This is because the sonant initials have in that province changed to surds. The Wenchow example is of extreme interest as a survival of an old sound. If it were in the Shang sheng as it was anciently and not in the Chü sheng it would be still more interesting. The position of Wenchow accounts for the fact that its dialect partakes of the characteristics of the old middle dialect in having sonant initials, but shares also in some of the peculiarities of Fuchow as in this case. I once wrote down the pronunciation of a fortune-teller from Nanking in Kiangsi, who used the sonant initials and the six consonant finals. I felt convinced that here was proof both that the six final consonants formerly prevailed north of where they are now found and that the sonant initials also once extended to the south of their present boundaries. The accumulation of such facts makes up sound philological demonstration.

Should any one desire to know why 厚 *heu* "thick" is now a *chü sheng* word, but is in Kanghi in the *shang sheng* he will find the reason in the fact that the formation of the *chü sheng* tone class is now being completed in the Mandarin language. In old dialects the initials *g*, *d*, *b*, *zs*, *zh*, are still occasionally found in the *shang sheng*. In the T'ang dynasty all this group of words including such words as 善 *shan*, "good" 後 *heu*, "after" were still in the *shang sheng*. Information on this subject is given in my Grammars.

The acceptance of the fact that Mandarin is a new language is an essential preliminary to the question of the place of the Chinese language in philology. It is of course a very different matter to compare Chinese in the Mandarin form of it with other languages, and to form the same comparison when it is understood that the initials of the middle dialects, and the finals of the southern dialects make up together the genuine ancient and primitive type of Chinese speech.

When we have arrived at this solid platform the relation of the Chinese to the neighbouring languages Turanian, Himalaic and Indo-European may be studied with a fair chance of success. This may be made plain by an illustration. Cutting was a process known to the inventors of words and several roots having the sense, cut, strike, cut off, cut out, cut through and so on, exist. But these roots if they want final letters, are too stunted and imperfect for use. For example 割 *kat*, "to cut down corn," "cut," "cut off;" 削 *siak*, "cut off," "trim down;" 刻 *k'ek*, "to cut characters," "engrave;" 切 *tsiet*, "to cut in slices." These and other words of similar meaning are in a much better condition for etymological research when the final letters are restored than as they are heard in Mandarin. The problem before the philologist is to account for the roots, and the most natural explanation of them is to suppose that the sound heard in cutting or beating was imitated and so a word was formed. In order that a word may keep its footing in language it must be distinct in meaning and utterance. The human agent made his word sharp and clear and this helped it to perpetuate itself. *Kat*, and *sak* each meaning to "cut" are both of this kind and consequently they have kept their place to the present time. Roots need to be clearly defined in order to live.

When the roots have been determined it will be necessary to add an investigation of the history of grammatical forms in Chinese. This becomes clear when the old grammar is compared with that of Mandarin. There has been a collection of these forms made in Bazin's grammar of the Mandarin and in mine; from this it appears that there has been taken place in Chinese not only an evolution in sounds resulting in the Mandarin pronunciation but of grammar resulting in the *kwan hwa* as an idiom or body of idioms.

Proceeding from this basis I went forward to the wide question, is the Chinese connected originally with the neighbouring languages? Among the points mentioned in China's Place in Philology was the Turanian syntax of Sanscrit prose. The verb is found there at the end of the sentence. The adjective precedes the substantive. All prepositions become postpositions. Bishop Caldwell in preparing the second edition of his comparative grammar of the Dravidian examined this question and adopted the conclusion that the syntax of Sanscrit prose may be probably traced to Dravidian influence. Bishop Caldwell has resided about forty years among Indian races and has given special attention to their languages, so that his judgment in a matter of this kind is of considerable importance. If he and I are right in finding a Turanian influence in the formation of Sanscrit syntax, then the linguistic families which have been formed by

philologists are not so widely separated from each other as has been supposed. If Indo-European languages may rest for their syntax on some other group, languages of that group again may rest on some more ancient type for words or for syntax. But this older language may be one which stands in close relation to primitive Chinese. Thus the way may be opened for the ultimate identification of Chinese with the other great linguistic types of Europe and Asia.

But it may be said that some philologists refuse to entertain the question of the ultimate identity of the Chinese vocabulary with other vocabularies. One reason why philologists refuse to do this is the essential unlikeness of roots in the respective families. In Hebrew and other Semitic languages roots are dissyllabic. In Chinese they are monosyllabic. In the Indo-European family it is not yet clearly understood what is the ultimate form of the roots. The Sanscrit professor at Cambridge told me that the proper form of Sanscrit roots is not yet satisfactorily defined. It is about to be brought up afresh for discussion. At present many roots are a vowel or merely a consonant and vowel. But if any means can be employed to give to roots sharper limits this should be done. In Chinese the modern arbitrary destruction of the finals is very inconvenient to the investigator. The lost finals need to be restored to their places before satisfactory conclusions can be drawn. The Chinese roots have distinctly the appearance of having been formed when man was possessor of the wheel as an instrument of varied application in the arts as in grinding. Men had then working grindstones and used the wheel in making pottery. We can come pretty nearly to the initial sound as introduced in those ancient times into language. Grind was *ma* 磨. It was also *dut* 鑪 and *dun* 輪. *L* is not a letter we can be satisfied with. It is but an alternate for *d* which therefore it is better to adopt here. At first *dut* would be *du* or *dut* for how can we say decisively which was then the favourite form. But what we can learn by historical investigation is that *dut* became the favourite through an effort of the language to maintain or attain sharp definition. Ages passed away and the *t* was dropped and the *d* became *l*. In the same way we have 車 *kü* and *kut* also "wheel" and 圈 *k'iuen*, "circle." If we say the Chinese roots for wheel, grind and circle are five, viz. *ma*, *dut*, *dun*, *gut*, *gun*, we arrive perhaps at a sort of ultimate fact anterior to the time of the separation of surds and sonants, when the distinction between *k* and *g* and between *d* and *t* was still undefined. There are not wanting indications in Chinese that the final *n* and *t* were anciently interchangeable. If this was the case when these roots were in a state of gradual consolidation the forms *dut*, *dun*

may have been originally one. So also with *gut* and *gun*. By this sort of preparatory process the Chinese roots may be brought into a state fit for the use of the comparative philologist. The same needs to be done on the Indo-European side with the roots of that family and also with the Semitic roots. If we compare the Hebrew *bin* "distinguish" with the Chinese *pien* "distinguish" are we to be met with a refusal to allow comparison because the Semitic roots are dissyllabic? The Semitic grammarian may call the intermediate *i* a consonant if he pleases. He does so to maintain a sort of logical consistency. With this we who stand outside of the region of Semitic logic have nothing to do. To us this *i* is a vowel to all intents and purposes. This idea that the Semitic vocabulary is essentially dissyllabic in character and cannot be divested of this character has also operated to bar the way between the Indo-European and Semitic stocks and to delay their identification. The one being monosyllabic and the other dissyllabic it has been assumed that they cannot both be identified. But as the dissyllabic character of Semitic roots is probably not primitive, so the Indo-European roots have probably, in the form in which they are presented to us, undergone a process of denudation and change and if it should be possible to restore the lost parts they may come to resemble the corresponding Semitic and Chinese roots. Another great cause of unwillingness to entertain the question is the genealogical principle of Wilhelm von Humboldt. Languages grow like trees. Each family has its own root and each language of the family is limited in its development to the traditional vocabulary. It may be said however that language is not a tree but the result of an immense number of acts of human agents who are free to adopt such symbols for their ideas as they please. If two tribes coming from different homes meet and agree to live together their idioms, if the tribes are respectable in numbers and intelligence become mixed and form a composite idiom. Otherwise the one idiom prevails and the other decays and disappears. If languages mix what comes of the genealogical principle? Two alien principles combine and there is a double origin. For example in English, French words and French idioms have come into use. The *h* has been dropped through the greater part of England on account of French influence. Here is a law acting in English not in agreement with the single genealogical theory. To avoid this dilemma it has been suggested that the English have dropped *h* through Teutonic influence acting genealogically. Kuhn in his German grammar of the English language announces French influence as the cause. Professor Sayce holds this view and doubtless many others do so. Hence it may be regarded as probable that the genealogical theory of linguistic development will soon have to be

modified. In this case perhaps the objections of Professor Whitney and of Professor Pott to the possibility of a common origin to the languages of Europe and Asia will not be so strong as they now are.

To meet these reasons against entertaining the question the Chinese roots ought to be collected and classed for convenient reference. When this is done the objection to the identification of the primitive vocabularies will perhaps not be held so strongly for the number of cases is much greater than most students suppose. The grouping of the roots will involve much work in the way of identification and in the weeding out of numberless duplicates in disguise.

We may however have to wait till the Indo-European roots are reduced to a more tangible shape before the comparison can be made in a complete manner. The Sanscrit occupies too high a position in the scheme of philology. It is only one child of a numerous family. Mr. Parker has surely mistaken Prof. Max Müller when he says that "Sanskrit may be taken as the quasi-progenitor of most European tongues." Sanscrit is the progenitor of several Indian languages, but not of European tongues. The mother speech of the Aryan race gave birth to Sanscrit and other languages which were transferred to Europe. Sanscrit is an aunt, not a mother, perhaps rather a cousin. If Sanscrit is only a cousin Professor Max Müller would not say she is mother.

But the philologists do sometimes speak as if she were mother and this should be corrected. We may well claim that the genealogical school should reduce the Indo-European roots to a more satisfactory shape than that they now bear. They are either not simple enough or too simple. What we want in the roots of a great civilizing race in its beginnings is simplicity in sound and clear definition in meaning. Each word ought to be clear to the ear and to the mind and also easy to pronounce. They would then be suitable for use among the tribes of our distant ancestral country on the Pamir plateau * or other ancient home. We want to see the roots reduced by the philologists to that form. If this is not soon done it will be still our philological duty as investigators on the Chinese side to continue our work of reducing the Chinese roots to their ultimate shape. This may prove to be of the two the easier and shorter process, and this work carefully done may be of service in indicating what the Indo-European roots were. Chinese philology may become a help to European philology. If any one will look at the roots as given by philologists of good authority he will notice that some of them involve very unlikely and needlessly complex

* The newest hypothesis says Lithuania was the earliest home of the Aryans; as an Englishman I prefer Pamir.

combinations of consonants. Judging from the history of the Chinese language any sound like *trang* has received *r* by insertion as in the Annamite language. It may be expected that in the Indo-European languages the letter *r* has become inserted in the same way where it occurs after an initial mute. In case this view be correct the roots ought to be cleared of each inserted *r* and *l* before they can be pronounced primitive.

Professor Pott in Germany has, it is said, been lecturing on the Chinese language and all questions connected with the evolution of grammar and sounds have an interest for him. Published lectures from him would be very helpful to Chinese philology. In England Professor Terrien de la Couferie accepts partially the theory of letter changes in the Chinese language and has been working *con amore* on the early forms of the characters anterior to the old seal. To these he was the first to draw special attention. He is grievously impeded by his belief in the Accadian origin of the Yi King and this is to be regretted because of his evident sympathy with inquiries into the evolutionary development of the characters and the sounds. Prof. Douglas advocates a very early amalgamation of aboriginal grammar with Chinese grammar. If this can be proved there is nothing in itself objectionable in it, because borrowed syntax and borrowed words are both possible but it will not please the philologists who hold strictly to genealogical development and refuse to admit that laws can exist in any other way than by genealogical descent.

Enough has been said to shew that research into the ancient sounds has resulted in some very definite and safe conclusions and that the general verdict in regard to it is on the favourable side.

Mr. Parker's paper shews by what it says and by what it does not say that students ought to learn as a fact of their course enough regarding the ancient sounds to enable them to consult Kanghi. They ought at least to know what is meant by the 36 initials and how to use the syllabic spelling. Something of the history of the Mandarin tongue ought to be acquired by all students. They should also have placed before them the peculiar verb and other forms of the Mandarin grammar, arranged as in Mr. Bazin's Grammar and much more fully in mine so that as learners of Chinese they may have the same advantage from the arrangement of facts in grammatical order which is possessed by students of ancient and modern languages in western countries. Students who fail in their examinations would have a better chance if the necessary knowledge were placed before them for acquisition in a systematic form. If Sir Thomas Wade's Course is used without a grammar knowledge can only be acquired by continuous study over an immense expansion of letter press.

THE ABORIGINAL TRIBES OF WESTERN YUNNAN.

BY GEO. W. CLARKE.

THE subject of the aboriginal tribes of Kweichow and Yünnan is a most interesting one. I shall confine the following paper chiefly to the above heading, except a few words about the aboriginal tribes of Kweichow. During nearly five years residence in these two provinces, I have gathered as much written and verbal information as possible. I once asked my teacher in Kweiyang fu, where did the Miaotsi, come from? He replied, "my teacher told me that they came from dogs!" This made me laugh, but he could give no proof. Some time after a Heh Miao, told me that the Miaotsi, worshipped a dog god, called, Pan Ku Ko Shen. In the time of the Emperor Kaosin, B.C. 2435, whose seat of government was at Wuchang, a certain rebel gave him much trouble. He promised to give his second daughter to wife to any one who would bring him the rebel's head. His majesty had a favourite dog named Panku, who hearing the offer, went out and after a time returned with the rebel's head in his mouth. The Emperor demurred at the fulfilment of his promise, but his daughter herself protested, and Panku led off his prize towards Kweichow. In the course of three years they had six sons and six daughters. The above legend I discovered in the 搜神記. This is I presume the ground for the above report concerning the origin of the Miaotsi. Whilst residing at Kweiyang fu in the year 1880, I was fortunate to obtain the loan of a manuscript volume (probably used by officials for reference) describing the location, dress and custom of no less than eighty-two tribes. Doubtless many of these tribes have long ago become extinct by amalgamation with the Chinese; though there are even now a good many tribes remaining. These people do not live in towns or cities, but in hamlets and isolated dwellings hidden away among the mountains. The traveller naturally expects to meet with considerable numbers of them, but in this he is disappointed, as he seldom meets more than three in a group, except those he may encounter at a market.

From my personal acquaintance with several Heh Miao I have gathered a very favourable impression of their character, and they are generally spoken of by those best able to form unbiassed judgment as being nice, congenial people. The habit of opium smoking

is but rarely indulged in among them, but on the other hand drinking to excess is exceedingly prevalent. They worship one supreme God, whom they say made heaven and earth. Of Him "Shang Ko Law," they have no idols, nor any temples, tablets, or scrolls dedicated to Him. In cases of theft, trial by ordeal is practised.

The eyes of the missionary of the cross gaze with longing upon these untaught unevangelized tribes, and his heart goes out to God with the constant prayer for the day to come speedily when the Gospel in all its fulness shall reach and bless these people. It is a cause for thankfulness to know that the first fruits have been gathered. Two individuals (a man and his wife) of the Heh Miao clan are members of the Kweiyang fu Church (China Inland Mission). This brother and sister are now residing in their own village, and have been without Christian communion for over a year. In a recent visit paid to their village by Mr. Broumton, they were found to be steadfast and consistent though they had to encounter considerable opposition from their neighbours. In the same Church there is also a Miao boy who shews very clear signs of a change of heart.

Two years ago while in Tali fu, I was fortunate enough to obtain a native book written in the year A.D. 1551, concerning the Princes, Emperors and Aboriginal tribes of Yünnan, to which I am indebted for most of the following information. Sixty tribes are described, and the greater part of these are discoverable at the present time. Last year, when I was residing in Yünnan fu, I saw exposed for sale two very fine volumes of paintings representing men and women of one hundred and twenty aboriginal tribes of Yünnan and its border lands. It seems highly probable from the narrative before us and from other collateral evidence that China was originally peopled from the Indian side, and that this province of Yünnan was the home of the first colony and the nursery ground for the whole of the present Chinese Empire.

Our historian says Prince Ahiu, of Mochie kingdom in India had one son Ti Mingtso 低蒙宜. Ti Mong had nine sons, and with his promising family he moved towards and located himself in Yünnan. His sons became the ancestor of the following nations. The second Mong Tsutia 吐蕃之祖 Thibetians. The third Mong Tsulo 漢人之祖 Chinese. The fifth Mong Tsutu, had twelve notable sons, and was the probable founder of the Mongol tribes, 蒙氏之祖. (I say probable because of 氏, perhaps it should be 古, if so it is plain.) The seventh Mong Ttsulin 交趾國之祖 Annam.

The eight Mong Tsusong 白子國之祖 the ancient Yünnanese. The remaining sons were ancestors of smaller nations.

The Min Kia 民家. They are the descendants of the White Prince, who ruled about the time of the Christian era. They live along both shores of the Urh Hai, Tali lake and in the districts of Tenge'wan cheo, Langk'ong hsien, and Chaochow. They have no written character but many of them study Chinese. Their language is distinct and each district has its own dialect. They are exceedingly reserved and are fearful to have anything to do with Christianity. A French Priest told me lately, "We have not a single convert from among them: they are most difficult to exhort." The women usually have natural feet, though the toes are sometimes bound a little. The girls wear a silver ornamented head dress. A good deal of hard labour falls to the lot of the women. Formerly a good number of the men were engaged in the cotton trade between here and Mandalay. Cotton for Canton passed through the province, but this trade has fallen off very much since steamers have come to Bhamo. Cotton is sent to Canton by sea. They have a peculiar custom. Beginning in the 24th, of the 5th, moon, and continuing for several days large companies of men and women arrange picnics to the Ch'en Hwang Miao, formerly a Mohomedan mosque. Each company is led by six men playing instruments, then follow six well dressed dancers, each having a split bamboo stick with cash inserted in the slit, with which they strike the sole of the foot and the ground as they jump and twist about. Next come two men chanting prayers, and carrying willow branches draped with red calico. These in turn are followed by two men playing banjos. They begin this performance about two miles from the city and if the day be hot they may be seen regaling themselves with snow and treacle as soon as they arrive at the temple. Another distinctive custom is observed on the 24th, of 6th moon. The farmers run around the hedges of their fields with pine wood torches at night. In the city and in many villages they erect stacks of straw and set fire to them. The origin of this fire brand feast is on this wise. Once the province was divided into six princedoms. Prince Pi Loko, of Tali, an ambitious and covetous man, desired the supreme rule, and he succeeded by this plan. He invited the five princes and their sons to meet with him in order to sacrifice to their Indian Ancestor on the 24th of the 6th moon, A.D. 731. He had prepared a tower of pitch pine, and set a cordon of soldiers round about it. They performed the sacrifice, and afterwards he made them all drunk, and then set fire to the building, and they all perished in the flames.

The Lo Lo 猯猯. There are eleven tribes of Lo Lo in the province, distinguished by the prefix as follows, Heh, Peh, Hai, Miao, Ko, Ah-Cheh, Ah-Wu, Liu-Wu, Sa-Mi. Many of them live upon the mountains in the districts of Lank'ong hsien, Tenc'wan, and Chaocheo, and Monghwa ting. They have a written character of their own, but this not much used. In Tating fu, Kweichow, there is a tablet half of which is written in Chinese, and the other half in Lo Lo. In dress the men differ little from the Chinese, the women's dress however is distinct. It consists of a plaited skirt of dark calico, a short tight jacket, a large silver neck ring and ear rings, and a piece of dark coloured calico around the head, and a bit of sheepskin on the back, and they generally wear straw shoes. They are mostly farmers, and many living near to towns obtain a livelihood by cutting wood on the mountain sides and selling it for fuel. Several in the Monghwa district have taken their M.A., and B.A., degrees in both civil and military examinations. In an hill side village in this neighbourhood there is living an old Lo Lo, who is reputed to be one hundred and twenty years old. The Chinese who do business with the Lo Los speak highly of them for being of an honest and sociable disposition.

The following tribes have their habitat in the prefecture of Yongchang fu.

The Lu Ren 怒人. They are divided into two clans. The Southerners live along the banks of the Lukiang river south of Yongchang fu. This is an exceedingly malarious district, and strangers travelling through it often die. The earth is of red colour, and the temperature ranges very high. In the second moon the malarious vapour ascends in clouds. Both sexes among them have sallow and unhealthy faces. The women seldom live above middle age. The men hunt wild animals and gather gentian root for a livelihood. They pay a yearly tribute to the prefect of Yongchang, of twenty deer skins, ten donkey hides, eighty pounds of beeswax, and three hundred feet of coarse calico. The Northerners live along the north banks as far as Ahtentsi. This section is free from malarial fever. Many of both sexes tattoo themselves.

The La Wu 喇五, live in the district of Tengüeh cheo. They are farmers, living in one storey houses; the family dwells upstairs, and their cattle on the ground floor.

The Ka La 卡喇, live on the mountains near Nantien, and are agriculturalists.

The Ah Chang 阿昌, live near Nantien. Both sexes dress respectably. For purposes of divination they use thirty three bamboo splints, and the *pa kwa*. After the death of an elder brother, the younger brother marries his sister-in-law. Formerly it was the custom for the widow of a chieftain to take an oath not to marry; and to starve herself to death.

The Yie Ren, 野人, live upon the mountain which forms a kind of debateable land between Burmah and China, a stretch of country two or three day's journey in breadth. In this neighbourhood the late Mr. Margary was murdered by order from a certain high official, and eighteen Yieren were sent to Yünnan fu, in cages as the scapegoats. It is this little strip of land which the Chinese government uses as the barrier against foreign goods coming in from Bhamo. A system of brigandage is very fully organised and effectually carried out, with the result of keeping this door to south-western China practically closed to foreign imports. Of course Li Siati, the Mandarin who controls this horde, is almost powerless if applied to for protection or redress, yet strange to say his cotton caravans and also those of certain other favoured individuals are never attacked. As a consequence the business men of Tali fu, prefer to go all the way to Shanghai or Canton, or else to buy goods from Tong King, rather than run the risk of carrying their goods across these mountains. Foreign stuff from the former places is so dear that very little comparatively is sold, and that which is must of necessity be of an inferior kind to come within the purchasers power, and thus foreign goods are not eagerly bought. A neighbour of mine has just returned from Shanghai with goods. It has taken him eleven months. The distance traveled is 13,600 *li*. The return journey from Bhamo, is about 3000 *li*. I believe from what I have heard, that there are many false Yieren, *i.e.* disbanded Chinese soldiers who served against the late Mohammedan rebellion.

The following tribes live in the prefecture of Shwenning fu. The Pai Ih, 擺夷 tribes dwell in the section bounded on the East by the Lantsan river, and on the South and West by Burmah. In civil affairs they obey the Chinese, but in military affairs they are governed by the King of Burmah. There are eighteen T'usi, *i.e.*, mandarins who are subject to the Taotai at Tali fu. Any trouble among the T'usi, is a fruitful source of gain to the Intendant. When a native has an interview with his mandarin, he crawls into his presence bare headed, not daring to lift his head to look. They are divided into two clans the Wet and Dry clans; the Wet live near water and are fond of bathing, the Dry dwell on the mountains.

The females have fair complexions, they wear an embroidered skirt and a coloured head dress. The men spend much time in hunting, and the women do the field work and business. Marriage is by mutual choice and is settled by a gift exchanged between both parties. They do not use wine or opium; a little wine is sold however, but in secret. Hundreds of artisans from "Chien'wan Cheo," (three days from Tali fu) go among them for work; they leave home in the eighth moon, and start from the Paiih, for home in the third moon, to avoid the great rains. The cotton carriers and business men commend them for honesty and sociability. They are strict Buddhists. Here is another fine field for the servant of Christ. No effort has yet been made to bring them to God. The Pu Ren, 蒲人, also called Pulong. They were called Penpu, from B.C. 1122-867. Some also live in the neighbourhood of Nantien. At marriages the old and young of both sexes amuse themselves playing flutes and dancing. The bridegroom erects a pole in front of his house, on which are many coloured bags of cereals, containing cash or silver. The person who takes the highest bag is called the Victor.

The Ma La 濮喇 live on the Wanglong mountains of Kintong ting. They are unclean in personal attire, and unchaste. To poison an enemy they use a decoction of bark, which causes intoxication and madness.

The Ka Wa 卡瓦 live near the Laswan river, and also in the prefecture Yongchang fu. They have been known to steal men, and offer them in sacrifice for prosperity. One route to Burmah passes through Muhpan, which belongs to them. There are two clans, the Raw and the Ripe, the Raw are given to stealing, but the Ripe act as guides.

The following tribes live in the prefecture of Likiang fu. The Si Tan 西番, live along the banks of the Kinsha kiang, or Yangtsi, as far as Wiesi ting. The dress of both sexes is like the Thibetians. They have four ways of disposing of a corpse, first, by cremation, second, by the Indian method of placing the body on the branches of a tree and allowing the birds of prey to devour it, third, by casting the body in a river, and fourth, by burial. Many trade with Yongpeh ting, very few come to Tali fu. The men are experts in the use of the cross bow to hunt the musk deer.

The Kutsongtsi, 古宗子, are a branch of the Sitan. They live in the section of country from Wiesi ting to Batang. Many of the present tribe, are the fifth generation of Chinese, of Hoh-chin cheo, Likiang fu (Yünnan,) and Lic'wan. Some go to

Lhassa, for trade; I have met some who have been into India. They start from Batang in the 6th moon, arrive in the 9th moon, and get home again in the 12th moon and come down to Tali fu for the great fair, in the 3rd, moon. They say it is a hard journey to Lhassa; in some places they have to carry water for a few days. Passports are issued to the Chinese at Batang. Two companies visit Tali fu every year. The first are pilgrims; they worship at the famous mountain, Chi Shan, (Buddhists) one day from Waseh, on the east of the lake, they afterward go to the Wiepao, mountain, (Taoists) near Monghwa ting. They pass through the city for home in the second moon. The second company are traders, and come down for the great fair, in the 3rd moon. They bring drugs, musk, coarse woolen stuff, and a little gold. Both pilgrims and traders are a motley dirty lot, carrying spears, swords and guns with two prongs or double bayonet, camping and cooking utensils with them. They have a novel way of killing bears. The hunter wears a pair of false sleeves. He awaits the bear to clasp him, then the hunter stabs him; the bear releases his hold and runs away with the knife in his side; and before long he dies. The gall bag is used for medicine, and the paws are eaten by military mandarins suffering from spained hands or feet. Some of the bears weigh nearly three hundred pounds. There are three French Priests working among the people, one living in each of the following stations, Tsiku, Ahtentsi, and Batang. After manys years of labour they have about two hundred as converts. I have sent a few texts of Scripture in Thibetian among them. A short time ago I gave some Gospels and books to four men to take home to their friends who know Chinese. In the evening they came and thanked me according to the custom of making a friendship. In pairs they begun to sing in a low voice gradually rising as they came forward and retreating bowing all the time with their hands opened upward. After many repetitions they begun to dance a jig making a circuit round the yard. They were highly delighted to see my stiting room. What pleased them most was to hear my accordion. They clapped their hands, began to sing and almost danced. They appear to me to be a nice friendly people. I hope the time is not far distant when Protestant missionaries will be found working among them, and some reisdents preparing to enter Thibet, when the door opens.

The Mo Su, 摩娑, live near Likiang fu; they are farmers. Many hunt for musk, leopards and other wild animals. If a man should kill his wife, a gathering of her friends is convened, and the

relatives are pacified by an exhortation. At the New Year, they prepare a feast. If an invitation is not responded to it is esteemed a great insult. Many study Chinese and have taken their degrees in the civil or military examinations.

The Li Su 力些, are neighbours of the Mo Su. The men are clever in using the cross bow, and hunt for musk, deer, and other animals. When in the chase and are hungry, they eat the flesh of their prey raw, or honey mixed with a certain kind of earth. A great many Lama priests live among two tribes, and have large lamaseries. These are two sects, the red and yellow priests, distinguished by the colour of their robes. The Ch'iu Ren 狢人, live in the neighbourhood of Wiesi ting, west of the upper branch of the Lukiang, and on the frontier of the black sons, *i.e.* Assamese. They wear very coarse clothes; many of both sexes bore several holes in their ears, and put in wooden pegs.

I have had to learn the location of most of the above tribes, from business men of several prefectures. I can only hope that they are trustworthy. There are still about forty tribes whose location is to be ascertained. These tribes form a splendid field for the servant of Christ to take up. These people are doubtless more teachable than the Chinese. I cannot give the number of each tribe, but I presume that the Min Kia, Lo Lo, Pai Ih, and Ku Tsong, exceed the other above mentioned tribes. Perhaps a few words of comparative philology may prove interesting, from several hundred words collected in these two provinces.

KWEICHEO PROVINCE.

	<i>Heaven.</i>	<i>Earth.</i>	<i>Sun.</i>	<i>Moon.</i>	<i>Stars.</i>	<i>Lighting.</i>
Heh Miao-tsī.	Lai-vai.	Ka-ta.	Lai-thngai.	Lai-sch'la.	Tai-gai.	Li-foh.
Chong Kia-tsī.	Men.	Nam.	Tan-wan.	Wron-len.	Lai-li.	Yat-lum-pa.
Yün-nan Province.						
Ming Kia.	Hai-hai.	Ci-peh-mi.	Na-p'i-p'i.	Mi-wa-p'i.	Shie-aw.	Phi-kū-la.
Ru Tsong Tsī.	Nang.	Sah.				
Pai Ih.	Fang-pi.	Nang.				
Li Su.	Mong.	Niu-ih.				
Mo Su.	Mu-shī-yi.	Chī.				
Lu Ren.	Nang.	Mi-ti.				

ANCIENT EARTH WORKS IN CHINA.

BY REV. MARK WILLIAMS.

FROM Kalgan to Yüche are ancient mounds in clusters on the plain, or singly on eminences. These latter would indicate signal towers while the former would suggest tombs. They are about 30ft. high, circular or oval in shape, and no arrangement can be observed in the clusters.

At the base of a signal mound by the Great wall at Kalgan, was found the stone ax which is outlined on the reverse of the sketch. The Chinese give no rational explanation of these mounds. At Yüche, 100 miles south of Kalgan, is a cluster of 40 mounds. 4 miles off are ruins of a city wall as shown in the sketch. Chinese cities have rectangular walls, with towers at short intervals. But this is a circular embankment with no remains of towers. The part of the remaining entrance is unlike the gate of a Chinese city. Records state that this was the seat of a Chinese prince, who lived B.C. 200. In some places, the wall is levelled; in other places it is perfect, making an acute angle at the summit. Cultivation has narrowed the bases of the mounds, but superstition prevents their destruction. To one familiar with the works of the mound builders in the Mississippi valley, the stone ax, the mounds and circular wall suggest the same race.

Height 30ft.
Circumference at base
420ft.

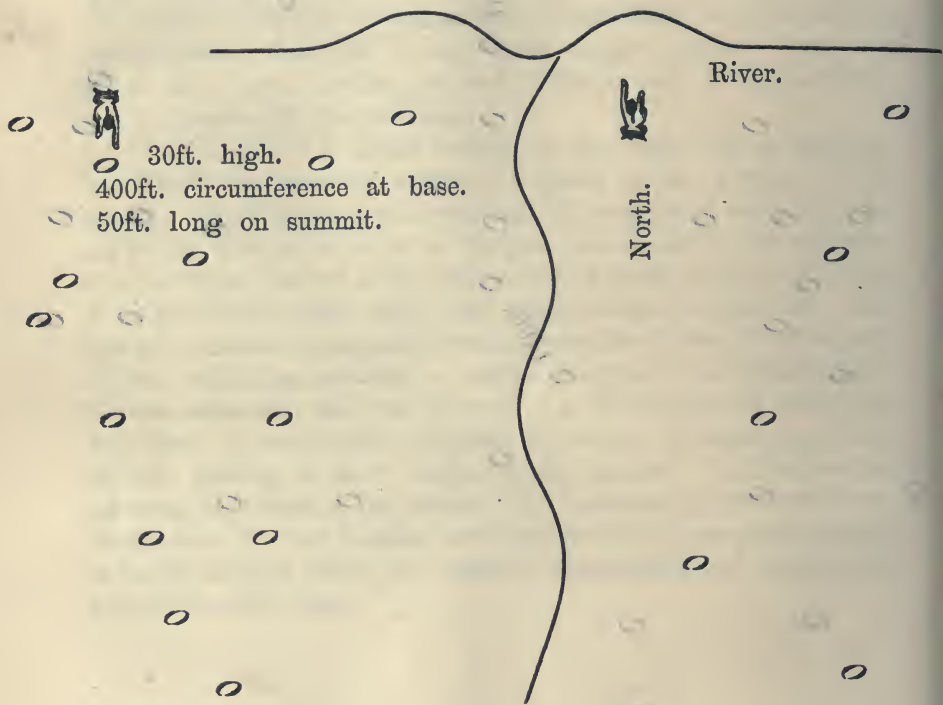
oval mounds
summit 48ft. long

North

140ft.
100ft.

River.

Ancient Mounds 10 miles south of Kalgan, North China,



Mounds at Chieu Huai An, 30 miles south of Kalgan, China.

North.

Sentinel Mounds.

Old entrance.

village,

大王
Tai Wang,

Road,

village,

village,

spring,

Road,

Broken

pottery found.

River,

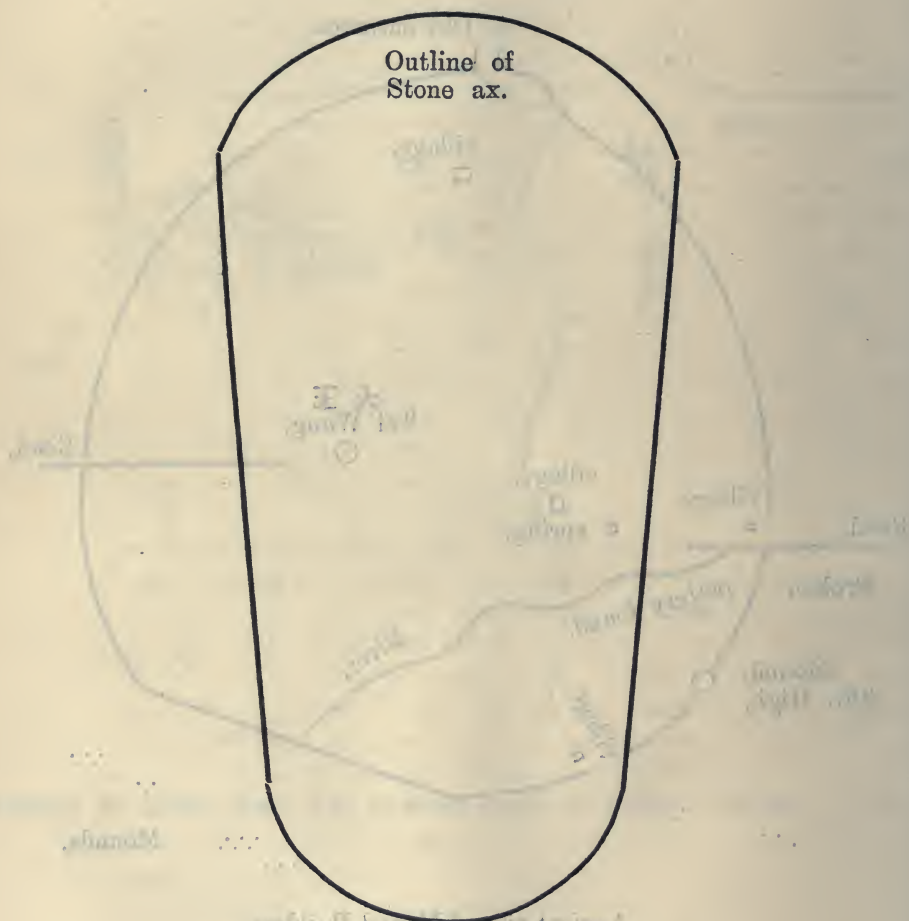
Mound,
40ft. High,

village,

Mounds,

Ancient city of Mound Builders.
8 miles in circuit. Walls 25ft high.
7 miles east of Yü Che.—

Outline of
Stone ax.



A distance of 10 miles from the lake
to the river is shown. The river is
7 miles long and 10 miles wide.

Correspondence.

On Romanizing Chinese Names.

DEAR SIR,

It is not a pity that the good sense which foreign writers possess often leaves them when they undertake to write Chinese names? It seems as though that abominable hyphen which is peppered into or sandwiched between Chinese names on all occasions, when written with Roman letters, insists upon a space for its useless body. A man who would never think of writing in English John-henry-smith, no sooner gets hold of Mr. Wang, which is the Smith of Chinese names, than he writes him out Wang-ping-chi. Whoever thought of writing Man-ches-ter in English? But the gentleman who would be ashamed to so write the name of a foreign city does not hesitate to write Chen-tu-fu. This perpetual use of hyphens and small letters in romanizing Chinese names is much more objectionable when the names of books are given. How does this look in English; A treatise-on-trees-and-plants-of-the-united-states-of-america? Yet how is it better than Nan-fang-tsao-muchwang?

Does this need more than the briefest mention to show up its ridiculousness and barbarity? Sz Macheng would turn over in his grave if he knew that western doctors of law and divinity were writing him down as Si-ma-cheng and his country as Ta-tsing-kwoh and his book as Shi-ki and so on to the end. Is it not common sense to say in general, that the hyphen should not be used in romanizing Chinese, except in those instances where it would be naturally used in English and that the names of cities, provinces, rivers, mountains, and so forth are simply so many polysyllables, and should be written continuously; *e.g.* the city of Nanking is in the province of Kiangsu, and upon the Yangtsz river; the names of individuals should begin with capital letters, *e.g.* Chang Pei Lin not Chang-peí-lin. Am I wrong? If so please set me right. If I am right *nota bene* and oblige yours truly,

A READER.

The Church of the Future.

SIR,

Is your anonymous contributor on "the Church of the Future" a Missionary?

If so, has he not mistaken his calling? And if he is right, have not we all done so, and may we not all go back to "the home lands" with a quiet conscience, but with some shame, no doubt, at the blunder we have made in thinking that the Chinese stood in need of our lugubrations? Are they not, many of them, quite independent of missionary teaching standing among that great multitude that no man can number . . . before God's throne praising him day and night? (page 294) As such they are of course "washed in the blood of the lamb" and that without any of the humiliating process of listening to a foreign teacher, submitting to alien rites, being cast out as renegades by their countrymen, and all that goes to make up the lot of converts, upon which Mr. Richard enlarges on another page.

Surely we can have no obligation to remain and molest further, with our importunities, a great and intelligent race like the Chinese; and also no excuse doing so.

Our author, it is true, respects, if he does not believe in, the New Testament, and he will say, perhaps, that the Master has left a commission to His followers to make disciples of all nations. The evidence for that, *upon his principles*, is of course open to question.

Some of his happy family in the "home lands" have, as is known, "whittled off" by the critical process one record of the commission,—that in St. Mark xvi,—and it would seem to be high time that the knife should be applied in like manner to St. Matthew, St. Luke, and St. John. I mean on our author's principles.

For what is his touch stone? It appears to be that summary of the Law which he represents our Lord to have accepted as His epitome of the Gospel, and as the *ne plus ultra* of dogma. That sublime summary is to be, we are told, the only and sufficient creed of the Church of the future, to the exclusion of all further definition or dogmatism whatever. How then can we accept as our Master's genuine expression of His purposes for all time a passage so steeped in dogma as St. Mat. xxviii. 19, 20? Surely it must be an excrescence due to the ecclesiasticism and pedantry of a corrupter age! So sure as our writer is of the constituents of the "Great Multitude," he has no doubt satisfactorily settled, independently of manuscripts, a trifle of that kind.

One feels however that his accepted *residuum* of the New Testament,—the Old Testament, I presume, has been dropped off long ago—must form a very thin pocket volume indeed.

Seriously, however,—if indeed the paper was not meant to be a caricature—might one humbly suggest to the unknown author that it is worth his while to search the Scriptures—the four Gospels, or the three if he prefers the limit—to see if they are really so colourless as he assumes; if there is no doctrine of sin, of righteousness, and of judgment, remaining indestructible and elementary, after a liberal criticism has done its worst, by fair analysis, in rejecting all that fathers, or schoolmen, or Calvin, or Erasmus, or the Anabaptists have foisted into the sacred text. There are some very formidable anathemas in the New Testament, you know, quite untouched by textual criticism, and one of them is against those who either add to or subtract from the divine record.

As I am not convinced by our author of the sufficiency of natural light to lead travellers to the plan of final triumph, I subscribe myself your obedient servant.

STILL A MISSIONARY.

DEAR MR. EDITOR,

Some of your readers have been surprised and some have been pained at the article in the last *Recorder* on "The Bond of Union and some Characteristics of the Church of the Future." No one can object to the spread of *Christian* charity. No one can be sorry to see the Church whether of the Present or the Future permeated with the Love of God and of men. Let Love have free course in the Church always, but if it results in such loose thinking and writing as characterizes some portions of the article referred to there is reason to fear that the Church of the Future will savor more strongly of what we may call free love rather than Christian love. Of course you, Mr. Editor, are no more responsible for the theological views of your contributors than you are for their philological or scientific or dietetic opinions. But it is to be hoped that the views found on page 296 are not very common.

Yours truly,

PURITAN.

DEAR SIR,

That Article on the "Church of the Future" has *some* good thoughts in it, although perhaps a little crude. Denominationalism has had a good run in home lands and done good. But the spirit of Christ will do more good. Why should not the Christian Missionary always have in mind that divine prayer "that they all may be one." Some of us dread the effects of a denominational spirit among the Chinese Churches. The people are clannish enough now. They understand guilds and combinations of various sorts. Would it not be a grand thing if the Church of China instead of being a branch of this or that European or American Church, should be solely the Church of Christ in China, satisfied to bear the name and do the work of the Divine Founder of our Faith. It sounds a little harsh to hear of the Church of England and the American Methodist Church and the Canadian Church and all the other churches here in China. How would our hearts rejoice to see all these things laid aside and find nothing preached or known among the Churches except Jesus Christ and Him crucified. God hasten the day.

Yours ever,

A MISSIONARY.

DEAR MR. EDITOR,

Is the *Recorder* adrift or is it getting loose? At any rate there is some loose theology in the anonymous article on the "Church of the Future." Probably some young man in the Missionary Force, or perhaps some lay Missionary who does not fully understand the tendency and effect of loose statements has been trying his hand. Hold the *Recorder* fast on to the good old Bible doctrines of salvation through Jesus Christ, and "neither is their salvation in any other" please, and you will not lack support.

Your truly,

FAITH.

Missionary News.

Births, and Deaths.

BIRTHS.

At Taiyuen fu, on April 30th, the wife of Rev. T. RICHARDS, English Baptist Mission, of a daughter.

ON August 21st, wife of Rev. W. H. RHYS, London Mission, Peking, of a daughter.

ON August 24th, wife of Rev. W. S. AMENT, A.B.C.F.M. Mission, Peking, of a daughter.

ON August 27th, wife of Rev. J. GILMOUR, London Mission, Peking, of a son.

At Shanghai, August 30th, the wife of Rev. W. A. WILLS, of the American Bible Society's Agency, of a daughter.

At Kinghwa fu, Chehkiang Province, on September 6th, the wife of Mr. H.A. RANDLE, of a son, Arnold Boyd.

At Hangchow, September 17th, the wife of Rev. J. W. DAVIS, American Presbyterian Mission, South, of a daughter, Alice Parker.

At Chefoo, September 17th, the wife of Rev. W. S. SAYRES, of the American Protestant Episcopal Mission, Shanghai, of a son.

At Newchwang, September 18th, the wife of Rev. W. W. SHAW, of the Irish Presbyterian Mission, of a daughter.

At Ningpo, September 19th, the wife of Rev. A. R. FULLER, of the C.M.S. Shaohing, of a daughter.

At Wuhu, on October 12th, the wife of Mr. R. BURNET, of the National Bible Society of Scotland, of a son.

At Hangchow, October 23rd, the wife of Rev. F. V. MILLS, American Presbyterian Mission, North, of a son.

DEATHS.

DIED at Sea, May 7th, on the S.S. *Stentor*, while *en route* for London, J. HUNTER, L.R.C.P. Edinburgh of the Irish Presbyterian Mission, Newchwang.

At Shanghai, October 14th, Oliver Manley, only child of Rev. and Mrs. O. H. CHAPIN, of the American Presbyterian Mission, Nanking.

At Tängchow fu, October 19th, Mrs. PRUITT, of the American Baptist Mission, South.

ARRIVALS.—At Shanghai, October 6th, Rev. D.H. Clapp and wife, D.E., Osborne, M.D., and wife and child to join the A.B.C.F.M., in Shansi; Miss J. Evans of the A.B.C.F.M. Tungchow on her return; Miss G. Howe of the American Methodist Mission, Chungking, on her return. October 13th, Rev. and Mrs. J. A. Smith and two children Dr. and Mrs. Beebee, Dr. and Mrs. Denny, all to join the American Methodist Mission, North.

DEPARTURES.—From Shanghai June 28th, Rev. and Mrs. J. T. Kitts, of the English Baptist Mission, Chingchow fu, for London.

From Hongkong, July 24th, Rev. and Mrs. C. Piton, Basel Mission, for Europe.

From Bangkok September 18th, Rev. W. Dean, D.D., American Baptist Mission, for U.S.A. via Europe. Home address, Baptist Mission Rooms, Tremont Temple, Boston.

From Shanghai, September 21st, B. C. Atterbury, Esq. M.D., of the American Presbyterian Mission, Peking, for U.S.A. via Europe.

From Shanghai, October 4th, Mrs. W. S. Holt and 4 children, Mrs. M. H. Shaw and one child, and Mrs. J. H. Judson of the American Presbyterian Mission at Shanghai, Tāngchow fu, and Hangchow respectively, for U.S.A.

On October 23rd, Rev. and Mrs. C. F. Reid and child of the American M. E. Mission, South, Soochow, for U.S.A.

On October 31st, Rev. and Mrs. F. M. Price and two children of the A.B.C.F.M. Mission, Taiku, Shansi, for U.S.A.

SHANGHAI.—We are pleased to call the attention of our Missionary readers to the Missionary Home and Agency about to be opened here by Mr. J. Dalziel, late of the China Inland Mission. There is a great need for such an Agency at this port. Heretofore Missionaries in the interior and at the outports have been obliged to entrust their errands and seek their entertainment from resident Missionaries, and while help has been freely rendered, it must have been no small burden at times. Now however,

Mr. and Mrs. Dalziel will place their services at the command of all Missionaries and giving their whole time to such business as may be entrusted to them, will be enabled to render valuable assistance. On and after November 1st, Mr. Dalziel will gladly attend to any business. We learn from his circular that a commission of 5% will be charged upon all monetary transactions. Boxes will be landed and transhipped or exported for 50 cents each. Any Society wishing to do so can make an arrangement for having its business done by the year. The Home will not be ready until January 1st, 1885, after which time Mrs. Dalziel will be glad to entertain Missionaries at the reasonable rate of \$1.00 *per diem* for adults, with special terms for children.

It is proposed to issue in November-December *Recorder* a revised list of Missionaries to the Chinese since 1799, also a revised list of Missionaries now in China. To make these lists as complete as possible the Publishers of the *Recorder* respectfully solicit additions to or corrections of the lists already Published. Such corrections will be in time if sent to W. S. Holt, Shanghai, on or before December 20th.

THE

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AND

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No. 6.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 334.)

THE OLD VILLAGER.

THE Old Man from the Country Village does heavy duty in Chinese Proverbs, many examples of which have been already introduced. Attention has been repeatedly called to that quality of Chinese expressions, by which they are made to hint much, while saying almost nothing. In this way it is easy to employ language which, without openly attacking one, exposes him to blame or ridicule, (諷皮話).

'The old villager' is employed in this cheerful duty in a great variety of ways. It is not always, nor most frequently, his inexperience and general absurdity which is exposed to derision, but also the objects themselves in regard to which the countryman is perpetually falling into the most preposterous errors. This will appear in the appended examples.

'The old countryman having never seen a china shop, a crockery mountain,' (莊家老兒未見過磁器鋪, 好傢伙山).

'The old villager buying a coffin—he lies down in it to measure the length,' (莊家老兒買棺材, 躺下試一試). Such a proceeding would, of course, shock the propriety of the Chinese. Said in ridicule of one who is unable to calculate properly.

'The old countryman mistaking Narcissus for single bulbs of garlic,' (莊家老兒不認的水仙花, 獨頭蒜). This variety of garlic, as well as turnips which have begun to decay inside are considered as especially acrid, (黑心的蘿蔔獨頭的蒜).

'The old countryman taking snuff—a violent fit of weeping,' (莊家老兒聞鼻烟, 滿眼流淚). Said of one who is shedding tears profusely.

'The old villager never having seen a peacock—what a big tailed hawk!' (莊家老兒不認的孔雀, 不尾巴鷹). In ridicule of persons of great pretensions.

'The old countryman at a theater for the first time, a perfect hubbub' (莊家老兒看戲, 熱熱鬧鬧). Said of the clatter of many tongues.

'The old countryman eating grasshoppers—food from heaven,' (莊家老兒吃螞蚱, 天賜的活食). Said of those who obtain something of which there was no reasonable prospect.

'The old villager never having seen a bride's dowry sent—a whole family moving,' (莊家老兒未見過送嫁粧的, 大搬家). The dowry of the bride is distributed so as to make the greatest possible display, and borne through all the principal streets to be seen of men' (and women). Said of removals, &c.

'The old man from the country who has never seen the temple of the city god—how many devils!' (莊家老兒未見城隍廟, 鬼不少).

Petty peculations or 'squeezes' are called *kuei-ping* (鬼病). The intimation is that these are numerous.

The old countryman having an interview with the Emperor—very little talking, and a great deal of head knocking,' (莊家老兒見皇上, 少說話, 多叩頭). Said in ridicule of persons who are slow of speech, and who merely assent to what others say.

'The old villager never having seen a clay image, made by man but not reared by man,' (莊家老兒未見過泥人, 是人做的不是人養的).

This a specimen of the too redundant class of abusive proverbs, (罵人的話). The implication is, that the person in question is not fit to be called a man.

'The old countryman who has never seen stilt walkers—half the body not human,' (莊家老兒未見過高蹺, 半截不是人養的). Used like the last.

'The old villager who has never seen fire-works—one whiff of smoke, and it is gone,' (莊家老兒不認的起花, 一溜煙的跑了). Of anything which speedily disappears.

'The old countryman who has never seen the wooden fish [used by the priests to pound on], the thing is always getting beaten,' (莊家老兒未見過木魚子, 挨打的物). Said in allusion to any one who is perpetually abused—beaten or reviled.

'The old villager gathering in his harvest—only a handful,' (莊家老兒收秋一把兒). The Chinese farmer, like those in other lands, is supposed to be a born croaker, and will never admit that his crops—be they never so good—are more than a 'handful.' The first clause is employed to suggest a small quantity.

'The old countryman who does not recognize the sign of a vermicelli shop—tangles and marks,' (莊家老兒不認的切麪巾光子, 絲絲蘿蘿). The swinging signs in front of Chinese shops

are often intended to indicate (巾光子) by a picture the articles sold. Thus the sign of the vermicelli shop is a quantity of gilt paper cut in narrow strips, in imitation of the strips of dough in which the shop deals. Used of anything confused.

'The old villager is born perverse—the more he is pressed the more he refuses to sell,' (莊稼老生的乖越趕越不賣).

THE TRAVELS TO THE WEST.

One of the most often quoted Chinese books is called the *Hsi Yu Chi*, (西遊記) or 'Travels to the West,' in which a Master called *Tang San Tsang* (唐三藏), with his three pupils, is represented as going to India in quest of the Buddhist Sacred Books. The relation between the *Hsi Yu Chi* and the 'Three Religions,' is analogous to that between the Pilgrim's Progress and Christianity. The parallel might be drawn out at length, and in considerable detail. Each of these books consists of a narrative of a journey undertaken with a religious motive. In each case the journey is long, abounds in difficulties, and in surprising adventures. Each narrative constantly invokes the aid of the supernatural. In each case the characters bear symbolical names, and in each case every detail is intended to have an allegorical significance. Each of these books is among the most widely known, and the most popular works in the language in which it is written, and in the case of each the exciting adventure, the liberal admixture of the supernatural, and the profound lessons meant to be conveyed, have taken a strong hold of the popular mind. The *Hsi Yu Chi* furnishes abundant material for theatrical performances, and for the tales of professional story-tellers and here as in other cases, additions and embellishments are often interwoven to increase the interest of the hearer, so that the principal characters are as well known to the common people as any in real history, and are often as much better known as their adventures are more exciting and entertaining than the occurrences of sober history. There is the story of a little girl in a Christian land, whose imagination was fired with what she had read of the pilgrimage of Christian to the Celestial City, and who having inwardly resolved to follow his example made her way to a distant farm house, and inquired for the House of the Interpreter. Improbable as it might have seemed, there can be no doubt that the Travels toward the West are capable of affecting in a similar manner, even the impassive Chinese. The writer has heard of a man who had read the *Hsi Yu Chi*, until its incidents became to him as real as those of Bunyan's Dream were to the little girl. At last he abandoned his home, his family, and all that he had, and set out on a pilgrimage himself, and was never heard of more.

The name of two characters in the *Hsi Yu Chi* have become identified with a considerable number of almost universally current proverbs, some of the them containing allusions to details of the narrative, while others are suggested by the most striking characteristics of the actors in the story.

The leading character is *Sun Wu K'ung* (孫悟空) who was developed by natural evolution out of a stone, and who began life as a Monkey. The restlessness, imitativeness and cunning which characterize this animal are prominent everywhere, and hence he is popularly designed *Sun* the Monkey—(孫猴兒).

A person who has seen a great deal of life is said to be; 'Like *Sun Hou Erh*—with a wide experience, (屬孫猴兒的見識倒不少). *Sun Hou Erh's* gold banded club—large when you wish it to be large and small when you wish it to be small,' (孫猴兒的金箍棒, 要大就大, 要小就小). This wonderful weapon was obtained by *Sun Wu K'ung* from the palace of *Kuan Yin P'u Sa*. When reduced to its smallest proportions it could be carried in the ear like a needle, but when its possessor wished it expanded, it became a mighty iron beam, terrible to gods and men. The expression is used, for example, of lawsuits which at first are insignificant, but which the *Yamên* followers well know how to expand to ruinous dimensions.

'*Sun Hou Erh* turning somersets—in uninterrupted succession,' (孫猴兒打跟頭, 連着的). Among the supernatural accomplishments which *Sun* acquired, was that of turning somersets without intermission, to the extent of eighteen thousand *li*. This amazing celerity of motion, as well as the circumstance that he was able to transform himself into two-and-seventy different shapes—rendered him a most formidable antagonist. The saying is employed of events which follow each other in rapid succession, as the arrival of one guest immediately upon the departure of another.

The irrepressible disposition of *Sun* (by which is figured the untamable restlessness of the human heart)* was constantly leading

* For this restlessness of the human heart, the Chinese have several familiar similes, as, for example, a flying steed: 'The heart is like a horse on the level plain, easily loosed, but restrained with difficulty,' (心似平原走馬, 易放難收), 'One's heart like the hoofs of a steed,' (心中像馬不停蹄的). 'The heart a Monkey, the will a horse,' (心猿意馬). The erratic behavior of *Sun Wu K'ung*, has given rise to the saying: 'The heart of man is the greatest monster and prodigy in the world,' (人心乃是天下第一的个), 妖精怪物). Upon this proverb, a Chinese teacher made a characteristically Chinese comment, to show *why* the heart is so inordinately restless. He first mentions that in the twelve 'earth-stems' (地支) the character for Monkey is invariably associated with the character *shen*, or in Chinese phraseology, 'belongs to' it, (猴屬申). He then affirms, on what grounds is not obvious, that this same *shen* 'belongs to' the heart, (申屬心), after which no one will require further explanation of the fact that the heart is like a Monkey.

him into an audacious measuring of his strength with that of the gods, to whom he gave much trouble. *Yü Hwang* (玉皇) found it necessary to call in the aid of Buddha, who allowed *Sun Hou Erh* to turn as many somersets as he pleased, in order to demonstrate to *Sun* that Buddha's power was greater than his own. *Sun* accordingly set himself into revolution, and traversed an enormous distance until he came to the very limits of creation, where he found five mighty carnation colored pillars which support the heavens. He then returned, and told Buddha what he had seen and that he had been to the end of all things. Buddha however, informed him that he had all the while been turning over in Buddha's palm, and that the pillars of heaven which he described were the fingers of Buddha's hand where they bend upward! As *Sun* refused to believe this, the experiment was repeated, when Buddha seized him fast. Hence the proverb; '*Sun Wu K'ung* turning somersets—he can not get out of the palm of Buddha's hand,'* (孫悟空打跟頭, 打不過佛爺把掌心).

In striking contradistinction to the prominent activity of *Sun Hou Erh*, is the inconspicuousness of another of the pupils, *Sha Wu Ching* (沙悟靜), by whom is denoted, as the name implies, the passive side of man's nature. This individual does little but trudge along behind, with his load on his shoulder, and there is nothing in his career to furnish materials for proverbial allusion. The remaining pupil, on the other hand, *Chu Wu Neng* (豬悟能), is in everybody's mouth. He represents the animal instincts of human nature. His surname indicates that his characteristics were those of a swine. He is commonly called *Chu Pa Chieh* or singly *Pa Chieh* (八戒).†

The proverbs in which his name is introduced—several of which have been already cited in another connection—although occasionally referring to incidents in the story, are principally allusions to his disposition and appearance, which were those of a hog. In pictures he is depicted with the head of a swine, and this conception of him must be borne in mind in order to understand the manner in which

* Mr. Scarborough's collection of Proverbs contains but one allusion to *Sun Hou Erh* (No. 1713) where this saying is quoted. The meaning is reversed by the translation given, which is that *Sun Wu K'ung* [who is strangely described as "a deified or canonized Monkey"] "can not turn his somersets in Buddhas' palm." He could not, in fact, get out of it. The saying is used in reference to one who can not be deceived, or imposed upon by any artifice whatever.

† No reference is made in Mr. Scarborough's volume to *Chu Pa Chieh*. In Mr. Doolittle's numerous lists, his name occurs but once (p. 689) as follows:—(豬八戒翫鴨子, 各愛毛皮). i.e. '*Chu Pa Chieh* playing with a duck, each admired the other's exterior.' The meaning is that *Chu Pa Chieh* was so exactly like a real swine that even the duck was deceived. The translator however appears to have found this quite incomprehensible, and ignoring the 'Eight Precepts' (八戒) renders the sentence: 'the hog and the duck played together,' &c.

his name is used—this class of sayings consequently furnish copious materials for the oblique reviling, for which, as we have often had occasion to observe, the Chinese have a strong *penchant*.

'*Chu Pa Chieh* eating ginseng fruit—no flavor,' (豬八戒吃人參果, 沒味). On their travels, the party reached a certain *Wan Shou Shan* (萬壽山), where was a temple within the precincts of which grew a tree which was planted when the heavens and earth were separated. Its roots extended so as to embrace all the Four Continents (四大部洲). Its fruit is called *Jen shen kuo*. The tree was three thousand years in producing a flower, another three thousand years in developing the fruit, and as much longer in ripening it. After all this preparation, only thirty fruits could ripen in ten thousand years. The shape of the fruit was like that of a new born child, the 'four limbs and hundred members' all complete. Whoever was fortunate enough even to smell of this fruit, lived to the age of three hundred and sixty years, but he who ate of it would live to be forty-seven thousand years old!

The old priest who kept the *Wan Shou Shan* was absent when *T'ang San Tsang* arrived, but had left word with the two lads in charge to set before the guest two fruits from this tree. But *T'ang Tsang* was horror struck at the sight of these vegetable Infants, which he supposed to be human, refusing to believe that they grew on a tree. His disciples, overhearing the conversation of the lads who had presented the fruit to *T'ang Tsang*, learned that it grew in one of the rear courts, and resolved to secure one for each of them. This was finally accomplished, after great difficulties, by *Sun Hou Erh*, who obtained the golden rod, with which alone they could be knocked from the lofty tree, climbed it by means of his magical powers and secured the fruit. When they came to eat it, *Chu Pa Chieh*, whose mouth and throat were large, swallowed his whole at one gulp, and then asked his comrades what its taste was, as he did not perceive any. The saying is used of anything which has no flavor (淡而無味) as uninteresting talk, &c.

'*Chu Pa Chieh* reflected in a mirror—neither the original nor the reflection like a man,' (豬八戒照鏡子, 裏外不是個人兒).

This is applied to middlemen in a bargain, go-betweens, &c., who endeavor to please both parties, but who only succeed in displeasing both.

'*Chu Pa Chieh* carrying under his arm half a quire of coarse brown paper—vain pretence of being a literary man,' (豬八戒挾着一刀火紙, 混充讀書人).

'*Chu Pa Chieh* wearing a long robe—idle pretence of being a respectable character,' (豬八戒穿袍子, 混充局統人).

'*Chu Pa Chieh* wearing spectacles—to hide his face,' (豬八戒戴眼鏡子, 遮羞臉兒). Of persons trying to conceal their shame.

'*Chu Pa Chieh* eating the refuse of brewer's malt—plenty of wine and full meals,' (豬八戒饜酒糟, 酒足飯飽). This refuse is used to feed hogs, &c.—Employed in derision of a great eater.

'*Chu Pa Chieh* wearing a helmet—vain pretence of being a great general,' (豬八戒戴頭盔, 混充大將軍). In ridicule of empty self-assertion.

'*Chu Pa Chieh* singing a ballad—what a rhythm, and what a tune!' (豬八戒唱小曲兒, 甚麼腔調). Met. of disagreeable speech, bad singing, &c.

'*Chu Pa Chieh* calling the roll—not to be reckoned as a man,' (豬八戒點名, 不算人數兒). One of the many forms in which this person's name is used in oblique vilification, *q.d.* he is not worthy to be counted a man.

'*Chu Pa Chieh* rearing children—enough to frighten them to death!' (豬八戒養孩子, 嚇死人).

'*Chu Pa Chieh* selling fried pig liver, injuring his own flesh and blood,' (豬八戒賣炒肝兒, 自殘骨肉).

'*Chu Pa Chieh* selling jelly,' (made of green beans, and also of other material), the man and his goods inferior, but well suited to each other, (豬八戒賣涼粉, 人物不濟, 調和好).

'*Chu Pa Chieh* selling rushes—an insignificant man, and poor goods,' (豬八戒賣蒲子, 人鬆貨不高). This saying, like a similar one previously quoted concerning *Wu Ta Lang*, is used to indicate a uniformity of mediocrity or badness, as in the case of master and servants, &c.

'Like *Chu Pa Chieh*—striking backward with his rake,' (屬豬八戒的, 倒撿一耙). *Chu Pa Chieh* had a weapon shaped like a rake, with nine teeth (金兜拐). The expression is used of one who is 'hoisted with his own petard'—as when he complains that another person has stolen his goods, and is met with the accusation of being himself a thief.

Attention has been called (under the head of Odes), to the circumstance that, according to the Chinese way of thinking, the 'Three Religions' have all a common basis, (三教歸一). To exhibit in a clear and forcible manner how naturally a Chinese yields his hearty assent to a proposition which appears to an Occidental preposterous, is perhaps the principal value of the *Hsi Yu Chi*. Mentally to follow the steps of the process by which Taoism, Buddhism and Confucianism are made to coalesce, as easily as three separate clouds blend into one common vapor, is as difficult as to pursue one of those amphibians which are now in the water, now in the air,

and the next instant plunged fathoms deep in wind. As a fitting sequel to the quotations from the *Travels to the West*, may be introduced a Chinese Allegory which has for its subject the essential unity of the Three Doctrines. The story which is called the Three Doctrines Struggling for Preeminence (三教爭先) runs that in a certain village a 'Hall of the Three Doctrines,' (三教堂) had lately been erected, in which, as is usual in those structures, Buddha—although a Foreigner in China—occupied the place of honor in the center, with Lao Chün, the founder of Taoism on his left, and Confucius upon his right. A party of Confucian students happened along, and seeing their Patron within stopped to make the usual prostrations. On entering, and finding Buddha in the center, they were much displeased, exclaiming; 'Our Doctrine is surely superior to all others; why, then, have they put our Master in an inferior position. With these words, they proceeded to remove Buddha from his elevation, and put Confucius in his place. Recalling the adage: 'Intelligent men perform no dark deeds,' (明人不作暗事), they left a verse upon the wall, intended to justify their action, as follow:—

三教之中儒數魁。金榜題名中棘闈。
獨占鰲頭驕駿馬。誰人不知名利得。
可笑釋道門人子。萬世不得這事爲。

'Three Schools there are of Doctrines—the Confucian heads them all,
With its golden list of graduates within the thorny wall;
They stand upon Behemoth's head—bestride the splendid steed,
Who knows not that in Fame and Wealth it is we that best succeed?
To these Preposterous Buddhist Priests such pleasures are denied,
Nor could they in ten thousand ages gain them if they tried.'

Having accomplished their object, the Confucianists went their way. Not long after, a band of Taoist priests passed that way, and seeing the Hall of Three Doctrines invitingly open entered to pay the usual respects to their Master. Perceiving that *Lao Chün* was placed at one side, they were extremely dissatisfied, and cried; 'Of all the Doctrines ours is the most honorable. How then is its founder shoved aside?' And with that, they removed Confucius from his newly acquired pedestal, and put *Lao Chün* in his stead. Remembering, however that 'Intelligent men perform no dark deeds,' they also left a verse upon the walls, explaining and defending their act, as follows:—

三教之中道門高。儒釋不及俺的腰。
廣寒宮裏去赴筵。王母請俺赴蟠桃。
可笑儒釋門人子。萬世不得這逍遙。

'The Sect of Reason towers sublime and takes the leadership,
Its boastful rivals can't stretch up to touch the Taoist hip;
To banquets in the Heavenly Halls we only may repair,
The Peach of Immortality with us does *Wang Mu* share.
To Buddhists and Confucianists our pleasures are denied,
Nor could they in ten thousand ages gain them if they tried.'

The Taoists were no sooner gone, than a strolling company of Buddhist priests, seeing a new Temple to the Three Doctrines, were impelled to go in and worship the great originator of their system. But when they beheld Buddha degraded from his hereditary pre-eminence, and thrust to one side, they were even more annoyed than the Confucianists and the Taoists had been. 'What!' said they angrily, 'who ever heard of a Temple to the Three Doctrines in which Buddha was not in the middle?' With these words, they shifted Buddha to his former place. Reflecting that 'Intelligent men perform no dark deeds,' they too left upon the wall a verse to explain and justify what they had done, as follows:—

三教之中佛門強。閉目悟空靈性光。
撒下蒲團蓮臺坐。掃盡地獄化天堂。
可笑儒道門人子。螢火怎比日月光。

'The Buddhist Doctrine is the best—our eyes we seal up tight.
Reflecting on a vacuum will flood the soul with light.
Thus seated on the lotus stage our rushy mats we spread.
The Hell within is purged away, and Heaven is gained instead.
These Taoists and Confucianists are ludicrously blind.
How can a glow worm's light compete with sun and moon combined?'

The verse was scarcely written when the parties of Confucianists and Taoists, who had met and quarreled upon the road, returned to the Temple to complete their argument in the very presence of their respective Divinities. The result of this rencontre was a fierce dispute between the adherents of the different Sects, each wrangling for the precedence, and neither yielding anything to the others. This acrimonious dispute was interrupted by the appearance of an Old Man, venerable in appearance, who, perceiving the nature of the controversy, and that each party had in turn written a verse in its own defense, seized the pen, and indited another stanza, as follows:—

先有五當後有天。宏教真君把道傳。
先制金木水火土。生老病死在後邊。
先留仁義禮智信。三教本是一脈傳。
勸衆不必爭強勝。能說不行是枉然。

'At first were Five Existences, and then the Heavens were framed.
The Prince who grasped the mighty truth his doctrine now proclaimed.
First was created Metal, Wood, with Water, Fire, and Earth.
But Life and Sickness, Age and Death had all a later birth.
The Constant Virtues last were fixed, to guide the human course;
The Three Religions thus are seen to have one common source.
I urge you all to cease disputes and wranglings for the lead.
The power to talk, but not to act is valueless indeed.'

Upon reading what the Old Man had written, the Confucianists, the Taoists and the Buddhists were each filled with shame, and all went their several ways.

CHINESE FABLES.

Attention has been already called in another connection to the use by the Chinese of Fables, (sometimes vaguely called *Yü I* 寓意). A few specimens from the Virtue Books, will show the mode in which these allegorical forms of instruction are employed, in illustration of popular proverbs quoted as incentives to morality.* The first is a kind of variation of the allegory just given. In a certain temple images of Buddha, and of *Lao Chün* had been set up, the latter in the place of honor to the left. A Buddhist priest seeing this, was much displeased, exclaiming: 'The Doctrine of Buddha is vast in scope, how is it that *Lao Chün* takes precedence?' With these words he changed the place of the images. After this, a Taoist priest seeing what was done, was greatly vexed, and said; 'Our Taoist Doctrine is the most honorable of all, how is it then that Buddha has the place of honor?' So saying he changed the images back again. This happened so frequently, that by degrees the mud images were so much injured that they crumbled into fragments. *Lao Chün* laughing said to Buddha; 'You and I are the best of friends, but all this trouble has been caused by the jealousy of a couple of narrow minded priests.'

Moral—An open enemy is better than an indiscreet friend. Third Parties are those who promote quarrels. 'A broken rush fan shakes in each direction† (破蒲扇, 兩邊搖). 'Do not fan with the wind (a fire kindled expressly to be fanned), nor set in antagonism others (who have no enmity toward one another),' (別煽風兒攏對的).

Curing a Crooked Back. A certain doctor boasted of his skill in curing curvature of the spine, claiming that though a back were as crooked as that of a shrimps or as bent as a bow,—yea though the head were on a level with the loins, if he were but called the back would become forthwith as straight as a bamboo pen. A man with a crooked back believed these professions, and sent for the doctor, who laid the patient on his back over a plank with another plank on top of him, binding the two together with strong ropes drawn very tight. The patient, who was put in extreme pain, screamed to the doctor to desist, but the latter would not listen,

* The complet already quoted as made at the expense of *Yüan Shao*, (袁紹), "With the body of a Sheep, clothed in a Tiger's skin, merit can never be achieved; The feathers of the Phoenix united to the liver of Chicken can not accomplish results" embodies a Fable, substantially the same as the familiar one of *Aesop*, entitled 'The Ass in the Lion's skin.' It is referred to in Chinese works on the art of war, in the words, 'The disgrace incurred by the sheep that went into battle clad in a Tiger's skin, 羊質虎皮之辱.'

† A rush fan is made with the top bent to one side, so as to catch the air like a bowl. When the fan is broken, it works like any other, in both directions.

and only put on the more pressure. The crooked back was straightened, but in the process of the cure the patient died. The bystanders seized the doctor, to beat him, but he remonstrated, saying; 'I only agreed to remedy the curvature of the spine but I never undertook to guarantee that the patient would live through it!'

Moral—Doctors, usurers, and those who stir up law-suits, care only for their own gain, disregarding altogether the sufferings of their victims. 'Cooks never make up for the flour which they spoil' (沒有賠麪的廚子). 'A doctor kills his patient, but he suffers no penalty,' (醫生治病, 治死不抵償). 'A doctor understands how to administer the eighteen incompatible drugs; if he kills his patient it is like throwing down a bowl,'* (醫生會了十八反, 治死人, 如同摔個碗).

The Temple Subscription. A plainly dressed military officer of low rank, was taken by a Buddhist Priest for a common civilian, and treated accordingly. The military man said to the priest; I perceive that your temple is broken down, if you wish to have it repaired I shall be glad make a subscription.' The priest, much delighted, brought on tea, and was extremely deferential in his manner. When the subscription was put before him, the officer wrote in a bold hand the following characters, indicating that he belonged to the Yamên of the Governor General; (總督部院). Perceiving that his visitor was a high official in disguise, the priest filled with secret terror, fell upon his knees. The officer then added the following words; (標下左營官兵), 'Military Officer of the Corps of the Left Division. At this the priest, seeing his mistake, and that the stranger was a person of no great importance, accordingly rose from his knees. As the officer wrote the words, 'Gladly subscribes Thirty'—the priest supposing that the subscription was to be Thirty Taels, was again pleased, and again dropped on his knees, when the military man completed the sentence by adding the word 'Cash.' Seeing that after all the subscription was but a trifle, the priest hastily arose, and turned away in anger and mortification.

Moral—'Men honor the rich—even dogs bite those with ragged clothes,' (人敬富的, 狗咬破的). 'Money makes the courage of the brave; clothes are the covering which keeps others in awe,

* Reference has already been made to some Chinese theories of the pulse, theories which are fundamental in the practice of Chinese medicine. There is a story of a Chinese doctor who when strolling in the country, saw a field of growing wheat, and exclaimed: 'What fine looking garlic!' 'On overhearing this sage utterance, a peasant remarked to his companion: 'What a wise man this city doctor must be! He does not even know *mai* 麥 wheat, *q.d.* *mai*, 脉 the pulse, or, as one might say in English, he does not even know the different kinds of *pulse*, peas, beans, &c., i.e. he 'does not know beans' when he sees them!

(錢是英雄的胆, 衣服是鎮人的毛). 'At a distance from home a man is judged by what he wears—near home he is judged by what he is,' (遠逛衣裳, 近逛人).

'A man is estimated by his clothes—and a horse by his saddle,' (人是衣裳馬是鞍). 'Three tenths according to a man's abilities—seven tenths according to his costume,' (三分的人才, 七分的打扮).

'Wealth rules the world; clothes make the age,' (財帛世界, 衣帽年).

Transmigration as a Creditor's Father. A rich old man called to him several of his debtors, and said; If you will make oath that you are positively unable to pay me now, but will do so in the future life, I will burn the evidences of your indebtedness.' The first debtor, whose debts were small, took the oath that he was willing to become the creditor's Horse, to be ridden by him in the next world and thus he would pay off his score. The old man nodded assent, and burned the papers.

The next, whose debt was larger, said; 'I am ready to become in the next world your Ox, to plow and harrow your fields, and thus discharge my overdue debts. The Creditor assented, and burned the documents, as before. Last came a man whose debts were very large, and who said: 'I am willing in the next world to be changed into your Father.' The old man was very angry, loaded him with reproaches, and was about to beat him, when the debtor cried; 'Listen to my defense. My debts are great, and can not be repaid simply by my becoming your Horse, or your Ox. I am willing to become in the next life your Father, in order to toil for you a whole life-time, disregarding my own life, and if I can only accumulate great wealth for you I will keep nothing for myself. Is not this a suitable way in which to pay my long standing debts.'

Moral—Posterity will have pleasures of its own; why should one make a Horse or an Ox of himself for the sake of Posterity? (兒孫有了兒孫富, 不與兒孫做馬牛).

Burning Ants, and worshipping Buddha. An old woman held in her hand a string of beads, and in a loud voice kept repeating the name of Amita Buddha, Amita Buddha, and in the midst of this pious service called out to her servant; 'This cooking boiler is overrun with ants, which are my abomination, bring me some fire and burn them up.' She then went on calling Amita Buddha, Amita Buddha, as before. After a time she called out to her servant again; 'Come and clean out the dirt from under the cooking range, but do not take my dust-pan lest it should be burned and spoiled

but go and borrow one of neighbor Chang.' Moral—'The mouth is right—the heart wrong,' (口是心非). 'The mouth of the wicked is sweet, but the heart is bitter,' (小人的嘴甜心苦).

'Those who can talk are not equal to those who can perform' (能說不如能作). 'Talking about Virtue is not so good as practicing it,' (言善不如行善).

Counterparts of the following story, are common in Western lands. Such cases indicate the touch of nature which makes the whole world kin.

Money more valued than Life. A man having fallen into the water, his son begged another person to save his father, offering him a handsome reward. The drowning man contrived to get his head up long enough to cry; 'I will give you three (tael) cents, and no more. If you will not save me for that, you need not do it at all.' Moral—some regard money as much as they regard their lives (視錢如命), and will give up life, but not money, (捨命不捨財).

'Men die for gain, birds perish to get food,' (人爲財死, 鳥爲食亡).

The Monkey who longed to be a man. A Monkey having died, went to the realms of Yen Wang, the Chinese Pluto,* and begged to be transmigrated into human shape. Yen Wang informed the Monkey that in that case it would be necessary to have all the hairs on his body plucked out. According a small devil was summoned, who pulled out the first hair, but the Monkey complained of the pain, and begged to have no more taken out. Yen Wang laughed, and said; 'You are unwilling to have even one hair plucked, and how can you expect to become a Man?'

Moral—Nothing can be done in life without money, but he who has money, and is too parsimonious to spend it, is worthy only of contempt—He is like an earthenware cock, from which not a single feather can be plucked, (磁公鷄一毛不拔), or like an iron donkey from which no hairs can be pulled, (鐵驢子似的, 沒毛可拔).

'He who is unwilling to suffer trouble, will never attain to being a true man.' (不受苦中苦, 難得人上人). 'He who does not experience persecution, will never become a Buddha,' (不受磨難不成佛).

* The Chinese Pluto, so frequently referred to, is not one god but ten, spoken of collectively as 十殿閻君. The originals are affirmed to be ten potentates of the time of the Contending Kingdoms, selected for their well known ferocity and truculence, with a view to inspire dread of the judgment to be expected from them in a future life. They are accordingly represented with ever variety of savage expression, reminding one of the observation of Mirabeau; "Few persons comprehend the power of my ugliness. If you would form an idea of my looks you must imagine a tiger who has had the small pox!"

The Crow and Tortoise. A Crow standing on the bank of a wide river, fell into conversation with a Tortoise, and in a bantering way offered to test their comparative speed, by seeing which of them could reach most quickly the opposite shore. The Tortoise agreed, and dived at once to swim across. When the Crow had reached the other bank, he said; 'Tortoise,' 'Tortoise.' 'Where are you?' 'Here I am,' said the Tortoise, putting up his head, 'I have been here a long time!' The Crow, much mortified to think that such a clumsy reptile had outstripped him, proposed another trial, to which the Tortoise willingly assented. This time the Crow flew with all his might, and was across in a twinkling, crying triumphantly; 'Tortoise! Tortoise! Where are you now?' 'Here I am,' said the Tortoise, 'I have been here a long time!' The Crow was now very unhappy indeed but in sheer desperation proposed one more trial. The Crow now flew only to the middle of the river, and cried as before: 'Tortoise! Tortoise! Where are you?' 'Here I am,' said the Tortoise on the farther bank. 'Here I am,' said *another* Tortoise simultaneously from the bank which the Crow had just left. Moral—Fraud can take unfair advantage of skill—'One person can not be wiser than two persons,' (一人不過二人智)

Lung Wang seeing the World. One day Lung Wang, the Dragon King—was disposed to leave his palace, which is deep under the Sea, and go out and see the submarine world over which he ruled. His Ministers protested, but Lung Wang was resolute. Accordingly he transformed himself into a little fish, and went abroad, much delighted with the many strange things which he saw—But as his curiosity was much in excess of his experience, he was soon entangled in a fisherman's net, from which escape was impossible. He was taken out by the fisherman, sold in the market, bought by a housewife who took him to her house, scraped him, split him in two, and fried him in a skillet before he had time to recover himself. As soon as he could disengage himself, he hastened to the palace of Yü Hwang, the chief ruler of the gods, to complain of his ill treatment. Yü Hwang inquired how Lung Wang came to be personating a little fish, and decided that as he had left his proper position for a sphere in which he had no business to be, he had only himself to thank for his misfortunes.

Moral—Let well enough alone. 'One may be a thousand days at home in comfort, but the moment he leaves home, he is in trouble, (在家千日好, 出外時時難). 'The Phoenix is not so good at roosting as a chicken,' (鳳凰落架不如雞). 'Do not enter a business which you do not understand, nor leave one with which you are familiar,' (生行莫入熟行莫出). 'If you plunged into the net yourself, do not blame any one else,' (自投羅網, 別怨人).

PROVERBS AS ILLUSTRATIONS OF HUMAN NATURE.

The proverbs of a nation afford an excellent index—as has been already remarked—of the national insight into human nature. Many sayings already cited illustrate this quality, which may, however, be further exemplified by a few additional instances.

‘He who has just been put in charge of an Imperial Granary sits up every night to boil for himself rice,’ (乍得倉官坐, 連夜煮米吃).

This is said in ridicule of those who, elevated to sudden wealth, know not how to behave. If they have dainty food its flavor is lost on them, if they wear elegant clothes they are not, after all, stylish, (吃不得味兒, 穿不得樣兒).

In China the business of eating is conducted on the most rational principles. The Chinese—like the gods of Homer—are never in a hurry, and instead of bolting their food with Anglo-Saxon precipitation, expend in its consumption an amount of time, which, perhaps, helps to account for the surprising vitality of the race. ‘Work’ they wisely say, ‘may be hastened, but not food,’ (緊活不緊飯).

No people appreciate more keenly than the Chinese ‘The wild and ineffable pleasure of eating at somebody else’s expense.’

It is on these happy occasions that they are said to ‘stretch out a little hand in the throat,’ (嗓子裏伸出小手來).

It is in finding, and making, such opportunities that Chinese skill is shown. The capacity of taking in the situation, instant adaptation to the circumstances of the moment is called *Yen se*, (眼色) or *Yen li kien* (眼力見). Hence the significant saying, ‘Exercise your faculty of seeing, and you will get good things to eat,’ (拿出眼力見來吃東西). The employment of this variety of eyesight, often involves the display of what we vulgarly call ‘brass,’ but which in China is known as ‘a thick face,’ (臉厚)—impudence and an absence of shame. ‘When the face is strong one eats long,’ (臉兒壯, 吃個胖).

‘The man whose face is thick and tough
At feasts will always get enough;
But he whose face shall prove too thin,
Can’t even get his chop-sticks in.’

臉兒厚。吃個飽。臉兒薄。摸不着。

In the Confucian Analects (xv. 23), we are informed that Tzu Kung asked Confucius, whether there is any one word which may serve as a rule of practice for all one’s life. The Master said; “Is not Reciprocity (恕) such a word? What you do not want done to yourself, do not do to others.” From the form of this expres-

sion, many have inferred (and have even gone to the length of affirming in printed books) that in China, the golden rule is only negative in its workings. It would be difficult to make a greater mistake. The Chinese have for ages been in the habit of doing to others almost exactly what they wish others to do to them. This proceeding is called 'propriety' (禮). Witness the dictum of the Book of Rites; 'Propriety is reciprocal; if there is giving, but no receiving, this is not propriety; if there is receiving, but no giving, neither is this propriety,' (禮尚往來, 往而不來, 非禮也, 來而不往, 亦非禮也).

'When one goes abroad, he should treat each one as a guest and he should enter a room as if others were in it; if I wish men to honor me, it is only that I honor men,' (出門如見賓, 入室如有人, 若要人重我, 無過我重人). Practical Reciprocity signifies that one person honors some other person, a linear (or other) foot, in order that this other person may in return honor him ten feet, (你敬我一尺, 我敬你一丈). Reciprocity means giving an ox to get back a horse, and that a case of presents received, is to be acknowledged by a case of presents in return, (得人一牛, 還人一馬, 一盒子來, 必須一盒子去). Under the head of Odes, the necessity of Reciprocity was made evident to the intelligent Reader, but here is a brief review lesson:—

有人倚。有人倚。無人倚。自跳起。
跌倒了。自己爬。望人扶。都是假。

"If you have friends to lean upon, then friends indeed have you,
But should you have no friends like this, then 'paddle your own canoe';
Should you slip down, crawl up yourself, with all your might and main,
The hope that other folks will help, is utterly in vain."

Reciprocity thus signifies that action and reaction are not only equal (as Western philosophers have taught), but a great deal more than equal. Reciprocity is looking every man (or woman), not on his own things, but also on the things of others, with a view to the transfer, if possible, of those things to his own use. In case of an emergency every man is ready to sacrifice the 'things of others,' rather than his own, as Artemus Ward was prepared to prosecute the war, though it involved sacrificing all his wife's relatives. There is a story of an old Chinese woman, who, when the country was threatened with grasshoppers, was heard praying against the impending calamity, as follows:—

螞蚱神。螞蚱神。別吃鳴。咎咱的。吃四隣。

'Oh Locust god! Oh locust ruling powers!
Eat all our neighbors crops, but don't touch ours.'

'When you meet a man extenuate his age; when you come across an article enhance its value,' (逢人損壽, 遇物增價). This is the shrewd dictum of the Chinese Lord Chesterfield, who knows what will please others. If your friend is obviously forty years old, salute him by observing that he looks barely thirty; if he has bought an inferior curio for twice its value, do not undeceive him, but tell him that it would have been cheap at any price as there are but few specimens of the kind extant.

'In eating other people's food, one eats until the perspiration flows, in eating one's own, one eats, and the tears come,' (吃人的, 吃出汗來, 吃自己的, 吃出淚來). Like our "Broad thongs are cut out of other folk's leather."

'You are a red-mouth and white-teeth, eating other people's food not knowing how to behave,' (你是紅口白牙, 吃人的東西, 不知情). This means that when there is any chance to eat at the expense of others, the mouth is always open, and the teeth always in sight.

'No Work—are two Fairies,' (無事是二神仙). This Chinese dictum corresponds to the observation in the 'Essays of Elia': "A man can never have too much Time to himself, nor too little to do. Had I a little son, I would Christen him NOTHING TO DO; he should do nothing. Man, I verily believe, is out of his element as long as he is operative." To the same effect is the saying; 'To be entirely at leisure for one day is to be for one day an Immortal,' (一日清閒, 一日仙).

'Never ask a guest whether you shall kill your chicken,' (你不可殺雞問客). If you first inquire whether he would like to have it cooked on his account, the guest must of course decline. This will make the guest uncomfortable, and the host ridiculous.

'Determined to eat copperas* so as to poison a tiger,' (吃紅礬, 藥死老虎的主意). Of one who is so resolved to injure another, that he is willing to sacrifice his own life to accomplish it, as when suicide is committed on the premises of an enemy, in order to involve him in a ruinous lawsuit.

'Every family has a goddess of Mercy; every place has Amitah Buddha,' (家家觀世音, 處處彌陀佛).

'Every family has a book that is hard to read,' (家家有本難念的書). There is a skeleton in every house. Even an upright magistrate can hardly decide family disputes, (清官難斷家務事).

* Chinese classifications are seldom satisfactory ones. Of three 'deadly drugs' mentioned in one of their proverbs, two are much less dangerous than others in common use; 'Sulphur, croton-oil seeds, and arsenic—he who takes them, will speedily attend a funeral,' (硫磺, 巴豆, 信, 吃了就出殯).

'When a daughter has grown up, she is like smuggled salt,' (閨女大了似私鹽包). The only security is to see her safely married as early as possible.

'The most virtuous damsel should beware of the plotting youth,' (烈女怕謀郎).

'Of the hundred Virtues filial conduct is the chief—but it must be judged by the intentions, and not by acts, for judged by acts there would not be a filial son in the world. Of the myriad Vices, lust is the worst, but it must be determined by deeds and not by inclinations, since determined by inclinations, there would not be a perfect man in the entire universe;'

百行孝爲先。論心不論事。論事世間無孝子。
萬惡淫爲首。論事不論心。論心天下無完人。

'A woman who acts the falcon, does it in furthering a plot in which two persons are involved,' (放鷹的婦人，是兩口子的計策). When a husband and wife find it impossible to get enough to eat at home, they sometimes go out to 'hawk,' (放鷹), at a great distance from home, where they are quite unknown. The woman then becomes the man's 'sister,' and is eligible for marriage on moderate terms. She is no sooner established in her new home, than she takes occasion to elope, carrying with her as many of the valuables of her new husband as she can lay her hands upon, rejoining her real husband at some place agreed upon.

This trade is rendered comparatively easy, from the circumstance that the Chinese are in the habit of remarrying promptly, when a partner is lost. 'A wife is like a wall of mud-bricks, take off one row, and there is another below it,' (妻似牆上的泥坯，揭一層又一層), which signifies that the wife is no sooner dead than her husband begins to plan for securing another. 'The widow does not stay so for more than a month, and the widower repairs his house' (takes a new wife) 'within a year,' (寡婦不隔月，續房不過年).

The perpetual brawls and lawsuits which are sure to result, have indeed rendered it proverbial that a prudent man will not take a woman whose husband is living,' (好漢子，不娶活人妻), but in the case of the 'hawking' wife, the cheapness tempts the purchaser, who soon finds, however, that 'He who grasps at a small advantage, incurs a great loss,' (佔小便宜吃大虧). (貪小利則必受大害), and that 'When the gains are great the loss is correspondingly heavy,' (利也大，害也大), for 'Great strokes of luck, have always been found to be cheats,' (從來便宜是個當) i.e. like articles given in pawn, (上當).

'Even the best of men, can not stand a leak underneath, (是个好漢子, 也架不了底漏). The significant phrase 'bottom leak,' (底漏) is employed to denote women who steal from the family of the mother-in-law, to give to the mother's family. This petty pilfering is a familiar experience in Chinese households. 'Outside thieves are easily guarded against; against thieves in the family, it is hard to guard),' (外賊好擋, 家賊難防).

There is a story of two old dames who had not seen each other for many a long year, and who one day met. 'How do things go?' said one to the other; 'How is your sons business, and what kind of a daughter-in-law have you?' To this the answer was; 'My son's business is fairly good, but the daughter-in-law is bad—she steals from us for her mother,' (底漏). And your married daughter, what about her?' 'Ah!' was the reply 'If it had not, been for the help I got from that daughter we should not have been able to get on at all!'

'There is no dipper which never strikes the edge of the cooking boiler,' (沒有馬勺不蹣鍋簷的).

The ladle (馬勺) is made of brass, and in dipping out the food, it is certain now and then to hit the iron kettle. This is used to indicate that there is no family ideally harmonious, for there are sure to be little domestic 'unpleasantnesses' as unpremeditated and as inevitable as the collision between dipper and kettle. 'Nobody's family can hang up the sign; Nothing the matter here.' (誰家不能掛着無事牌). The expression *Wu shih p'ai* refers to a practice among the Secret Sects when an outbreak is planned, of hanging a little sign-board (*p'ai*) by the door, with a secret formula, which protects the building from plunder, and is thus styled a 'Notice that all is well.' The meaning is similar to the last saying quoted. Every family has its troubles. There are none so fortunate as never to be obliged to ask favors, (沒有不求人的人).

[N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the

Author.]

(知過必改得能莫忘. Millenary Classic.)

(To be continued.)

HOW CAN A PREACHER OF CHRISTIANITY TO CHINESE HEATHEN
ADAPT HIS MESSAGE TO HIS HEARERS?

BY "WATERFORD."

HUMANLY speaking the results of a Christian preacher's work depend, in no unimportant degree, on the wise adaptation of his message to the persons addressed. Close observation and careful study of those phases of character which his hearers exhibit most prominently will be required in order to render possible such adaptation. All will, however, be agreed that adaptation is indispensable to a preacher's usefulness. So plain and obvious is the principle that we often marvel to find few "ministers of the word" appear as if striving with all their heart and soul to carry it into practice. The true preacher, whether at home or abroad, will speak the word "As men are able to hear it" following in so doing the steps of Him "Who best knew what was in man."

It is not said that a preacher of this type will be ready to fall in with the doctrinal prejudices of one individual, the spiritual vagaries of another or the generally unamiable eccentricities of a third, but he will endeavour to throw himself on the broad sympathies of the general body of his congregation and seek to set forth the truth in a manner best fitted to convert and instruct. To teach truth on a wider basis and in fuller measure might sometimes better accord with his own earnest desires, but the question uppermost in his mind will always be the amount of practical good likely to be effected, and little or no regard will be paid to the preacher's own private feelings.

The principle remains the same wherever spiritual work is to be done, but in the mission field its application is vastly more difficult than in nominally Christian countries. So much has to be gained in the way of insight into mind and character before a Missionary can be said to possess the commonest requisites for success in teaching Christianity to a heathen people.

If the foreign teacher refuses to acquaint himself with habits and customs strange and new, and to take these constantly into account in dealing with the people, the way to all good results, which might otherwise be expected to arise, will remain effectually barred. If men will not hear they cannot receive and obey the truth, and they will not hear if they are not wisely addressed. The Missionary of to-day could at times be very justly made the subject of the same indignant remonstrance which a heathen magnate once addressed to a zealous Father of the church concerning the idolatrous practices prevalent in the Roman Empire at the time. "These promulgators of a new doctrine" said he "have signally failed to appreciate the merits of that which they are endeavouring to supplant." The Christians of that day

had so little perception that they declared the people worshippers of senseless idols when in reality they were striving to reverence and adore the unseen though symbolized in statues and images. No missionary should commence work before he has asked himself a preliminary question regarding the habits of thought, the moral character and existing religious beliefs of the people whose spiritual guide he desires to constitute himself. It is by trying to build upon foundations of truth already laid, by discovering and working upon ideas not incompatible with his own faith that the Christian Missionary will succeed in removing difficulties and preparing the way for the reception of other truths, which, if presented without such preparation, would be met by strenuous opposition. To adopt the language of one who has but little sympathy with Mission work in China, "the Teacher of Christianity must find analogies as well as differences, lines that run together, common insights and (what the writer calls also) common superstitions." Johnsons "Oriental Religions," China, page 729.

What these "analogies," "lines that run together" "common insights," &c., are may not be easy to determine because to quote the language of another recognized authority, Dr. Wells Williams, "Middle Kingdom" VOL. II. pp. 230, "Notwithstanding what has been written upon the religion of the Chinese no one has very satisfactorily elucidated the true nature of their belief or the intent of their ritual. Enough however is known to convince us that there are undoubtedly many tendencies in the religious beliefs and practices of the Chinese which pave the way for the reception of Christianity."

There are some Christian verities which have only to be stated in order to carry to the minds of the Chinese some conviction of their reality and importance. Reasons in favour of accepting the truths are suggested as soon as the truths themselves are heard. This is only saying in other words that the teaching of a Christian Missionary will embody ideas which the Chinese have long endeavoured in vain to express. There is a harmony between something to be found in Christianity and the course of their own lives. We need go no further for illustrations than the great topics which concern the nature and character of a personal God. Let us suppose every Missionary's starting point to be the first article of his creed, "God the Father almighty maker of Heaven and Earth." It is true he is met at the outset by a difficulty. The Chinese do not distinguish between a spiritual Creator and a material Heaven. But it is also true that their conception of the universe leaves room for the idea of an Almighty Creator. Native preachers of great knowledge and experience assert that their audiences are readily brought to believe that nature in her manifold forms was brought into existence and perfected by one who was "before all worlds."

If the Missionary desires to speak to his audience of God's overruling Providence it can hardly be said that the doctrine in no way connects itself with what the hard working, poverty stricken Chinese consider of first importance. There is a pathos in the deep poverty and hard struggles for existence to which the masses in China are driven. They have one all absorbing thought and esteem one thing to be needful, the support of their natural life. There must be incessant striving on the part of these unfortunate people if they are to get as Carlyle once said of a certain poverty stricken class at home, "That by getting which they may retain the power to get any thing." The feelings of a Missionary towards this class might well be expressed in another sentence from the same writer. "The pitiable thing is not that any man should labour but that in the midst of his toil there should be no light, no guidance and no freedom. That the lamp of his soul should go out and no ray of Heavenly knowledge reach him."

The doctrine of a kind providence will appeal to the lower side of man's nature and may even awaken a response in the minds of the poorest and most unlettered.

The first references to Jesus Christ, the Saviour, might be well made in a similar manner. Those parts of the Gospel stories which exhibit in the clearest way our Lord's compassion and care for man's bodily wants and infirmities should be much dwelt upon in preaching to the Chinese. That Christ forgave men's sins may, after a time, become intelligible to a Chinese heathen audience; that He helped the sick and suffering can be understood from the beginning. A consciousness of misery is keenly felt but a consciousness of sin is scarcely felt at all. The form of the narratives will be of the greatest use in preaching sermons on the miracles. Wherever the healing love of Christ is portrayed the truth is "embodied in a tale." The Chinaman understands what is meant by curing bodily sicknesses. He has faith in the medical skill of foreigners, and the narratives of one who out of pity for men healed their sicknesses cannot be without attraction for him. The compassion which prompted the deeds which the Gospels record will lead men to think of a Saviour's kindness and goodness. After this they can be told of the wonderful wisdom and divine power shown in His marvellous works, and further assured that His heart still loves men and that He waits to heal and save them.

The object of every Missionary is not only to set forth, in a general way, the Fatherhood of God to men but the highest form of that relationship accomplished by the reconciliation of Christ. To help him in teaching the beginnings of this doctrine of a divine Fatherhood the Christian preacher has a mine of wealth in the "filial piety" of the Chinese. The bright point of native morality is

obedience in the family and in the state. The Emperor is Father to his people of whom he is the head and heaven-appointed Teacher. It is for us to show that the God whom we preach sustains a relationship to mankind analagous to that of the Father in the family and in the state. God in His relation to us is the great original prototype of the paternal relation wherever it is found; vide Ephesians 3-15, Greek, and Dean Alford *in loco*, who says "Every Earthly and Heavenly family reflects in its name the Being and Sourceship of the Great Father Himself." The topic of man's sin and his need of reconciliation with God is best treated as one of the aspects of the relation subsisting between God and man. Otherwise it is not easy for Missionaries to approach the subject. Chinese morality presupposes the original goodness of human nature and by no means consists with the Christian doctrine of sin. Indeed it will often be found necessary in speaking to a heathen to point out what his faults are or he will deny that he has any.

The above will suffice for illustration of a method which is likely to prove useful in teaching Christianity in China. A further question for the young missionary should be as to the kind of arguments and demonstrations to be employed. The Missionary in a foreign field labours under the disadvantage of not being able, without an obvious begging of the question, to appeal to the authority of Scripture, for himself the clearest and highest source of revelation. It may be answered he should first attempt to prove that Scripture is authoritative. The Missionary in China cannot well commence so arduous a task. The Chinese know next to nothing of the history of other nations and cannot enter into the merits of the usual arguments from fulfilled prophesy. The arguments from miracles might be used with more purpose if the facts, when assented to, were sufficient to prove the authority of our sacred books. But the people love the marvellous and listen to miraculous stories with eagerness and they would not readily distinguish between their own stories and those who tell Christ's wonder working. "The great difference" as a writer remarks in the *Universal Missionary Journal*, December 1880, "between preaching to the heathen and to those who are not wholly unacquainted with Christianity seems to be in this, that in the former case the Bible is the goal and end and in the latter the starting point."

Accustomed as we all are to view Christianity as the completion of a system which had its beginnings in Judaism rather than a complete system in itself there is danger that we shall be found preaching in an unpractical way from Biblical texts. Home methods should have no place in the Mission field if no better reason can be given for their adoption here than that they are home methods. Let a

man preach what is in the Scripture without making Scripture the ground of his appeals, but rather address himself to the individual conscience in ways which special circumstances seem to demand.

Among a people to whom the universe is full of spiritual existences it ought not to be an impracticable task to bring home to the mind the conception of a Personal God as an object of trust and love. So also as regards the fact of sin. The custom followed in our western pulpits of speaking about sin in the abstract is not to be closely followed. The heathen will not understand and if he did could scarcely be expected to apply the remarks to himself. The Chinese are willing to admit that they are sinners if they are charged with those things which their customs and laws and consciences declare to be sins and, like western sinners, it sometimes happens that when they deny with their lips their hearts have to confess that they have transgressed. If by plainly convicting them of particular faults admissions are gained, it will be possible to show them that the law of God revealed in His word goes deeper, touching even the thoughts and intents of the heart and bringing to light error and secret faults. In this way they may be led to feel the need of Christ's Redemptive work.

The Christian preacher in China needs no reminding that there is a world of literature of his disposal which he may use to the best advantage in expounding Christian doctrine. The best known of the native classics will supply illustrations on many points of doctrine especially that of a particular Divine Providence. There are sayings in common life, native proverbs, and every day phrases which put on record the thousand wants and cares, the hopes and joys of the people. Some of the very best methods of appeal may be suggested by the circumstances of the occasion which requires them or of the people who are then hearing the truth. Last but not least the comments and critics of an audience will supply ways of enforcing the truth which no prepared plan could have equalled. The great necessity of a Missionary is so to know the life of the people and make himself part of it that he can always be instant in season.

The question for us is amid all the teaching so foreign and strange to the people what is, there which will lead them by the shortest way to a true apprehension of the Gospel. If a heathen can be guided across the threshold of Christianity we need have little fear for a final result. All fresh ideas received into the mind cause it to expand and quicken the desire of acquisition. The same holds true of the grand and ennobling ideas contained in Christianity. Chinese who, from a proper starting point, have learned some little of these truths will seek to learn more and will continue in the Saviour's word, be his disciples indeed. They shall know the truth and the "truth shall make them free."

ON SOME THEOLOGICAL TERMS.

BY REV. R. H. GRAVES, M.D., D.D.

IT is an interesting and not unprofitable study to compare the ideas of different peoples in feeling after the truth and endeavoring to express their feelings in language. In introducing Christianity among a people, as the ideas are often new, words have to be used in a sense different from the ordinary one. Two ways are open to a translator; either to transfer words, and give mere sounds, or to select the word nearest in sense and give it a new shade of meaning. The former is contrary to the genius of Chinese and to the object which we have in view in helping the people to *understand* the revealed will of God. We cannot, as the Buddhists, transfer Sanskrit sounds into Chinese, nor as the Roman Catholics, (in some cases) transfer Latin ones. It is far better to endeavor to find the nearest Chinese equivalent and use it in a modified sense. This is the plan pursued by missionaries generally, as by the translators of scientific works. The same plan is followed in diplomatic and commercial intercourse; *e.g.* in the Chinese terms for *consul*, *telegram*, *steamboat* &c. Not only is it important that the translator should be acquainted with the term which will best express the idea he wishes to render, but it is equally important for the preacher to remember that the popular understanding of a term is somewhat different from that assigned to it in his Bible and associated with it in his mind.

It is proposed to examine some of these terms. We may examine a term *etymologically* to try and get at the basal idea, and as to its *usage* to get at its actual force. Of these two sources of information usage is doubtless the more important, but it is also the more variable. Classical usage and present usage may be very different; so local usage may vary. Hence the importance of colloquial versions to give the masses of the people clear ideas of the truth.

SIN. 罪. In Chinese no sharp distinction is drawn between sin and punishment. So in Hebrew.

S. Clark (Speakers Comment.) remarks on 719 in Lev. xxvi. 39, "The primary meaning of the Hebrew word is *iniquity*, but the language of Scripture does not make that trenchant division between *sin* and *punishment* which we are accustomed to do. Sin is its own punishment, having in itself, from its very commencement, the germ of death. "Sin, when it is finished, bringeth forth death."

The character 罪 was originally written 辜, composed of 自 "self" and 辛 "sorrow," "bitter," "crime." The latter again is akin to 干, "to offend superiors." (干上). We have here therefore the primitive idea of sin as either "remorse" the subjective penalty of wrong-doing, or as the setting up of *self* against superiors—violation of the restraints of authority. Both of these ideas are eminently Scriptural as the first sin was a rejection of authority and brought remorse as in Adam and Cain.

Ts'in Ch'i Hwang Ti changed the character into its present form because it bore too much resemblance to the character 皇 "emperor." (One is reminded of victor Hugo's "*Histoire d'un Crime*.") Ts'in emphasized the idea of *punishment* and wrote it 罪 composed of "net" and "wrong" i.e. "crime entangles men in the net of the law" (Wms.) He may have been justified in this by another old form 圉, where the "enclosure" seems to point to the prison as in 囚 "a prisoner," *lit.* "man in an enclosure."

In Hebrew the ordinary word for sin, חטא means "to miss the mark," "err from the path of right" Ges. So in Greek we have $\alpha\mu\iota\tau\alpha\nu\omega$ with the same signification, from a priv. and the root $\mu\alpha\rho\tau$, Aryan MAK. rub, stroke, mark. Hence our *mark margin* &c. The idea is of going beyond a line *marked* out, or missing an object set before one.

Our English word *sin* is derived from the verb "to be," A.S. *sinðon*, "They are." It is connected with Latin *sons* (*soniti*) guilty, allied to *sunt*, "they are." It means literally "the man *who it was*;" when several are accused or suspected, the one who it really *was* that committed the deed is the *sinner*. Etymologically, the Chinese idea is a very apt one. Practically, we have to remember that 罪 means either the offence, as in 犯罪, or the penalty, as in 受罪.

TRANSGRESSION. 過 *kwo*, "transgression, fault," also "to pass." Kang Hi says that 過 is a transgression "through ignorance and inadvertence." It is composed of the radical 辵, "going," "walking and halting" and 𠂔 "a way mouth," "mouth distorted by crying." Possibly the idea sought to be conveyed is "sorrow, lamenting, for transgression." The phonetic 𠂔 *kwo*, Canton, *Wa* is probably from Aryan root WAK. Teut. WAH. "go crookedly," "bend," "swerve." A.S. *wah* crooked. English *vacillate*.

This again is formed from 口 mouth, and 冎 "bones cleared of the flesh but not broken" (Chalmers). The original form may be intended to represent the vertebrae of a fish after the flesh has been removed, hence "crooked."

Hence both elements in 過 may point to the *going astray*. With this compare Hebrew 𐤒𐤕𐤔 pass over, often translated transgress and transgression in English, and Greek παραβαδίζ transgression. We have also in Greek παραπτώμα, *lit.*, “a falling beside,” and so transgression. Cremer (Bible Theological Lev. p. 517) says, “The word is not quite so strong as παραβαδίζ” “παραβαδίζ denotes *sin objectively viewed*, as a violation of a known rule of life, but in παραπτώμα reference is specially made to the *subjective weakness* or inactivity of him who comes short of the enjoined command.” “Still it does not in Scripture as in Classical Greek imply any palliation or excuse, it denotes sin as an offence and violation of right.”

EVIL. 惡 *ok*. Kang Hi says wilful sin is 惡, without will, 過.” The character is formed from 亞 hump-backed, ugly, and 心 heart, 亞 also means “second to,” hence Williams says “guileful heart” Chalmers says “惡 is a modification of 工, *bent* under work.” It may be connected with Aryan root AK. *bend*. The primitive idea then would seem to be the heart oppressed with the burden of sin as Christian in the Pilgrim’s Progress.

Compare Hebrew 𐤔𐤁 broken, hence worthless, bad, and Greek κακ-ος, possibly both connected with the same Aryan root AK.

I would rather however refer it to the root AGH, choke, frighten, whence come Sanskrit *agh-a*, sin and our *ug-ly* and *ang-er*. The primitive idea would then be the ugliness and deformity of sin or its oppressiveness. 惡 is also read *u’wu* meaning to hate; that evil is hateful is a universal notion. “Do not that abominable thing, which I *hate*, saith the Lord.” This sound may be connected with the Aryan root WADH, kill, hate, hence Latin *Odi*, I hate. Lest some one should not see the connection, I will state the steps. *Wu* (Canton *u*) had an old sound *wut* which is not far from WADH.

Practically 惡 seems to be used for sins of violence, open handed sins, rather than secret evils. We call a man *bad* when he is unprincipled; in Scriptural Greek *κακια* often means *malignity* and not simply the opposite of *αρετη*. While as a general term 惡, *bad*, in Chinese is the opposite of 善, *good*, yet when used in a more special sense it points to deeds rather than principle.

FAULT. 愆 *hin*, “Fault crime, overpass.” This is often used with 罪. It is composed of 心 heart, and 衍 *in*, to overflow. (This again of *water* and *going*). The old form was written 僇 (*man, words and three mouths*). The old form refers to the words, a man breaking forth in many words; no restraint on his mouth, whereas the present form relates to the heart. The idea seems to be that of a man

breaking loose from all restraint as a river breaking its dikes—looseness. In usage it differs but little from 過.

Bridgman and Schereschewsky use it for “Trespass” offering where medhurst has 過.

GUILT. 辜 *ku*, “Fault, crime, guilt,” composed of 古 old, and 辛 bitter, crime as above. The sound may be from Aryan root KU, *swell, be strong*, and so mean to rise against superiors. The *Shwoh Wan*, says it “formerly had the sound of 辛.”

Our word *guilt* is derived from Tentonic root GALD, “to pay,” and refers to the *ransom price* for crime. One might be tempted to connect 辜 with 估 *ku*, “price,” “reckon,” from this analogy.

GUILT. 孽 *It.* composed of 子 son and 薛 *sin*, says Williams. But it seems rather to denote “sprout,” “sucker,” and so a concubine’s child. Kang Hi does not give the meaning *guilt*, nor any thing nearer to it than *strange, injurious*, except that it denotes a child of a *sinful* woman who is not one of the family. (All the blame of the illegitimate birth is thrown on the woman!) In the Doctrine of the mean it is used for “unlucky omens”—prodigies in animal shape. In modern usage it is employed with 罪 and means guilt, sin, crime. Etymologically it may be derived from Aryan root IT, to swell,” hence *sprout* would seem to be the primitive idea. But the composition of the character seems to point to 辛 as an important factor, and as this means “offence, crime” (See Chalmers under 183). I think that this taken with the present usage points to *crime, guilt*, as an essential meaning of the word, though Kang Hi almost ignores it.

TRANSGRESS. 犯 This is composed of *dog*, and *joint* (Wms.) But Chalmers says that the latter part of the character is rather the “bud of a flower” (79.) He considers it merely phonetic here. Perhaps however we may trace the idea of *swell, sprout* as in 甬 “burst opening flowers” and 粵 “sprout.” So this may, convey the sense of passing limits, swelling, &c., as several of the preceding words.

The old form of the character 犯 conveys clearly the nation of *going* (彳.) Why *dog* should be substituted for *go* must be left to conjecture perhaps it may be to make it stronger “rush against,” “go violently.” In English, we have “doggedly” for “pertinaciously” “morosely.” The main idea of 犯 seems to be “overcome restraints” “violate.” It sometimes has a good sense, “withstand” in Confucius. In usage however the sense is usually bad.

WHAT THE ROMAN CATHOLICS TEACH TO THE CHINESE.

BY REV. H. BLODGET, D.D.

IT is not denied that most excellent and able treatises are published by the Roman Catholics in China, explaining and defending some of the most important and vital doctrines of the Christian faith. Nor is it denied that their works are of high literary merit. It is not however our present purpose to call attention to those treatises which all admire, but to some other teachings of theirs to the Chinese, which are of a very different nature.

In a Catechism on the ten commandments prepared by Emmanuel Diaz in 1642, and republished in Peking in 1814, by authority of the bishop at that time he says of the worship of the virgin Mary (欽崇, the same characters which he also [used of the worship of God,) "The holy mother is inferior to God, but superior to the angels and saints. Therefore worshippers of the virgin in comparing her with God, should regard her as not his equal, in comparing her with angels and saints should regard her as above them ; because the body of our Lord, his flesh and bones, were formed from the holy mother.

We may draw an illustration from the honor paid to the mother of a reigning king. She is regarded with awe, as superior to all the magistrates of the realm. In the ceremonies due to persons of rank, no one would venture to place her on a level with such, who after all are but servants. Now the multitudes of angels and of saints are but servants. How can they receive such honor as the holy mother ?

Moreover the very gracious holy mother is the protectress of men. One of the saints has said, "The office of the holy mother is constantly to bear in mind this world, constantly to long for its good, constantly to pray in its behalf. She is in heaven like the beauty of the sun, moon, and stars. These lights adorn the heavens, and impart moisture and fertility to the whole earth. The five elements are produced by them. The harvests ripen under their influence. Thus is the holy mother. She is ever praying to the Lord to bestow happiness upon this world of ours."

One of the saints has given three illustrations to show her relations to men. The first is this. The universe is like the body. Our Lord is the head : the holy mother is the neck : mankind are the limbs and members : the grace of the Lord is their food.

In what respects is the holy mother like the neck ? First, the neck is near the head, and above all the members. Thus the holy

mother while inferior to, and yet very near our Lord, is exalted above all the angels. Second, The neck is between the head and the members. Thus the holy mother holds a lofty position between God and men to intercede for men, and never is a prayer of hers unheeded. Third, food must pass through the neck in order to nourish the body. Thus the grace of the Lord must pass through the holy mother to nourish the souls of men.

The second illustration is this. The holy mother is like the hand of God. When God will bestow grace upon man he delivers it into the hand of the holy mother, assigning to her the office of its distribution.

The third illustration is this. The holy mother is like the key to God's treasury, and her office is to open and to shut. How large is her liberality! From the opened treasury how ceaseless the flow! The good draw near, and increase their goodness; the wicked draw near and are forgiven their wickedness. Whoever comes receives. How vast, how boundless the grace! From the day of our entrance into the world until the day of our leaving the world she constantly grants us her saving aid. Should we not revere her? All the dwellers on earth, the near and the remote, the wise, and the foolish all receive her measureless grace.

Saint An-sêh-erh raises the question, whether in praying for forgiveness or for special grace, we should first address ourselves to God, or first implore the aid of the holy mother.

To this the answer is given, our God is a just God, the judge of sinful men. When we pray under our load of sin, we should first address ourselves to the holy mother, and entreat her to be our intercessor. God out of regard to her merits, always grants that for which we pray.

This may be compared to the conduct of a subject who wishes to obtain a favor from his king, and first applies himself to some meritorious officer of the king, hoping to gain his point through the personal regard in which this officer is held.

Saint Bo-erh-na says, 'God is perfectly benevolent, and at the same time perfectly just. How can sinners, who fear his majesty, pray to him for forgiveness? The holy mother is all mercy, all mildness, assenting without severity. First come to her and pray, then shall I obtain that which I pray for. Let those who have received her many favors see to it that they honor her as they ought.' "

In regard to such teachings, we may say first, that they are not found in the New Testament. In the Acts of the Apostles, and in the Epistles, where we learn how the Apostles, and early disciples taught the Gospel, we find no such doctrines.

Second.—That while Roman Catholics contend that such teachings are in accordance with the true progress of doctrine, unfolded from germs contained in the New Testament, to us they seem like innovations; and they do not command the assent of the feelings and judgment of those who have depended all their lives for religious instruction upon the word of God in the Sacred Scriptures.

Third.—This is only one of many examples of religious teaching, in which the Roman Catholics contend that they give men the true progress of doctrine, unfolded from germs contained in the Sacred Scriptures, while to many in other branches of the Christian church they seem to teach innovations, which not only fail to commend themselves to the “Mind of the Spirit” which is within them, but appear rather to be departures from the truth of God in the direction of conformity to the natural, unsanctified reason and judgment of men.

Fourth.—Roman Catholics charge those who differ from them on these points, with following their own “private judgment,” instead of yielding to the judgment of the church.

We reply, if “private,” as here used, means the judgment, as biased by the sinful heart, in opposition to that judgment which is public, universal, free from all taint of sin, and in accordance with the perfect benevolence of God, then private judgment is always wrong. If it means the natural reason of man as opposed to the perfect wisdom of God, it is wrong. If it means “limited,” as by the imperfect vision of finite beings in distinction from the judgments of the All-knowing, then private judgments are very liable to be erroneous.

On the contrary, if “private judgment” simply means the judgment of the individual, then it may be right, or it may be wrong. If the individual has the “Mind of the Spirit,” the judgment will be right, and accord with the truth of God, just as each drop of water in the morning light reflects the sun. Noah judged right, although the whole world judged differently.

In the case in hand, the judgments of numerous individuals, and of large bodies of men, made up of individuals, agree in regard to such teachings of the Roman Church as those mentioned above. It is acknowledged that the judgments are those of individuals, and of churches. It is not acknowledged that they are “private judgments” in the sense referred to above. To assert this would be to beg the question at issue.

Fifth.—Leaving out of view for the moment the right or wrong of individual judgments, we claim that it is simply impossible for a moral being to escape from them, or to avoid the responsibility which

attaches to them. In deciding such questions as those referred to there is no other way in the last issue but by individual judgment.

Suppose there be twenty such questions between the Romanist, and the Christian who is outside the Roman Church. The latter in considering these questions knows beforehand what the Roman church decides in regard to them. When the Rev. John Henry Newman goes into the Roman Catholic church, he goes in with his eyes open. He takes the judgments of the Roman church on all these twenty questions whether it accords with his individual judgment or does not. He yields his individual judgment to the judgment of that church.

But why does he go into the Roman church? It is because he believes it to be right, and its judgments to be correct. This conduct is founded on an *inward individual judgment that he is doing what is right, and that he will reach the truth by so doing*. His judgment by which he accepts and enters the Roman Catholic church is as really an individual judgment, whether right or wrong, as would be his judgment on any one of the twenty questions referred to. By this one judgment he decides them all together. Knowing beforehand their judgment on these points he accepts it when he accepts that church, and is as really responsible for each decision as if he had made each of the twenty by his own individual judgment.

Sixth.—These two forms of the Christian faith are now taught throughout China, the one in which the individual, under the guidance of the Spirit of God, with the word of God in the Bible and the history of the church before him, is held responsible for his decisions in matters of doctrine and practice; the other in which by one individual judgment the church member agrees to refer all such matters to the Roman *Curia*.

Which of these two ways will prevail? The late Madame Morache, the widow of a French Protestant clergyman, was accustomed some twenty years ago to tell the French Roman Catholic priests whom she met in the French Legation in Peking "We shall certainly prevail in the end, because we give the Chinese the Bible." The present wide dissemination of the word of God in China is a work in which every Protestant Missionary must rejoice. Let the Bible go throughout the length and breadth of the land, especially those parts of it in which the way of salvation is pointed out most plainly. And let there go with it, in Bible distributors, in Missionaries, in Christians, *Bible lives*, full of love, zeal, faith, self denial, all the fruits of the Spirit, and the Chinese will not fail to discern in due time what are the essential things of the Christian faith, the constant virtues and doctrines, and what are accretions of after ages.

RELIGIOUS PERSECUTION IN CHINA.

BY REV. J. EDKINS, D.D.

THE attitude assumed by the Chinese government and people towards religions not supported and authorized by the state has usually been threefold. It has been the fashion in this country first to treat peculiar religious opinions with indifference, then to persecute them, and at last to tolerate them. The Christian religion is now spreading in China more rapidly than ever. Both Catholics and Protestants are ardently engaged in making converts and the number of communicants and adherents is rapidly increasing. A single missionary, or a staff of three or four missionaries in connection with one board of direction at home have the care of several hundred converts or even a thousand. Some are less successful, but the prospect which now meets the eye of the Protestant Missionaries is in many parts of the country full of hope. These Christian communities are mainly the result of work among the country population and in regard to the great cities, to the ruling class and the government the prevailing tone is partly indifference and partly hostility: consequently it is important to know something of the history of religious persecution in China in order that a judgment may be correctly formed as to how the Chinese government may be expected to treat religious questions and difficulties arising out of the spread of Christianity in coming years.

When Buddhism began to make numerous converts in China in the first centuries of the Christian era, the government for a long time took no notice or shewed favour to this religion. Under the Heu Han dynasty ending A.D. 220 and during the Three kingdoms ending A.D. 277, as well as through the times of the Tsin dynasty down to A.D. 400 Buddhism was not checked by the government. For more than three centuries Hindoos and natives of Affghanistan, Parthiang and Turkish Buddhists spread their religion in China without hindrance. This long period of tranquillity had much to do with the success of Buddhism in its appeal to the faith of the Chinese. Unimpeded it could, through the attractions of the monastic life and the prospect of a future state of happy existence, work as might be expected on the popular mind so as to produce faith by these and other motives possessing a powerful influence. In the year A.D. 398 the Tsin emperor* was advised by one of his ministers Heng-hiuen to institute a general inspection of the Buddhist monastic communities. It was ordered that those monks and nuns who had a competent knowledge of their books, understood the principles of their

* An-ti, He reigned at Nanking.

religion and behaved well should be allowed to continue practising their self imposed duties. All others were required to go back to common life. Exception was made in favour of a Buddhist establishment at Looshan in Kiangse of which the reputation was so good that inspection was regarded as not necessary.

In the year A.D. 446 the emperor of north China, Wei Tai Wu issued an edict to burn and destroy the Buddhist books, images, temples and pagodas. The monks were ordered to be put to death. Six years later a new emperor ascended the throne and stopped the persecution.

This persecution while it lasted is described as having been marked by great severity. The minister Tsui Hau urged the emperor to this course by insisting on the falsity of the Buddhist religion. On this ground it ought to be exterminated. In the capital when monasteries were visited it was found that the monks took wine, possessed many war-like implements, and had in their possession plundered articles belonging to rich persons which had been entrusted to them. The minister therefore urged the emperor, to put these monks to death by process of law and then proceed to decree the death of all Buddhist monks through the empire. Military officers were ordered to destroy images and foreign books wherever they found them. All monks old or young were to be buried alive. The prince imperial exhorted his father to mercy in vain but he gave secret orders to have the persecuting proclamation delayed in order that monks might hear of the danger and have time to hide themselves. The temples attacked were all destroyed. Buddhist books were hidden as were many images and the priests in great numbers perished.

This persecution, of six years was caused by the efforts of the Tauists who as the Buddhists tell us worked on the credulity of the emperor. Somewhat earlier in the year 424 a Tauist of the Sung Kau mountain in Honan, named Keu Chien Chī 寇謙之 erected and decorated an altar * there to pray for the emperor's happiness. It was announced by him to the emperor that Lau Chiun himself had come down at this altar and bestowed the title on the emperor of T'ai P'ing Chen Chiün. In consequence of this the monarch, feeling highly flattered, changed the name of the year which became for thirteen successive years 太平眞君 T'ai P'ing Chen Chiün. It was during this period of Tauist ascendancy that Buddhism was persecuted. This was the time when Tauist priests were on certain occasions placed over the princes and nobility and when many youths of the best families were encouraged to become Tauists. A hundred and twenty are mentioned as having been selected by the emperor

* This kind of altar includes images, tablets, and all the arrangements for worship.

for this purpose. He also built Tauist temples and altars. The Buddhist historian in relating these circumstances remarks that Keu Chien Chī deceived the monarch of North China by strange stories among other things of a book which he professed to have received from Lau Chiun and which he presented to the emperor through the persuasion of Tsui Hau, this sovereign was induced to believe it genuine. The Buddhist writer further says that Lau Chiun being a sage, he might become a powerful deity in heaven, or he might come down into the world on successive occasions to instruct mankind, but as to this Tauist's pretensions in saying that at such a place Lau Chiun had come down and that he had given a title to the emperor and informed him how to maintain peace in the empire, all this was pure deception. It was just such perverse teaching as Confucius refused to countenance by speaking of it * as we are told in the Lun Yü 子不語怪力亂神. The Buddhist author goes on to say that soon after this Tsui Hau, the minister, urged on the emperor to put the Buddhist monks to death, their religion being false. This the emperor suddenly resolved to do.

In the year 458 there was in South China under the Sung dynasty, an insurrection against the government, which was headed by a priest. This priest was saluted emperor by his followers. He was taken and put to death. In consequence of this, severe regulations unfavourable to the Buddhists were issued and many priests were beheaded. This may be called a persecution, but there seems to have been justification for close inquiry. The officers of government on such occasions too often punish the innocent with the guilty. All who did not live by strict rule were forced to return to lay life.

In the year 517 in South China the order was issued by the emperor from Nanking his capital that all Tauist monks should return to ordinary occupations. Favour to Buddhism was the cause of this attack on the Tauist religion. It was in the reign and by the command of Liang Woo Ti, that this persecution was commenced and this emperor was at the same time one of the greatest friends of Buddhism that history knows among sovereigns.

The Chen dynasty followed in south China and Chow and T'se in the north. The Chow emperor was the most warlike and won first the Tsi country, and, later part of the C'hen country. A proof of the success of Buddhism and its vitality in South China is seen in the fact that in A.D. 573, the conversion of Japan and Corea was commenced. The priests who crossed the sea to teach in these kingdoms went from the ports of central China.

* In the year 481 a second insurrection on the part of priests is mentioned under the first Tsi emperor. There was a third in 515 under the emperor Liang Wu Ti.

In the year 574 the edict decreeing the persecution was issued, and the next year the forces of Chow conquered Ts'e. This gave the ruler of Chow an opportunity to extend his law respecting Buddhism and Tauism to the Ts'e country, the present Shantung. In the year 580 the imperial favour was restored to these two religions. The persecution had already lasted for six years over North China. On one occasion a party of more than three hundred Buddhists went together to South China in hope of there obtaining freedom to practice their religion. They were well received by the southern emperor on account of their virtuous life and his belief that Buddhist monks are useful in quelling disturbances and communicating moral instruction. He therefore ordered them to be maintained in the capital at the public expense. The Cheu emperor who persecuted Buddhism and Tauism was of a Tartar family and connected with the Sien Pi nation. He founded his kingdom on the ruins of the empire of the Wei Tartars. The historians praise him as an able ruler subtle in devising and firm in action. He preferred the Confucian religion to others, but placed the Tauist above the Buddhist. His persecution is mentioned as the third severe repression of the Tauists and the second of the Buddhists. Three millions of monks and nuns returned to lay life during the persecution.

In the year 573 the Chow emperor assembled the Buddhist and Tauist monks in Changan and had a decree read to them which was as follows. "The six classics and the school of the literati are what ought to prevail in the world. The true Buddha has no image as Buddhists themselves say and therefore reverence paid to pagodas and temples is useless. Foolish people believe in these things, and vainly waste their riches upon them. All these books and images ought to be destroyed. The love of parents is very great. The Buddhist Shaman does not requite it by filial piety. This is ingratitude of the worst type. How can it remain unpunished? All monks are hereby ordered to return to society, and become laymen once more."

Then a stout hearted leader of the monks named Hwei Yuen Fa Shi undertook to reply to the imperial decree. "If the images of Buddha have no feeling and no happiness follows from their worship, the seven imperial temples are in the same case and also without feeling."

The emperor replied "The Buddhist books teach a foreign religion and therefore they ought to perish. The seven temples were erected by my ancestors. I do not regard them in the same light as they did and I propose to destroy them at the same time."

The Buddhist rejoined, "If a foreign religion is on that account not to be followed in China the teaching of Confucius should be honoured only in the country where he was born. He being a native

of the Loo kingdom his doctrine ought also for a like reason not to be followed in the provinces of Shansi and Shensi. If the seven imperial temples are destroyed, the five classics will be useless, the three national religions will all be gone and how will it then be possible to govern the state?"

The emperor answered, "The different provinces such as Shansi and Shensi have been equally with the Loo kingdom under the civilizing influence of the ancient kings."

The Buddhist advocate said, "If these regions were all under the civilizing influence of the same ancient kings, then China and India both belonging to the same gambudwipa continent, and being under control of the same wheel kings, why should they not unite in honouring the wheel kings and the sage whom they revered?" After there had been in this battle of words twelve assaults and replies on both sides the emperor still would not yield. The next year he commanded the Buddhist and Tauist leaders to attend another assembly. After hearing their statements he decided to persecute and ordered the monks of both religions to resume the lay habit. He also directed the books and images of both to be destroyed. In consequence of this law more than 2,000,000 monks doffed their habits and returned to ordinary life.

This was in the fifth month. The next month an edict of a somewhat milder kind was issued. Buddhist and Tauist monks of unblemished reputation were to be located in special temples and only such as were without knowledge and hopelessly indolent were required to leave the monkish community and go back to ordinary life.

A Buddhist priest, Tsing Ye Fa Shi, on hearing the imperial decree took in his hand a written memorial and requested to be allowed an interview with the emperor. He stated the heavy retribution that must follow on the destruction of the Buddhist images, temples and worship. The emperor's countenance changed and he dismissed the priest who went to the mountains and wept for seven days, seated on a rock, after which he took a knife, divided his flesh into strips, hung his stomach (such is the story) and other viscera on pine branches and died holding his heart with his two hands. White milk flowed out and coagulated on the rock. All who heard this story wept.

In the year 625 the 8th of the reign of Tang Kau Tsu a minister named Foo Yi presented a memorial against Buddhism. This was at the beginning of the Tang dynasty. He said that the teaching of Buddha in the books translated into Chinese was false. It led men to be disloyal and unfilial. When they cut off their hair they in fact threw off respect for the authority of princes and of parents. The begging priests were robbers. They changed their dress to avoid paying taxes. But as to life and death however early life may end,

however late death may be in arriving, all depends on chance. Honour and dishonour come from the prince. Yet the ignorant ascribe these things to Buddha who thus robs the emperor of his authority and does injury to the state. The emperor asked the advice of his counsellors. They defended Buddhism as favourable to virtue and an enemy to vice and Buddha being himself a sage ought to be respected. When Foo Yi insisted that Siau Yü one of the champions of the foreign religion was unfilial in acting as such, Siau Yü retorted with hands joined, that "earth's prison," was set up for just such persons as Foo Yi. This phrase "earth's prison," is from the Sanscrit and has come to be used like our word "hell" in colloquial Chinese. After some days the emperor said in the council, "Foo Yi states that Buddhism is useless. What do you think of this matter?" There were some there who saw an inconsistency in the emperor's conduct if he should persecute Buddhism. They said "Your Majesty formerly when gathering troops round your standard paid honour to the Three Precious Ones and said that should you mount the throne you would favour the spread of the Tauist religion. You took an oath to do this. Now that the universe bows to your sceptre and the riches of the Four Seas are at your feet should your majesty adopt the advice of Foo Yi you would be untrue to former good intentions and fall into manifest error. The emperor then heard what the Buddhists themselves had to say. They maintained that the instructions of Buddha unsealed the fountains of ten thousand methods to guide mankind. Confucius and Lautsze only gave instruction as to the way to govern the state according to the existing circumstances in time and in place. The Buddhist monk assumes an attitude of self control, receives instruction, performs virtuous actions, practises usages which bring happiness on the people and enlightens the innocent. The benefits accruing to the state from Buddhism are not slight.

In the fifth month of the year 626 a decree was issued stating that Buddhist and Tauist monks avoided contributing to the support of the government, and did not keep their own rules. The temples were too near the markets. The monks were even involved in killing animals for food. It was therefore necessary to place the Buddhist and Tauist monasteries under severe regulations. Those whose behaviour was defective and censurable must cease to be monks. Those who were diligent and beyond reproach must reside in the large monasteries where they could still be provided with food and clothing. In the capital it was ordered that three Buddhist monasteries and one Tauist should be retained. In all other cities no monastery should be allowed. The rest were to be suppressed. In the next month there was a general pardon of all criminals, and on this occasion the persecution ceased.

In the 8th month the sovereignty was by decree conveyed to the heir apparent, who soon after mounting the throne asked Foo Yi why he did not believe in the profound doctrine of Buddha, which had so many evidences in its favour? The retribution consequent on good and evil actions was beyond doubt a real thing. Foo Yi replied that no benefit came to the state from the Buddhists and that religion was of western origin. The reason why he did not become sensible of the excellence of Buddhism was that he regarded it as too mean in its character for him to learn it. After this he was seized with an illness. His whole body began to putrefy. He uttered loud cries and died. Such is the Buddhist account.

This assault on Buddhism was not severe enough to justify its being placed among the principal persecutions, but it throws light on the grounds of that hostility to a foreign religion which so often worked unfavourably to the Buddhist cause and sometimes exhibited itself in more violent forms and for periods of greater duration.

In the year 843, the emperor Tang Wu Tsung of that time wished to destroy the Buddhist religion, he himself being a lover of Tauism. An order was issued requiring the Buddhist leaders to state what had been the consequences of toleration and what the consequences of persecution since Buddhism entered China. Were they favourable or otherwise? One of them wrote a statement which was presented to the emperor.

In the same year the monasteries of the sect of Manes were proscribed. Seventy nuns of the metropolis all died. In Turkestan or Hwei Ki as it was then called, the Wigur country, the exiles who travelled there all died. Such is the statement.

To illustrate the Chinese account of these things it will be well here to insert brief narrative * from ecclesiastical history of facts having reference to the Manicheans. The gnostic doctrine of Syria spread early into Persia where it was received with curious interest because it resembled the teaching of Zoroaster. A blending of Christianity with the Zend religion was the result. The Parthian empire under which Zoroaster's system had declined till it became an imperfect dualism and ceremonial worship had passed away. The Sassanides endeavored to restore the old religion to its former purity and splendour. The Magi taught the supremacy of Ormuzd, and were supported in this by the Persian kings. Unqualified dualism was condemned and with it the Magusaeans. These commotions in the native religious community of Persia gave Manes perhaps an advantage in forming there a new community in whose system of doctrine Christianity was united with the belief of the Magusaeans.

* Geiseler Ecclesiast. Hist. Vol. 1. p. 224.

The Manicheans were in existence in Bosnia so late as the 15th, century. They were then persecuted by Stephen Thomas king of Bosnia who became a Roman Catholic 1442. The Pope wrote a letter which is still extant in which the king is praised for the persecution. The Manicheans in distress sought help from the Turks.

Two years later Buddhism was most rigorously dealt with. The occasion was this. A favorite Tauist, Chau Kwei Chen, requested the emperor to call a conference of Buddhists and Tauists in the palace. The emperor consented and offered to the assembly for discussion the method of Lantsze for ruling a great kingdom. A Buddhist leader mounted the platform and said the doctrine of the immortal genii and transformation of a mortal only into one that will never die is suitable for an anchorite of the mountains and woods, but not for emperors and kings. This is a matter to which they ought not to give their attention. The emperor was displeased and dismissed the assembly. The emperor ordered a terrace to be erected in connection with the altar of heaven from which to watch for the genii and named it Wang Sien T'ai. Chau Kwei Chen seeing that the emperor was very fond of Tauism took advantage of the favour he enjoyed to malign the Buddhist religion, insisting that China ought not to practice it and that it should be exterminated. He overcame the resistance of those members of the government who favoured Buddhism and introduced some Tauists from the Lo Fow mountain near Canton to help in shewing the mischievous nature of the Buddhist tenets.

The result of the emperor's love for Tauism was that in the fourth month an edict was issued to count the Buddhist monks and nuns throughout the empire. In the fifth month it was decreed that eight Buddhist monasteries should be retained in the capital with thirty monks in each. In every city through the empire one monastery should be retained with five, ten, or twenty monks. All other temples and monasteries were to be destroyed. Accordingly at the appointed time 4600 monasteries were levelled with the ground and 40,000 smaller temples. The materials were used in erecting post houses on the roads. The gold and silver of images went to the public treasury. Iron images were melted and made into agricultural implements. Copper images were used to manufacture current coin of the empire. Many millions of acres of land were confiscated. Slaves and other domestic servants of both sexes to the number of 15000 were taken possession of and 260,500 monks and nuns were compelled to go back to lay life.

A change came. The next year A.D. 846 a few more monasteries were allowed in the capital. The new emperor Siuen Tsung visited the monasteries to burn incense on the day of the death of the former

emperors according to the old custom. The Tauists were denounced as having deceived the late emperor and maliciously persuaded him to undertake a bitter persecution of the Buddhist religion. Chau Kwei Chen and the Tauist from Lo Fow with others were publicly beheaded and their heads exposed as those of the worst criminals.

Another change came in the year 847. This was the first of Siuen Tsung the new emperor who by an act of certain eunuchs attained this dignity although he was uncle of the deceased emperor. Both he and the former emperor seriously injured themselves by taking mercury as a constant medicine. Many hoped to attain great age by means of it, and both of them in fact shortened their days by its use. In the intercalary month an edict was issued to renew the destruction of Buddhist monasteries. It was again through the influence of Tauism on the mind of a despotic ruler. This renewal of repressive measures rendered the persecutions of this period the most long continued of any recorded down to this time.

In the tenth century the last persecution of Buddhism occurred. This was during the sixth decade of that century just before the Sung dynasty acquired the empire. The Chow family in 955 instituted rules which were intended to restrict the number of monks, and nuns. None were admitted to the vows without official permission, and when parents were left without any one to care for their children were not permitted to assume the Buddhist robe. Temples without regular support were ordered to be closed. Five months later copper was needed for coining. It was ordered that the copper images of Buddha and bronze utensils of all kinds should be given up to the local officers within fifty days from the date assigned. If the date passed and images and implements of copper and bronze still remained in the possession of priests' private persons and others to the extent of more than five catties in weight, such persons were to be put to death. The emperor in stating his reasons for this action took advantage of the doctrine of benevolence in the Buddhist religion to claim for the public service the copper then so much required. Also he observed these images were not Buddha himself. The books of the Buddhist religion said this and they also recorded of Buddha that he gave his head and eyes to save living beings. Since therefore it was a benefit to the people to confiscate the property and to order money of this kind to be coined the emperor might be said to do what Buddha would himself favour.

During this year 3336 monasteries were closed, and the copper of their images was all used in casting current coin for the service of the government.

Buddhism was severely persecuted as these facts shew by four emperors. The first of these was Wei Tai Wu A.D. 446. There were

checks upon this religion and acts of rigour before his time but he was the first to assume the character of a great persecutor. He lived six years after the persecuting decree and his successor reversed his policy, and gave distinguished support to Buddhism. The next emperor who decreed a violent persecution was Cheu Wu A.D. 573. The persecution lasted till the year 577. The minister who instigated this persecution was Wei Yuen Sung. It is added that some person named Tu Chia entered the invisible world soon after this time and saw the emperor Chow Wu Ti in hell suffering punishment and begging for mercy. The successor of this emperor Chow Siuen Ti, restored Buddhism to its former prosperity. Subsequent to this there was no important persecution during two hundred and seventy years till the reign of Tang Wu Tsung. This emperor was induced by Chau Kwei Chen a Tauist to persecute the Buddhists. The decision was come to in 845. The emperor confiscated to public use an immense amount of property belonging to the Buddhists, or under their charge as it is better to say, they being merely the temporary owners. The fourth general persecution was in the tenth century a little more than a century after the last. It was decreed by the emperor Chow Shi Tsung and it lasted five years. At the expiration of which time the Sung dynasty came into power. During that dynasty Buddhism was once persecuted by Hwei Tsung, through his love of Tauism but not severely.

The advent of the Sung dynasty brought with it the art of printing which spread knowledge and education among the people by multiplying books. The literary class increased with cheap literature. Authors became more numerous. The government and people became more tolerant in tone through the growth of philosophy. Some authors even strove to shew how the three religions agreed together by making a study of them all and observing that all had at their foundation certain common principles of a moral kind. Hence the Sung dynasty became on the whole by inclination tolerant and the Tauist and Buddhist religions had a time of prosperity. But the views of the Confucianist literati as a class did not change. They held Buddhists and Tauists both to be heretics. They ought to be abolished, but it is better to weaken them by argument, than to destroy them by persecution. They tried this plan. They again and again took up the weapons of their logic to shew that these heretical teachers were in the wrong hoping that the people would feel the force of their reasoning. This has not been a successful enterprise. The people still professedly believe in the religious claims of the Buddhists and Tauists. The policy of the government has been tolerant while the tone of the Confucianist literature has been at the

same time condemnatory. For nine hundred years this state of things has lasted and it lasts still except for a short time in the reign of Sung Hwei Tsung.

The persecutions from which the Roman Catholic Missions have suffered have been the consequence of this state of things. The literati in the Ming dynasty and in the present dynasty have held their opinions unimpaired and have from motives of policy been restrained from persecuting Buddhists and Tauists by the faith of the people in the protecting power of the divinities of these two religions. But if an extensive persecution of popular religions was impossible, the persecution of a newly arrived religion from foreign countries was not so. Minute and interesting narratives of the suffering of converts of the Roman Catholic Missions are contained in the *Lettres Edifiantes* and in *Père Huc's Christianity in China*. Christianity being not a popular religion can be persecuted with approbation. A certain number of the literary class in each locality rejoice in the occurrence of a local persecution and willingly take part in it. Officers of the government are in many instances only too willing to help in such persecutions by passing by instances of cruelty and injustice and if they do not help the local foes of the Christians in their persecuting acts actually take themselves the part of persecutors. Happily the toleration of Christianity became the law of China by its insertion in the Russian, French, American, and English treaties in the year 1858.

The spirit of the Chinese officials towards Christianity is shown very plainly in the history of the Romanist persecutions. For example Alares Semedo* in A.D. 1622 tells us that at that time the first minister concluded his memorial to the emperor in the following manner. "The Christian religion is false, it blinds men's minds. It encourages them to meet in secret. In preceding years memorials have been frequently presented against this religion and its exercise has been strictly prohibited. The converts being unimportant may be leniently dealt with, but the foreigners ought to be driven from the empire. The neophytes should be imprisoned one month wearing the cangue. They should then be conducted before a magistrate and exhorted to obey the emperor and separate themselves from bad doctrines."

In consequence of this Christians were loaded with chains and imprisoned. The churches were entered and robbed. The images, books, crosses, and objects of devotion were taken away. All sorts of outrages were heaped on the converts and they were loaded with ill treatment to make them confess that they were affiliated to the Sect of the White lily.

* Cited in Huc. Vol. 1. p. 308.

It was at this critical time that Sü Kwang Chi resolved to help the persecuted. He hastened to Peking with this object in view. The principal accuser fell into comparative disgrace, and the persecution came to an end. Sü Kwang Chi was raised to a very high post as one of the chief court advisers, and used his new influence to defend the traduced missionaries from the west. At this time the discovery of the Syrian inscription gave new popularity to the Christian religion shewing as it did that 1000 years before it had already been propagated successfully in China. The Missions had a time of peace and flourished accordingly. In four province there were now thirteen thousand converts the fruit of forty years of labour.

Here I stop, it being not my purpose to describe recent persecutions. The facts concerning them are fully given by Roman Catholic authors.

The causes of the persecutions of the Buddhists as alleged by the persecutors, or capable of being deduced from the facts, are the following. The falsity of Buddhist doctrines was (A.D. 446) alleged. But Tauist jealousy of Buddhist success seems to have been the real cause in this case. The monkish system was not reconcileable with love to parents. Buddhism was of foreign origin, and inconsistent with the state religion of China. These alleged motives were probably the real motives in A.D. 573, for rulers having a strong will like to reduce all things to uniformity. In 625 the laziness of the Buddhist life was alleged as also the non payment of taxes, and it was denied on these grounds that Buddhism was of use to the state. It was added that many Buddhists did not keep their own rules, and that therefore they ought to be compelled to cease being monks, because they made their vows a pretext for avoiding taxes. These taxes would be a poll tax and a proportion of the land produce. By not labouring they deprived the government of so much grain tax in which human industry counts as a large element. Another cause undoubtedly was the accumulation of ecclesiastical property. The copper of the images and the land that afforded revenue to the monasteries were both desired by the government in A.D. 845, and caused persecution.

The causes for persecution of Christianity in China have been in several respects the same as for the persecution of Buddhism. One or two points of difference present themselves. The Christians are blamed for not contributing to idolatrous worship requiring a house tax or shop tax to sustain it. Also it is said that the presence of Christians in a neighbourhood causes litigation, contests between villages and family strife.

PERSECUTION IN KWANGTUNG.

BY REV. R. H. GRAVES, D.D.

THE autumn of 1884 will be memorable in the history of Christianity in China on account of the wave of anti-Christian and anti-foreign excitement which swept over the province of Kwangtung. In the course of a few weeks 18 Protestant chapels were destroyed or robbed. The degree of violence which they suffered varied from simple robbery of the clothes &c., of the preacher to the total destruction of the furniture and building and the robbery and maltreatment of the native Christians in general. I make no allusion to the violence done to Roman Catholic chapels, as the priests in this province are French, and it is not strange that the people should vent their indignation against France for her unjustifiable demands and violence, by reprisals on French property, and abuse of those connected with the French.

Speaking, then, only of Protestant chapels, the different nationalities and various Missions represented here all came in for a share in the losses. 10 chapels interfered with by the heathen were American, 7 were English, and 1 was German. 5 were connected with the American Presbyterian Mission; 1 with the English Presbyterian; 3 with the English Wesleyan; 2 with the London Mission; 1 with the English Church Mission; 4 with the American Baptists (2 at Canton and 2 at Swatow); 1 with the American Congregational Mission and 1 with the German Berlin Mission. Several of these were near Swatow and the rest were in the vicinity of Canton. In Canton city the chapels were threatened, and saved only by the active efforts of the Consuls who procured proclamations from the Chinese authorities. For two months the chapels were closed and there was no public preaching to the heathen. The Missionaries and other foreigners could not even venture on the streets so great was the hatred of all foreigners. At the instigation of the *Chinese Mail*, a rabid native newspaper in Hongkong, several of the Tartar soldiers were imprisoned simply for the crime of being Christians, and were released only through the efforts of the American Consul.

Our girls' schools, of which there are many in Canton, were almost all closed through parents withdrawing their children and landlords refusing to rent their houses for Christian schools. In the country several places rented as chapels were also resumed by the landlords who feared mob violence to their property. Colporteurs could find no sale for their books, and met with nothing but abuse. Thus all forms of Christian work among the heathen were suspended. Underlings from the Yamens arrested the Christians and extorted money from them or threatened them with the direct punishments.

Converts were beaten and the clothes stripped off even of the women. (At Shinhing they were decent enough to bring a female along to take the dresses off the women). Not only were the chapels attacked but the private dwellings and shops of the Christians were also mobbed, and their contents destroyed or stolen.

What were the Chinese mandarins doing while these things were going on? Generally speaking, *nothing*. No arrests of rioters were made, no underlings were dismissed, no stolen property restored. In some cases, at the importunity of the Christians for help, impotent proclamations were posted up. At Shinhing after one chapel had been destroyed the District Magistrate sent a guard to protect one within the city walls, and put out a good proclamation, but his efforts were hindered by his superior, the Department Magistrate. At Pok-lo the District Magistrate has been an honorable exception, as he has, since the riot, arrested and punished some of the leading rioters, restored some of the stolen property, and offered some indemnity for the chapel destroyed. At Fatshan the authorities afforded Dr. Wenyon protection but said they dared not arrest the rioters. They have since promised to rebuild one of the chapels demolished. On the other hand the Tsingluen Magistrate put out a proclamation stating that the American chapel belonged to the French and sat by in his chair while the rioting was going on, making no effort to check it as long as the houses of the heathen were not interfered with. The only help he afforded the Christians was to send some of them away in a boat after their houses had been destroyed, their property stolen, and they themselves, even old men and women, beaten and stripped of their clothes. It is stated on good authority that the secret instructions sent by the Provincial authorities to all the Districts were couched in eight characters "Provoke not the people: Delay all cases." This policy has certainly been carried out to the letter, as no efforts were made to check the violence of the mob, and the Christians were snubbed whenever they made complaints. The cases of restitution alluded to above have been *since* the riots were over. The Chinese Authorities were generally powerless, or unwilling to do anything to check this mob violence. In most cases a little display of authority could have nipped the trouble in the bud, but *promptness* is not a virtue of Chinese mandarins and they prefer to feel their way along.

This craze of hostility was directed not only against Christianity but also against everything that was foreign, and at the same time beneficial. Native drug stores which sold foreign medicines, physicians who had received a training in western medicine, surgery, and dentistry were also objects of the hatred of the mob. Since the riots these practitioners, even though heathen, have lost almost all their

patients. Those who pandered to the vices of the people by selling opium from Hongkong, and lottery tickets from Macao incurred however no danger from the rioters. Thus though this outbreak was anti-foreign, it was also an uprising against the true and the good. Satanic malice was at the bottom of the whole movement.

CAUSES.—If we seek for the causes of this outburst of popular violence they are not hard to discover. Nor does the blame attach exclusively to the Chinese, but fairness obliges us to say that we have suffered through the faults of men from beyond the Ocean, as well as those of the people of the Central Kingdom.

It is undeniable that there is strong feeling of *race-hatred* among the Cantonese against Occidentals. This is not peculiar to them though it may exist in a more virulent form. We see the same in India and elsewhere. Asiatics differ from Europeans in their customs, habits, prejudices, and modes of thought as much as they do in dress. Both think themselves superior in the points on which they pride themselves. This self-conceit is a prominent trait in the Chinese character. As Canton has been the points of contact with Europeans for so many generations this race-conceit is synonymous with patriotism with the scholars and masses.

It must be admitted too that the conduct of foreigners has not always tended to remove this feeling from the minds even of the more thoughtful and better disposed. They see in the men of the West examples of the triumph of force, and the benefits of material civilization, but also they see instances of moral degradation. Commerce brings many evils in its train. A seaport frequented by the ships of all nations is too often a moral cesspool. Then, the moral sense of the better class of minds has been shocked by the opium trade, the coolie traffic and the legalized gambling and piracy of Hongkong and Macao. These two ports at either side of the Lintin bay have been the outposts of immorality in the eyes of the Chinese. The traffic in opium, with all its ramifications, smuggling, bribery, and the sapping of the strength of youth and stealing away the savings of the family has its center in Hongkong. Macao is identified with piracy, coolie kidnapping, and legalized gambling. What was the introduction of the foreigner to Swatow? As a dealer in opium and coolies. Is it surprising then that the popular estimate of the foreigner is low in the eyes of the Cantonese? I do not mean that the influence of foreigners has been altogether injurious. It is not the fact. But human nature is such that it emphasizes the objectionable points in an enemy or a rival, and overlooks the favorable ones. Especially is this the case in times of popular excitement.

The *Hongkong Chinese press* has had a bad influence. It generally merely caters to the tastes and prejudices of its patrons. Reveling

in a freedom which it could never enjoy in China itself, it has abused the protection of a Christian government to excite its readers against foreigners, and against Christianity. So great has been the abuse that the Government of Hongkong had to summon the editors of two principal sheets to trial before the court. But we never hear of a Chinese newspaper losing any subscribers because of its obscene contents, or on account of its inciting to assassination or murder. The general influence of these papers is anti-foreign, and anti-Christian. Not only have their false news and skilfully concocted telegrams mislead the people, but they have covertly encouraged the people, or even more openly incited them to destroy Christian chapels and persecute the native Christians.

The killing of an innocent Chinese boy by the Englishman Logan in a drunken spree, and the troubles culminating in the riot of 1883 so stirred up the hearts of the people that the feeling of exasperation against foreigners has not died away yet. This was another cause of the outburst of anti-foreign violence in September 1884.

The *pretensions of the Roman Catholics* have done much to prejudice the Chinese against Christianity. The priests assume the privileges of official rank, often claiming the right of visiting mandarins as peers, sometimes putting up lanterns at their doors with official titles, and resorting to various devices to give themselves an official *status*, and so to gain an influence among the people. This of course provokes the jealousy of the mandarins and gentry. Then they have claimed the privilege of sanctuary for their churches, and have claimed protection over native converts, rescuing them from the power of the civil law. While this right of asylum here, as when exercised in the middle ages, may often defend the persecuted Christians from oppression, it also now, as then, sometimes gives shelter to the guilty. Hence the Chinese officials complain that the Christian Churches become refuges for men who refuse to pay their taxes, and are even guilty of crime. It is commonly reported that a man in Canton for whose arrest a reward of \$1000 was offered, joined the Roman Catholics and the priests said, "You cannot touch him, he is one of our people." The native priests are said to be quite overbearing in claiming access to the mandarins. Nor has this been entirely confined to the Roman Catholics, but native preachers connected with Protestant Missions are also charged with demanding admission into the presence of the local officials, and presuming on their connection with foreigners to claim civil privileges. There is often a good excuse for these things, as they are seeking to defend their fellow converts from the unjust oppression, and persecution of the heathen, and as the underlings throw every obstacle in the way of obtaining justice, they are tempted to claim as a privilege

what they should seek as a favor. Still, all these things excite the ruling classes against Christianity. The scribes and Pharisees were not more jealous for the old order of things, than are the gentry and officials of China.

The *hostilities with France* certainly had much to do with the excitement. The unjustifiable conduct of this European Power provoked the people to the last degree, and especially reports that the French were about to attack Canton. That the Cantonese should be more irritated than the Chinese elsewhere is not strange. The proximity of Two Kwang to Annam, the fact that many of the soldiers sent there were quartered in Canton, the exciting editorials of the Hongkong Chinese newspapers—all these things tended to kindle the hearts of the naturally turbulent populace here. It is noteworthy that though Foochow suffered so much, there was no outbreak against Christianity there, no chapels were attacked, and no native Christians suffered.

But the main cause of this outbreak of fanaticism was the *conduct of the Chinese high officials*. This certainly was the immediate cause. We went into the city to our chapel as usual on August 29th, and found the people no worse than for days before. The next day a faithful Christian coolie came to us and begged us not to venture into the streets on Sunday the 31st, as the people were leaping for joy over proclamations from the high officials, the Imperial High Commissioner, P'ang Yu Lin, and the Viceroy, and Governor, and Ex-Viceroy. These papers offered rewards varying from \$5000 for the apprehension of the enemies of the Emperor. A final clause stated that this meant the French and their abettors among the Chinese and Annamese. But the proclamations were sold about the streets, and published in the Hongkong papers, I understand, with this clause omitted. The popular interpretation and that cried out by the news-sellers was "\$100 for a foreigner and \$50 for a native Christian." An appeal had thus been made by the authorities to the strongest passions that rule in the breast of the Chinese mob, love of money and hatred of the foreigner. The news spread like wildfire. In a few days chapels at Fatshan, Shinhing, Tsingyuen, Sanhi, Skeklung and elsewhere were demolished or robbed. The Roman Catholics were attacked and Protestants robbed. The authorities generally took no means to check the violence of the people, except sometimes to put out proclamations advising the people not to be riotous. There were one or two honorable exceptions. In Canton itself the Consuls protested earnestly and the Chinese Authorities put out a few feeble proclamations in a few obscure places, but not at the city gates where their proclamations are usually posted. On September 4th, a short proclamation protecting our dwellings, chapels and schools was given to the Consuls. By September 12th, the Consuls had brought sufficient pressure to bear on the

mandarins to lead them to issue a very good proclamation. These papers however were sent only to the Consuls for distribution to the Missionaries, to be posted at our chapels and schools and *were not posted up at the city gates or elsewhere by the Chinese officials.*

There seems very little doubt as to the *animus* of the Chinese officials, especially of P'ang Yu Lin the High Commissioner. He was well known for his anti-foreign and anti-Christian proclivities. At his first arrival last year the heathen party were rejoiced, and reports were at once circulated that Christianity was to be suppressed. He issued a rabid proclamation which excited the people very much in which he said that China would not hold herself responsible for any losses which might ensue from the destruction of buildings belonging to foreigners by popular violence. This of course was construed by the mob as a permission to destroy chapels &c. This proclamation was suspended at the *yamen* and sold about the streets, but excited the people so much that it was disavowed, and not posted at the city gates.

After the conclusion of the Li-Fournier treaty Commissioner P'ang sent a memorial to Peking protesting against the peace-policy, and giving five reasons for war, and five recommendatinos to the Throne. In one of these he speaks of chapels as the "Heavenly Lord's devil halls" and does not hesitate to recommend their destruction and the massacre of the priests and native converts.

On July 16th, he sent the following memorial to the Empress, among other recommendations for the government of the Kwangtung province.

"A distinction must be made between Christians and the (loyal) people. Since the Treaties have permitted foreigners from the West to spread their doctrines the morals of the people have been greatly injured. A number of loafers and needy people have been enticed into the churches through their desire for trifling gains; these have thus become a refuge for those who have escaped (the clutches of the law). In consequence of these ruffians and rascals being in the churches the local authorities cannot exercise control over them. Thus quarrels arise, and chapels are burnt and destroyed, and numerous evils ensue.

"Since we cannot now prevent men from joining the churches, we beg a clear permission to accomplish our ends by secret means.

(1.) That a register be made of all the Christians.

(2.) That all the Department and District Magistrates nail up on the front doors of the Christians sign-boards on which "Christian" is written.

(3.) That all Christians be required to wear a different dress (from other people) that they be required to wear jackets only, and not be permitted to dress in long coats, in order that they may be exposed to ridicule and detestation, and so their proselyting may be checked,

and their teachers may stop their preaching. Since they will exhort men to join their churches, those who join them should be distinguished from others. If men who have already joined them will not observe these regulations, this shows that they are ashamed of their religion, and if they are ashamed of their religion, the western teachers will not have anything to do with them.

"If the Christians have no distinctive badge they cannot be distinguished from the rest of the populace, and the offices will not be obliged to protect them. They should therefore all be registered that they may be held up to secret ridicule; have signs on their houses that they may be openly distinguished; and have distinctive clothes that they may be everywhere known. Those who would profess to be Christians before their teachers and deny it before the public would prove themselves the most odious of men, and would be a reproach to their Western teachers. Surely they would be proud of such Christians!

"By throwing these hindrances in their way they will have nothing to say. If this plan be adopted the Christians cannot scatter abroad their cheating, shameful doctrines; those who have not yet joined them will not readily make the trial, and the mandarins will be able to know how many have already joined the Christians.

"Your servant *Yu Lin* earnestly urges that this method be adopted in all the provinces, but it ought to be begun in the Two Kwang. I beg that orders may be given to the Viceroy and Governors to command the Department and District Magistrates everywhere to have a number of sign-boards prepared. By this plan this craze will die out. As to the teachers, they should not be permitted to interfere on behalf of any who have lawsuits or are imprisoned.

"The treaty of Tientsin is known in all the Departments and Districts, and the officials are therefore afraid of getting into trouble, therefore they are patiently waiting for a change, as they cannot themselves move in this matter."

These being the sentiments of the Imperial commissioner, the other officials generally took their cue from him. The mandarins bowed to the popular gale, formed by themselves. Even in the proclamations put out under foreign pressure the *animus* was perceptible to all who could read between the lines. Thus after the private proclamation of September 12th, had been distributed to the chapels, the Provincial Judge issued a public proclamation in sentences of four characters intended to be read by the people and posted everywhere like a placard. While urging the people to desist from violence he says:—

"As to the foolish men who have joined the churches,
They are also our subjects.
If they return and repent
They will be permitted to purge themselves.
As to how their matters will be settled.
The officers will hold the balances justly."

Thus the Christians are spoken of just as if they were rebels against the Government. It may be said that this applies only to the Catholics, as the French are alluded to in a preceding line, but the people make no such distinction, nor do the mandarins in their proclamations make any such distinction. 教民, *kiau min*, is intended to embrace all Christians both Protestants and Romanists. There is very little doubt but that this document was meant to counteract any favorable impression toward Christianity that might have been produced by that of September 12th.

So evident was it that the proclamation of August 30th, had caused the riots that one of the Consals, at least, plainly told the Viceroy so, and the Chinese generally admit that the issuing of this paper was a grave mistake.

There can be no excuse for the Chinese acting as they did. Whatever feeling they might have against foreigners for debauching the people with opium and lottery tickets they know that the Protestant missionaries in their daily preaching condemn these things. They know that in the days of coolie kidnapping, we circulated tracts warning the people against the snares of the kidnapper, and that publicly and privately we denounced the coolie traffic. They know that our hospitals and dispensaries have been opened for years, giving relief to the sick and suffering. They know that Protestant churches have never knowingly shielded any one from the power of the civil law, and that very rarely and then only through some mistake have we ever interfered in any law suit, only when we thought at least that the man was unjustly accused on account of his attachment to Christianity. Even then there has been no arrogant assumption of power, but only a request that justice might be done. The mandarins know well enough that Romanism and Protestantism are different, and propagated by men of different nationalities,—that while French, Spaniards and Italians spread Romanism, there are no American, English or German priests working among the Chinese. The simple fact is that the old, conservative spirit leads the Chinese to be jealous of any foreign influence, except that which increases the military strength, and the material wealth, and that which panders to the self-indulgence of the people.

So much for the causes of these lamentable occurrences. What can be done to prevent a recurrence of such things in the future?

REMEDIES.—As to the *popular animosity* to men from the West we can try to remove it more and more by presenting the benevolent and moral side of our Western civilization. By our public preaching, by the distribution of the printed page, by our schools and by our hospitals and dispensaries we must try to remove the dense cloud of

darkness from the minds of the people, and by our prayers we must seek God's power to renew their hearts.

As to the *Hongkong native press*, some check should be put upon its license. It is not right that Chinese should abuse their freedom under the British flag to stir up anti-foreign and anti-Christian riots on the main land. While the influence of these papers may not stir up any overt attacks where English law holds the people in check as in Hongkong, the effect is far different where this pressure is removed. It is not right that these men under the cover of British law in the colony should send their missiles of riot and disorder among the inflammable masses of China.

The most potent cause of these troubles and the one most difficult to remove is the the *opposition of the ruling classes*. This seems to be more marked in Canton than in some other parts of China. Here it is unmistakable. The mandarins know that while the provisions of the treaties relating to diplomatic and commercial intercourse will be enforced, those relating to Christianity may be easily evaded. They know that no Protestant power will go to war with China or bring any great pressure to bear upon her for the sake of the Christian religion. Protestant missionaries themselves would rather lose all their chapels and property than have their religion forced upon a people at the point of the sword. The Chinese officials, knowing these things, try by every secret means and all kinds of cunning duplicity to restrict the progress of Christianity. We have too many proofs of this to permit any doubt. By their treatment of the native Christians, and of those who would rent houses in the interior for residences of foreigners, and for chapels, they show what their feeling is. This has been manifest at Ngchow, at Liachow, in the neighborhood of Swatow and in other places. If the native Christians go to their own Authorities, the mandarins too often say "You belong to the foreigners; go to the Consul if you want to, we will have nothing to do with your case." If they go to the Consuls they are frequently informed that foreign governments have not proposed to establish a protectorate over Chinese Christians. What is to be done? The Chinese Government, under the existing treaties, guarantees protection to native Christians. The mandarins ignore these treaty obligations. Who is to call them to account? Then what does "protection" imply? Christians are beaten, their houses pulled down over their heads, their property is carried off openly, runners from the mandarin's *yamen* extort money from them, the mandarin puts out a proclamation advising the people to be quiet and says he has afforded "protection." He sends some of the impoverished, houseless ones away in a boat with the charge "never let

me see you back here again." Is this protection? Are native Christians entitled to any compensation for their losses? At present all is uncertain. A striking instance has occurred here. The London Mission chapel at Fatshan was destroyed by a mob in 1871 and at the same time a house next door belonging to one of the native Christians was looted and injured. The Consul then claimed and obtained indemnity for the losses of the Chinaman. The same history has been repeated this year and the Consul takes the view that the Chinaman has no claim that he can entertain. Which was right? Let us understand what protection means and how it is to be enforced.

(1.) I would suggest then, that on the revision of the treaties something *definite* may be stated that there may be a uniformity of action. I mean *legal* action. Of course sometimes *moral* means may be used and a case be done as a favor to a friendly Consul. What we want to know is, and what the Chinese Christians ought to know is, just where we stand.

(2.) The *status* of Chinese Christians should be clearly defined. They should not be treated and spoken of by the officials as though they are aliens or offenders, nor, on the other hand, should they be allowed to claim any exemption or privilege on account of their religion. (Of course, this does not refer to exemptions from idolatrous taxes which are not Governmental). The two things go together. The native Christians are simply loyal Chinese subjects.

(3.) Let the attention of the Chinese Government be called to the fact of the distinction between Romanism and Protestantism. If the French priests take political and civil offenders under the protection of the church, let the representatives of the three great Protestant Powers who have Missionaries in China assure the Chinese Government that such is not the desire or practice of the Protestant churches. All that we desire is liberty to proclaim the teachings of the Bible and that those who of their own free will accept these teachings be treated as loyal Chinese subjects with all the responsibilities and privileges of their fellow subjects—that a Christian be treated just as a Mohamedan or a worshiper of Buddhist or Tauist idols.

Finally I would warmly second Mr. Richard's suggestion as to forming a *China Branch of the Evangelical Alliance*. Putting aside minor differences let us unite to try to obtain *religious liberty*. By union with the European and American Branches we may be able to call the attention of the various nationalities to flagrant cases of persecution and to bring the moral pressure of the civilized world to bear upon a heathen Government which, if inclined to do right, is so often thwarted by the conduct of its officials.

Let us hope that by the blessing of Him who, from "evil still educes good" great good may yet come from these fiery trials.

**CHRISTIANITY IN CHINA. NATIVE HEATHEN OPPONENTS AND
NATIVE CHRISTIAN DEFENDERS.***

BY REV. T. W. PEARCE.

THE words of our Lord and Saviour to His chosen Apostles, "Ye shall be hated of all men" † and again "Ye shall be hated of all nations for my names sake" ‡ have not in any age lacked fulfilment. Wheresoever his religion has been carried its claims have been resisted and opposed. The power of the state is prone to look upon Christianity as a form of Revolution and Anarchy,—to human philosophy it has even appeared a kind of folly and unreason while the masses of mankind, deluded by false religions, have either treated Christ's doctrine with indifference as an idle speculation or with contempt and hatred as a foreign innovation. The early Church had its "Age of Apologies" ¶ a period in the Church's history when her leading teachers were forced, as it were, to lay aside the weapons of their predecessors, which consisted "in the silent exhibition of Christian purity and truth," and spend their best strength in defending and justifying Christianity as against the persecutions of the ruling powers, the attacks of the learned classes and the misconstructions of the ignorant populace. Then was marked out in the vast domain of theological science that department which has from that time onwards continued to be the special province of those who deal with Christianity as matter for justification and defence.

From the earliest days till now the work of apologists has been of the first importance, especially in those great crises and struggles through which the Church of Christ has had to pass in the order of its development. Nor is it of less moment in the present age of free enquiry and openly expressed unbelief, the marks of yet another struggle and crisis in the history of Christ's Church. The oldest extant apologist Justin § Martyr's appeal in A.D. 150 to the emperor Antoninus and the address, soon after his master's death, of Justin's pupil Tatian ¶ to the Greek people fairly represent the design of all Christian teachers and all Christian converts who, in after ages, have set themselves to the task of defending the faith they profess from persecution and attack. The main objects aimed at have always been freedom from persecution in all its forms and the higher purpose of removing from the minds of men those obstacles and difficulties

* Read before the Canton Missionary Conference December 3rd 1884.

† Matt. 10. 22.

‡ Matt. 9. 24.

¶ A.D. 150 to Nicene Council A.D. 325.

§ Clark's Ante-nicene Library, Vol. II.

¶ Ante-nicene Library Vol. III.

which prevent them from accepting truth. Defences of the faith such as these old writers drew up, mark, not one period of the Church's history, but all periods.

The change from ancient to modern is a change of method only, made necessary by the changed attitude of adversaries. The history of the planting of Christianity is, in large part, a history of attack and defence, and will be so until the world has been conquered for Christ.

We have only to become acquainted with the state of civilization, of morals and advancement in any country in order to tell beforehand what kind of opposition will be provoked by the preaching of Christianity there.

In India the lore of the Vedas and in China the doctrines of Confucius will be arrayed against the new faith. In the first named country religious caste and in the last named ancestral worship will prove most formidable barriers to the teaching and commandments of Christ.

It has been conjectured by some writers that the same* age which saw the beginnings of controversy between Christianity and heathenism in the Roman Empire saw the opening of a similar conflict in this far off land of China. What we really know is that hardly three centuries had elapsed from the close of the age of apologies before Nestorian Missionaries were labouring here and making converts. Of that long past there are however few records.

We might expect to find the history of Roman Catholic Missions in China rich in material for the subject of Christian apologies. This is not the fact and there are reasons for the scantiness. † The early Chinese missions of the Catholics are almost as much a blank as are those of the Nestorians. There are Christian books in Chinese, the work of Jesuit Missionaries, dating from the 17th century, but it is a significant fact that in this ‡ second and prosperous period of their work in China the Roman Catholic Missionaries allowed their converts to *practice ancestral worship* and this permission went far to obviate the necessity for apologies for Christianity.

The prosperity of Roman Catholic Missions in China is now, in its turn, a thing of the past and so also, we are glad to believe, is their policy of compromise in the matter of ancestral worship. And it may be taken for granted that the learning and zeal for which their community is so justly distinguished are now employed in adding to the literature of Christian apologies in Chinese.

* Syriac tradition regarding the Apostle Thomas, and Mosheim quoted in Williams Middle Kingdom Vol. II. Chap. 19.

† Those of the 13th, and 14th, centuries.

‡ Extending from the time of Ricci's arrival in Canton 1581 to 1736.

The short time during which their Missions have existed sufficiently accounts for the dearth of this literature among Protestants. Under the heading "Apologetics" in his exhaustive catalogue * of Christian Literature in China published in 1882, Dr. Murdoch of the Religious Tract Society, London, enumerates four works, one of which he declares to be out of print. The three still obtainable are Dr. Williamson "Natural Theology," Dr. Martins "Evidences of Christianity" and Mr. Muirheads "Reply to Romanist charges against Protestants." This last I have not seen. The merits of the first and second are well known, but both are books of "evidences" in the proper meaning of that term and can scarcely be designated "apologies." The latter word in modern usage denotes a vindication which Christians oppose to attacks made on the very substance of Christianity itself.

It may be remarked that in addition to the books which Dr. Murdoch has referred to this class, some of our best known and most widely useful tracts, notably Milne's "Two Friends" and Genahr's "Conversation with a Temple Keeper" are partly in the nature of apologies, seeing that they anticipate and endeavour to remove some popular Chinese objections to Christianity. We have now reached a stage which we may afterwards come to regard as the point of a new departure in the history of our Protestant Missionary literature in China.

The native preachers and leading converts in several of the churches scattered throughout the empire have combined to write a defence or justification of Christianity. The result of their united labours is seen in eighteen different essays and these form together a work sufficiently remarkable to be made the subject of an essay, and discussion at this Conference.

The circumstances which gave rise to this work are of considerable interest. Early in last year the Chinese *Globe Magazine*,† at that time published weekly at Shanghai, printed a critique on Christianity which the author called "A Discovery of Error and an Aid to True Doctrines" ‡ by Loh Kwan || a native of this province and not unknown in the circle of Christian churches in this city. The writer is a Chinese literary man of perhaps average standing and attainments. He has, however, considerable knowledge of Christianity and his first crude attempt to prove the falsity of that religion was made ten years ago. The replies which were then elicited from native converts, preachers and others, gave him clearer views of the doctrines which

* Report of Christian Literature in China by T. Murdoch LL.D., Indian agent of the Religious Tract Society.

† 萬國公報 March 1883.

‡ 指迷彌教論.

|| 羅駁南 No. 140.

the Christians professed and experience to serve him in good stead for this recent, more matured and better reasoned effort.

In his brief personal references the author would have his readers believe him thoroughly earnest and sincere in his search after truth. He declares that he once desired to become a convert and render efficient service to the Christian Church, but there was in his way an insuperable obstacle—*ancestral worship* is forbidden to those who profess Christianity. Prohibition of ancestral worship is the chief burden of this writer's complaint against the doctrines of Jesus, and the sole reason, as he expresses it, of his opposition.

On internal grounds there may be the strongest reasons for doubting his honesty and sincerity but that is little to the purpose.—The fact to be remembered and emphasized by us is that the sentiments of this writer on the subject of the native religion are representative of the nation. The author echoes the feelings, not of thousands and of tens of thousands, but of hundreds of thousands and of millions of his fellow country men. "Ex uno disce omnes."

From the Chinese point of view Loh Kwan has made out a strong case in favour of the old religion as against the new. His objections are among the most forcible we shall ever be called to meet in fulfilling our functions as Missionaries. We may go further and say that whatever is most real in Chinese religion is embodied in these objections.

If we must needs make general statements on the subject of the native religion of China we shall be nearer the truth than we often are in our general statements about the Chinese if we call their religion the worship of ancestors. Judged by the best tests of a religion this subtle phase of idolatry will be found to appeal to what is deepest in the life of the Chinese people. The satisfaction of the reason, the rest of the soul, the support and stay of the affections are not in the degenerate system of Buddhism, the absurd rites of the Tauists or the cold morality of the Confucians, nor are the real wants of the spiritual nature in the Chinese race supplied by the follies of their popular superstitions. On the contrary when the need of religion is most keenly felt the Chinese instinctively turn to ancestral worship. It is admitted by this objector that the teaching of Christianity may be true as a whole and right in requiring men to *abandon* the practice of sacrificing except only at the ancestral shrine, but in the sacrifices of ancestral worship he finds the true criterion by which to judge of the doctrines held by the followers of Christ. Tried by this standard they are denounced as false; weighed in this manner they are found to be wanting. Christianity and ancestral worship are soon to mutually exclude each other and the writer proposes to prove that the latter is in accordance with the mind of Heaven

and therefore true. If he succeeds it follows that Christianity in attempting to subvert ancestral worship is a false religion and unworthy of acceptance.

An analysis of the reasoning will show five classes of arguments on which he chiefly relies to prove his position. Briefly stated these are

1st.—The *sensus communis* or general concurrence of opinion is on the side of the practice.

2nd.—The testimony of history is in its favour.

3rd.—The place of the custom in a complete system or body of observances practiced in China shows that it cannot be abandoned.

4th.—The relation of parents to children in the constitution of the family lends the strongest possible support to the practice of ancestral worship.

5th.—And, lastly, evidence for the truth of ancestral worship may be found in the origin of the idea which is here said to be derived from the primal fact of Creation itself.

The manner in which these several arguments are expanded will appear as we proceed to consider, step by step, the counter arguments made use of in the replies of the Christians and their attempted justification of their own doctrine.

First.—The “*sensus communis*,” the general consent of mankind is an indication of the will of Heaven. “*Vox populi vox Dei.*” The conscience echoes to man the mind of God.

The observance of ancestral worship the universal conscience approves. Therefore it cannot be according to the mind and in obedience to the command of God that men should refrain from the worship of ancestors.

The Christians reply on the first premise, the truth of which they deny. In general they rely on the most authoritative of the ancient classics which are said to be against the view urged by the objector. Among the passages quoted is one from the book of history; “The mind of man is restless and prone to err and its affinity for the right is small.” *

The words of Confucius are adduced in further evidence; “I have not yet seen a man who loves virtue as he loves beauty.” † And again he affirms the preference of the multitude is no guide to the character or actions of a man; “When the multitude hate a man it is necessary to examine into his case; when the multitude like a man it is necessary to examine into his case.” ‡

In one of the defences there is an argument in the form of a reduction “*ad impossibile.*” The matter of it has reference to the

* Shū King, Pt. 2 Bk. 2 Ch. 15 (Legge's translation).

† Analects, IX. 17.

‡ Analects, XV. 28.

way in which the claims of Confucius himself were overlooked and his doctrines despised.—Thus: The people of Lo* and Wai refused the Sage's teaching; those of Chan and Tsoi sent soldiers to intercept his course so that for several days he and his disciples were kept without food. The sage's life was in danger from violence: he wished to go and live among the wild tribes of the East†. And in bitter weariness and disgust at the treatment everywhere accorded him he said, "I will get a raft and float about on the sea||." If this consensus of feeling and opinion where Confucius was concerned accorded with the mind of Heaven, then it may be inferred that the mind of Heaven was opposed to him as a teacher of mankind and designed his rejection. But Confucius was the specially appointed messenger of Heaven with a great Mission to reform the manners of his age. To suppose that Heaven hated him, and that in refusing and rejecting him they were in accord with the will of Heaven is to suppose an absurdity and an impossibility. It follows that the consensus of feeling among men is not always an indication of the mind of Heaven. Starting from this basis the Christians argue further that from the days of the ancient sages until now evil passions and vicious propensities have filled men's hearts to the exclusion of virtuous principles. The light within has been obscured and remains darkened; how then can men's minds be said to reflect the mind of God?

Second.—The testimony of history. Loh Kwan affirms that man's experiences of good and evil in the course of the world bear witness to the mind of God in relation to ancestral worship. The most honoured and the most hated names in Chinese history are brought forward by him as illustrations. On the one hand Wu Wang¶ and Ch'eng T'ang§ were careful in the observance of ancestral worship and thus brought to themselves prosperity and were secure in the imperial sway. On the other hand Chau Wang** and Hok Pak †† set at naught the observance of ancestral worship. Trouble and adversity followed and the loss of power and territory. Here the two sets of facts are admitted but the Christians deny a connection between them. They would say in our language this argument in favour of ancestral sacrifices is of the "non causa pro causa" kind. There is an undue assumption that because a certain event or set of events preceded a second event or set of events that the former caused the latter.

They contend that in the instances brought forward everything depended upon virtuous conduct or the opposite, not upon the

* 魯衛 Analects, XVIII. 3 and 4.

|| Analects, V. Ch. 6.

** 紂王.

† Analects, IX. 13.

¶ 武王.

†† 葛伯.

§ 成湯.

observance of ancestral sacrifices. This position is of course easily supported especially from the writings of Mencius. That philosopher expressly says "It was by benevolence that the three dynasties (the "Han, the Sheng, the Chaw) gained the Empire and by not being benevolent they lost it."* And in answer to the king of Ts'ai who asked "what virtue there must be in order to the attainment of the imperial sway? Mencius answered the love and protection of the people; with this there is no power to prevent a ruler from attaining it."†

In support of the conclusion that there is no necessary connection between ancestral worship and the material prosperity of a nation a bold and striking allusion is made by one of the writers to the present state of China as compared with the lands of the West. The latter are prosperous and advancing in all kinds of knowledge without ancestral worship, and this can scarcely be said of China at the present time though there is no falling off in the zeal of the people for the custom of sacrificing to ancestors.

In meeting the objection that Confucius approved the practice of ancestral worship the defenders of Christianity have before them a more difficult task.

Confucius praised the ancients Emperor Shun and the great Ü concerning both of whom it is expressly said that they were not neglectful in the observance of ancestral worship. Again the facts are admitted whilst the connection is, in part, denied. In the famous passage, Doctrine of the Mean, chapter 17 where Confucius refers at length to the Emperor Shun, the emphasis is not to be placed so much on the statement that this ancient monarch offered sacrifices in his ancestral Temple but rather upon that which follows, "His virtue was that of a sage." Confucius could find no flaw in the character of the great Ü because his efforts for the good of the empire were unremitting and his self denial unflinching. After he became Emperor he could live on coarse food and drink in token of grief for the death of his parent, and in this he displayed "the utmost filial piety towards the spirits." Confucius, it is said, nowhere praises ancestral worship except in connection with his praise of established virtue and practical piety. No improper use must be made of his words nor may they be taken out of their natural connection.

At this point one of the writers shifts his ground to make the following all important observation; granting that with proper limitations Confucius praised ancestral worship, Christians do not regard his words as possessing divine authority. It is well known that he

* Mencius, Bk. IV. Pt. I. Ch. 3.

† Mencius, Bk. I. Pt. I. Ch. 7.

|| Analects, VIII. Bk. 21 Chap.

avoided questions concerning the spirits and concerning death ; * and further, it is beyond dispute that Confucius opposed the common practice of men in his day, when, to use his own words, he thought it arrogant. See *Analects*, Book ix. Chapter 3.

Men were then in the dark concerning man's relations to Heaven and the destiny of his soul after death, and they had no true doctrine of rewards and punishments. If Confucius had been acquainted with the Christian revelation he would have opposed the common practice of ancestral worship.

This is the place to notice a misapprehension under which the objector lies concerning the Christian doctrine of sacrifices. He says, "The Christians declare that the coming of Christ has abolished sacrifices which before were allowable and necessary." The Christians rightly reply "that sacrifices were offered before the coming of Christ is true. But these, when acceptable to God, were in obedience to His commands and were not offerings to idols nor ancestors."

An instance of the opponent's ingenuity will fitly close this lengthy section of the argumentation. "The coming of Christ" he says "may, as the Christians contend, have abolished the necessity for many sacrifices ; but the obligation of ancestral worship and ancestral sacrifices still continues as before ; for though Christ may be said to stand in the place of sinful men and offer Himself to redeem them, yet now can it be that He stands to them in the relation of a parent ? Has He borne the pains and labours and sorrows of their birth and nourishing ? How then can His coming and His work do away with the obligation of ancestral worship ?"

The Christians reply, "It was no part of the Divine Economy that Christ should stand to men in the place of a parent. The Saviour was Himself an example of filial piety even unto the day of His death on the cross. It is in accordance with His teaching that men should love and serve their parents, and this duty the Scriptures every where inculcate. What the Christians deplore is that the manners of the age lead men to have so little reverence for parents when living and observe so many false ceremonies after they are dead. With the men of this age ancestral worship is every thing, whilst they are greatly wanting in obedience and proper respect and reverence."

Third.—We now come to the argument from the place of ancestral worship in a complete system or body of observances.

This system is comprehensive and includes the paying of respect and reverence and worship by the lower to the higher among all classes of Chinese throughout the Empire. To abolish the rites would

* *Analects*, XI. 11.

be to reduce the Chinese people to the level of brute beasts and might lead to the introduction of those debasing ceremonies which prevail among the people of western countries.

The Christians respond, to argue from the place of ancestral worship as part and parcel of a wider system, that the practice is in accordance with right reason and a true standard of doctrine, is a mere begging of the question to be proved. The real inquiry is why it came to be part of an established system. The Christians agree to hold firmly the three cardinal objects of duty and practice the five constant virtues. But the main body of rites and ceremonies has been changed with each successive dynasty. And as before the absolute authority of Confucius had been called in question, so one of the essayists here takes occasion to say Christians cannot be ruled even by the practice of the ancients. The law of God as they have learned it may not be contravened. Hence it is that they invite no priests to free the departed spirits of their dead parents, or friends to feast at the dead man's house, or musicians and singers to make the time of greatest natural grief appear like a time of rejoicing. These customs have no power to satisfy the natural feelings of the heart or add to the felicity of the departed spirits. To do after the manner of the people around them as regards some funeral ceremonies would be to break God's law and the same is true of ancestral worship.

The objector has further said that the very existence of the five cardinal relationships among mankind depends on the worship of our ancestors.

The Christians deny that the former is in any way affected by the latter. If the minister be not faithful, the son not filial, the pupil not full of reverence and respect, these things alone tend to render null and void the great human relationships. And in conclusion the charge of falling to the level of the lower animals is retorted on the aggressor. God made the beasts of the field incapable of expressing gratitude to Him as their Creator. If men forget God and sacrifice to other objects of veneration they will become in their nature like the beasts that perish, showing themselves destitute of feelings of gratitude. The permanence or decay of human relationships is not otherwise connected with ancestral worship.

Fourth.—The relation of parents to children in the constitution of the family. Loh Kwan says it is proper for men to worship Heaven and Earth for these have produced all things and are the great parents of all. But parents are as Heaven and Earth to their children who derive their breath and nature from Heaven and their bodies from their parents. Heaven and Earth are far off and deaf to

men's entreaties, whilst parents are near; we can approach them and they will hear our supplications. Therefore it is that parents stand in the place of Heaven and Earth.

In the view of the Christians this argument supplies no real data or evidence. They allege that the matter is foreign to the subject and that from it nothing can be concluded. Some of the replies are in the way of explanations and others are in part exhortations. You say well, they affirm, that the benevolence of Heaven and Earth is not easily felt, for how is it possible that Heaven and Earth can understand and answer petitions addressed to them when they are material and not spiritual? They are the house in which God dwells, not God Himself. You say well that the benevolence of parents is nearer than that of Heaven, but much nearer and greater is the benevolence of the Great Parent of all.

The charge of one sidedness brought against the Christians is deemed by them to be rather matter for ridicule than for serious argument. We speak of a Heavenly Father but not of an Earth Mother. We thank the Ruler of Heaven and we do not thank the Earth which He has made. Even the common expressions of daily life ought to teach Loh Kwan that in this respect, at least, the Christians are not out of harmony with the general feeling of their non-Christian neighbours. In no way does the false doctrine of a Heaven Father and an Earth Mother, which in practical life the Chinese people do not recognize, supply an argument in favour of ancestral worship.

Fifth.—The origin of the idea of ancestral worship is said by the objector to lie in the primal fact of Creation itself. This leads to the comparison of the Chinese and Christian theories of the universe. It has been claimed for the native cosmogony that it accounts better than the Christian for all the facts of Creation.

The Christians reply. The Yih King* or Book of Changes, the great authority for the native material philosophy has no clearly expressed theory of nature. The language of the book is veiled in figure and metaphor and no certain knowledge of the origin of all things can be obtained even from this "most venerated of the classics." Moreover the comments and explanations of the scholars of the Han dynasty are not to be followed nor are the theories they have deduced worthy to be received.

Part of the original doctrine of the "Book of Changes" is not contrary to the belief of the Christians. Their doctrine speaks of an *absolute*, or great primordial existence. He made all things and

* 易經.

Christians call Him the Creator; but they have no doctrine of positive and negative essences evolved by an * ultimate principle of being. They recognize no dual powers because they know that all things are sustained and continued in being by the power of ONE "that is God." He established the Heaven and the Earth and these were not till He established them. They, the Christians, know that Heaven and Earth are not God but are the work of God's hands.

If there be no need for dual powers in order to account for the universe as we find it, it follows that the doctrine of ancestral worship receives no support from the argument pretended to be based on their universal activity in Creation. That the doctrines of the Yih King were known before Christ came into the world is admitted to be true, but they did not exist before Christ existed for Christ was in the beginning with the Father.

The Yih King was made after the Creation and is the work of man,† how then can its discoveries be equal in clearness to those which God has made of His own work of Creation in the Sacred Scriptures? The objector is bound by his own weakness and the limitations of a finite mind. Christians use the words Father and Son when they speak of God the Creator and God the Redeemer, Jesus Christ. But these words Father and Son are not used as we human creatures speak when describing human relationships. It is rather as if we said language is the child of thought or reflection. By what we speak the thoughts of our hearts are made known, and by Christ we know the Father. And He who reveals the Father is one with the Father, as the expression of our thought may be said to be one with our thought and inmost mind; so Christ is God and God was in Christ.

One of the essayists concludes with some remarks in defence of the mental competence of foreign teachers which had been seriously called in question. The teachings of Confucius and the classics have, he says, been studied in western countries and there are now many scholars who not only understand but are able to comment upon and explain to others the teaching of our books. They have no need to be taught by those Chinese who speak disparagingly of their attainments, for western scholars have collected books from all countries and all sources of knowledge are open to them including the wisdom of the ancient sages of China. First among their books and differing from all the rest are the writings of the Old and New Testament

* 兩儀 Are said to be evolved by the 太極.

† 文王 B.C. 1231—1135 whilst kept in prison by 辛 arrayed the symbols of the 易. His explanations with the appended 象 made the 周易 and this latter with the notes of Confucius form the 易經

Scriptures. These have come from the God of Heaven and they truly express the mind of Heaven. They are to the Christians an authoritative rule of conduct, and in living by this rule the Christians regard not the hatred and contempt of men nor will they conform to the wickedness of the world. They ask only whether the doctrine be true or false, crooked or straight. Time will not permit me to proceed further and, within the limits allowed, the task I had set myself may be said to be accomplished.

A general view of the kind of reasoning made use of by the Christians in their attempts to justify Christianity is all that can be given in the compass of an essay like the present.

The complete body of counter arguments and refutations is contained in no less than six volumes of average size, and parts of two are soon to be issued from the press, under the title "Doubts Resolved; a reply to Loh Kwan*." I have tried to show the kind of argumentation generally employed to convince the objector and resolve his doubts. Three or four of the best essays have furnished the greater part of the material for this brief outline.

A general acquaintance with the native habits of mind and the broad lines upon which the Chinese reason will assist those who have the outline before them to judge of the entire Apology. There is, however, a practical issue from the considerations which have occupied our attention thus far.

1st.—Attacks of this kind on Christianity disclose the real strength and weakness of our heathen opponents.

2nd.—Apologies of this kind for Christianity give the best ground of hope for the future of the Church in China.

In reading the old apologists and learning the kind of errors which they had to confute and the absurd misconstructions put upon Christian doctrine by heathen adversaries, we are often inclined to ask, how was it that the heathen of those days could possibly misapprehend in so strange a manner, the truths which the first fathers of the Church held and taught? The fact, otherwise unaccountable, can be realized if we are able to form a mental picture of the state of society, the kind of education and the condition of morals in which these first bearers and objectors lived and played their part. In the same position we should be found doing precisely the same; making the same objections to Christianity and refusing as obstinately to hearken to its would-be teachers. The human mind darkened by sin is the same in every age and clime. No man can be fairly judged of if taken out of his own proper atmosphere,

* 釋疑彙編.

which may be, not merely *non-Christian* but deeply *anti-Christian*. Perhaps it has occurred to some of us that the kind of argumentation employed in this Apology for Christianity, would not be so very convincing if used upon ourselves and with a view to prevail upon us to accept a new religion. That fact is not without its instructiveness. For different classes of minds different kinds of reasoning avail. It does not follow that the arguments which appear undeniably convincing to one person will always prove incontestable to another of the same degree of education and capability of entering into the merits of the reasoning. We are all a little apt to forget this in preaching to the Chinese. Our broader knowledge and greater experience of Christianity is often thrown away because we do not bear in mind that the Chinese audiences can hardly appreciate at all some kinds of argumentation which to us are irrefragable. Our ways of thinking and speaking do not sufficiently obviate their difficulties or anticipate their objections. Whilst this is so we cannot exhibit that fellow feeling with them which would of necessity help to bring them under our influence and at the same time open a way for the reception of our teaching. The author of this "Discovery of Error and Aid to True Doctrine," considers it enough if his appeal be to the ancients and Confucius. And in the replies the greatest care is taken to meet these objections fairly and on the objector's own ground. We know that the ancients and Confucius were not infallible but this will avail us very little in reasoning with the Chinese.

The study of books written by native Christians cannot fail to assist us in attaining directness of aim in our preaching. There is a way of approaching the Chinese from a Chinese side in a manner native and natural, and there is a way of approaching them from the foreign side in a manner distinctively foreign and formal. There is no question which should be the end and aim of our desires.

It must be matter for hopefulness and thankfulness to find our native converts and preachers educated in their own classics so that they can give a Chinese answer when the truth of their religion is called in question and at the same time to see them full of zeal for the Gospel. By such men raised up by God from among the Chinese people will the country, in His time, be evangelized and blessed with the knowledge of His salvation.

We have this duty to perform toward our converts and preachers. We can learn much from them and we can teach them much. In the knowledge of their own Literature and in the knowledge of their own countrymen they are in advance of us. But we, trained in Christ-

ianity from our earliest years, have a better knowledge of the highest truth than is possible to them who have lived, perhaps, the larger part of their lives as heathen. Let us freely give to them and as freely receive from them. Let us see to it lest they make too much of their heathen learning and too little of Christianity. Let us insist that they be Christians and Christian preachers first of all and literary men second. At the same time let us watch over ourselves; despise not the kind of knowledge of which they can make such good use. It is possible to under-estimate the importance of getting into thorough sympathy with the Chinese people. Yet we must sometimes meet them on their own ground and with their own weapons. That is one sense in which we may become all things to all men if by any means we may save some. Then we need not fear attacks on Christianity. All that can be said in favour of ancestral worship, every appeal to the practice of the ancient worthies and the teachings of Confucius can be met and replied to, for the truth is with us. In the best heathen systems there is much error and darkness and at the approach of light darkness must flee away.

Ancestral sacrifices may have a deep hold on the minds and hearts of the Chinese, but the hearts and minds of men are all known to God and His saving truth, the knowledge of the *Great Sacrifice* once offered, is adapted to men's minds everywhere and is for the satisfaction of their hearts. For awhile Satan holds them in bondage, by methods the most subtle, by leading them to call evil good and good evil and to put darkness for light and light for darkness. But ere long the prince of this world will be cast out and those whom he held enslaved shall be free, for the truth shall make them free.

Let us be thankful that there are those in the native Churches of China who can set forth the value and claims of Christianity in opposition to one of the most specious forms of idolatry that mankind ever practiced. That they can give an answer to those who doubt and question and a reason for the hope that is in them is one of the best signs for the progress of Christianity. May many converts and preachers of this type be raised up to convince and persuade their countrymen and thus perform the part of true ambassadors for Christ as though God did beseech men by them and they prayed others in Christ's stead to be reconciled to God.

A RETROSPECT.

BY REV. A. P. HAPPER, D.D.

WHEN a traveller who has passed through a country comes to a mountain top, after the passing of which the landscape will be hid from his sight, he most naturally turns round and takes a survey of the region over which he has journeyed. It has been my privilege to be engaged in Missionary work in China for forty years. On the 22nd day of October 1884, was the 40th anniversary of my arrival in this land. I am now in the expectation of soon leaving it on furlough for the recovery of impaired health: I am therefore led to take some retrospect of the events of these forty years.

The only mode of coming to China in 1844, and for some years after, was by sailing vessel around the Cape. The passage of the good ship "Cahota," Capt. Hepburn, in which I came, was made in 120 days. This was about an average passage in sailing vessels. For though the voyage was sometimes made, in the favorable monsoon, in 100 days, yet often 140 and sometimes 160 days were occupied in making the passage by sea.

By the stipulations of the English Treaty made at Nanking in 1842 the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai were opened to trade. Hongkong had been ceded in 1841 to England. But things were, in 1844, in a very formative condition. Hongkong had but comparatively a few houses. At the different ports merchants and Missionaries were trying to effect a location. The Missionaries resident at Hongkong, were Rev. Messrs Drs. Bridgman and Ball and Mr. J. G. Bridgman of the American Board; Rev. Mr. Gützlaff unconnected, Rev. Dr. Legge and Mr. Gillespie and Dr. Hobson of the London Mission; Messrs Dean, Shuck and Roberts of the Baptist Board; and Rev. S. R. Brown, of the Morrison Education Society School; At Macao there were Rev. W. M. Lowrie and Mr. R. Cole, printer, of the American Presbyterian Board. Dr. S.W. Williams was just leaving for U.S.A. Neither the English Treaty of Nanking, nor the American Treaty, made at Wanghia, a village near Macao in 1843, nor the French Treaty made at Whampoo in 1843, contained any provision in reference to the residence of Missionaries. But after the promulgation of the English Treaty granting the right of residence at five ports to Europeans, the Missionaries to the Chinese in Singapore, Java, Malacca, Siam, and Borneo removed to China and sought a residence at one or other of the ports. There were at Amoy the Rev. Messrs Stronach and Young of the London Mission,

The Rev. Messrs Abeel, Pohlman and Doty, of the American Board, the late Bishop, the Rev. W. J. Boone of the American Episcopal Board, Dr. Cumming, unconnected, and Dr. J. C. Hepburn of the American Presbyterian Board. All of these had studied the Fukien dialect in the straits or in Java or Borneo except Dr. Cumming. They found great difficulty in finding any kind of accommodations. They were cooped up in very narrow quarters, which were very unsuitable for either comfort or health.

There were no Missionaries at Foochow. There were resident at Ningpo, Rev. W. C. Milne, London Mission, Rev. R. Q. Way, and Dr. D. B. McCartee, of the American Presbyterian Mission, Rev. G. Smith, of the C.M.S. Dr. J. Macgowan, Baptist Society, and Miss Aldersey self-supported. At Shanghai there were Rev. Dr. W. H. Medhurst and Dr. W. Lockhart, of the London Mission, and Rev. T. McClatchie, of the C.M.S.

There was a Missionary Hospital at Canton under the care of Dr. Parker, one at Hongkong in charge of Dr. Hobson, one at Amoy under the care of Drs. Hepburn and Cumming, one at Ningpo and one at Shanghai. There were a few native preachers in Hongkong. Of these Leung Afah, trained by Rev. Drs. Morrison and Milne, and Rev. Hó Tsin Shin who came from Malacca with Dr. Legge where he had been educated. There were a few converts in Hongkong.

On the 28th of December, 1844, in reply to a memorial to the throne from the Chinese Minister Kiying, made at the request of the French Minister M. Lagrené, the Emperor granted toleration to the Roman Catholic Religion. But this memorial and the American Treaty only obtained permission to rent Churches and hospitals and open schools at the open ports. No permission was granted to go away from these places to teach Christianity. This was the day of small things. Of these thirty-one who were thus located at the time of my arrival there is not one remaining in China as a Missionary. There are ten of them still living in an honored old age, viz., Rev. Dr. Legge, Rev. J. Stronach; Rev. W. Young, and Dr. W. Lockhart, of the London Mission, Rev. Canon McClatchie of the C.M.S., Rev. W. Dean, D.D., of the Baptist Mission who recently left Siam after 50 years of Missionary life, and Dr. J. C. Hepburn still laboring in Japan, and Drs. Parker, Cumming and Macgowan. Of those who arrived in 1844, 45 and 46, there are none in China but myself.

Canton city was occupied in 1845, and Foochow in 1846. It was only after meeting with great opposition and encountering great difficulties that we effected locations in Canton. Drs. Ball and Bridgman, who attempted to rent premises according to the stipulation of the American Treaty, failed in getting possession of any houses. The

Treaty required that when any Chinese were willing to rent to an American the matter should be reported to the Chinese Officials through the Consul that they might inquire if it was all correct. The result was that, in every case, the owners who were willing to rent were imprisoned for being willing to rent to Foreigners. In some cases, they, under false pretexts were deprived of their houses and one died in prison. I and my colleague Rev. Mr. French were twice driven out of a house we had rented. We had to be satisfied for a year with a dark, damp and ill ventilated house within the limits assigned for the residence of Foreigners. Dr. Ball, despairing of obtaining a house in accordance with the provision of the American Treaty, determined to obtain one without having recourse to the officials. Having found a man willing to rent he moved his family into it quietly, in the evening, his wife and daughters being dressed in Chinese costume. For weeks he went from and came to his house by boat to avoid exciting attention. In order to take advantage of the Chinese custom which forbids any male persons going into the part of a house occupied by the females of the family, when the family were going out, either Mrs. Ball or one of the daughters remained in the house to prevent any from coming in to take possession and thus dispossess them of it. After some months, finding that the person who had rented it to him was not the proper owner of the house, he removed from it into a temporary residence, the building in which the tribute bearers from Siam were lodged when arriving at Canton on their way to the Imperial Capital. When Dr. Ball found a house for himself still further away from the foreign factories, I removed into the building which was used once in five years for accommodation of the Siamese tribute bearers. Other Missionaries had the same difficulties in getting houses.

The quiet of Canton was very much disturbed in 1845, by a riot which originated from a Foreigner's inconsiderately kicking over a fruit basket that was in his way when he was going out of the factory gate. A mob of several thousands gathered around the factories in an hour, threatening their destruction. It was quelled fortunately, without any serious injury being done to persons or property. The Chinese community were greatly excited, in April 1847, by Sir John Davis, the then Governor of Hongkong, making a military demonstration. He came up the river with a strong force taking all the forts on the river, spiking the guns, and appeared before the city threatening to bombard it if certain stipulations of the treaties which had not been complied with, were not faithfully observed. The Chinese promised to comply with the demand, just *half an hour* before the time fixed for opening fire upon the city had

arrived. In 1849, this excitement was much greater when the Chinese organized their forces to carry out their purpose to keep the city gates closed against Foreigners. In 1847 the Governor General promised that the gates should be opened in 1849. They now refused to carry out this stipulation. And as the English Government refused to authorize the Hongkong Governor to use military power to force the Chinese to comply with this stipulation, the gates were kept closed till 1856.

In 1845 monthly mail facilities were established by steam by the overland route through Egypt.

Though at first the Missionaries were confined to the treaty ports, soon they were permitted by the regulation established by the English Consuls to go short distances into the country. This regulation permitted foreigners to go a distance of twenty-five miles in any direction from the port. The Missionaries at all the open ports carried on their work amidst various difficulties and hindrances. Schools were opened, and some few converts were gathered into churches and at each one of the ports native assistants were trained. But the converts were comparatively few. I had a Boarding school for boys from 1845. From 1851 I had also a hospital and dispensary rooms which were largely attended. The first convert I baptized was received in 1854, ten years after my arrival. This young man was an orphan boy when he came to me. He has been faithful to his profession during these thirty years. The other pupils were from Heungshan district. I have been told since, from a credible source, that the parents required every one of these boys to promise them before they came to school that they would not become Christians. And to test them, they made them on their return home at the time of the yearly vacation, worship the ancestral tablet and the idols as the evidence that they were keeping their promise.

In 1856 commenced the war growing out of the case of the *Lorch* "Arrow." In consequence of this war all missionary labors were interrupted at Canton. The Missionaries retired to Macao, till peace and order were restored. At this time the right to the free and unrestricted entrance of the city was established; and the effect of the military occupation of the city by the English troops was favorable to the enlargement of our labors in the city and the vicinity.

During this war there was little excitement in any other part of the Empire and hence but little hindrance of missionary work at any of the other ports. At the conclusion of this war it was considered a favorable time for the revision of the Treaties and in 1858 the Russian, English, French and American ministers appeared at Tientsin for the purpose of having a revision of Treaties at the same time.

Hitherto the Chinese Government, while granting the permission to erect Churches, Hospitals and Schools, and to have cemeteries at the open ports, had expressly prohibited any Foreigners going into the country to promulgate Christianity. In the treaty of each one of these great nations there was an article inserted granting full toleration to Christianity as professed by Protestants or Roman Catholics, and stipulating that "Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with." British Treaty, Art. VIII. The American Treaty is of the same import but reads "any person whether citizen of the United States, or *Chinese convert*," for "persons" in the British treaty. In addition to this stipulation of toleration Art. VI. of the *Chinese Text* of the French treaty has this stipulation, "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." The treaties also contained the provision that Foreigners having obtained, through the officers of their respective countries, passports commending them to the protection of the local officers of the districts through which they might pass might travel through all parts of the empire which were in a quiet and peaceful condition. There were also eight other cities which were opened to the trade and commerce and residence of Foreigners. These cities were Tientsin, Tengechow (for which Chefoo was substituted) Hankow, Kiukiang, Chinkiang, Taiwan, Wenchow and Kiungchow. The right of residence at these additional ports opened up whole provinces to the labors of the Missionaries and resulted in many of the Missionaries removing from the old ports to commence new stations at all of these cities. The stipulation in Art. VI. of the French Treaty in favour of the French Missionaries, by reason of the favored nation clause, virtually applied to Missionaries of other nationalities. The fact that it does not appear in the *French version* of the Treaty has in some measure hindered the Ministers of other nations at Peking from appealing to it in support of the claim, yet the Chinese Government has, to a large extent, allowed Protestant Missionaries the benefit of this stipulation. This is evidenced by the existence of missions at Hangchow, Soochow, Nanking and Peking. I have a Chinese copy of the French Treaty with this Art. VI. in it with the official seals of the Governor General of Canton attached.

These articles of the four Treaties placed Christianity on a great vantage ground in China. They placed Foreign Missionaries and their converts from among the Chinese, in the profession of Christianity and in their proper and peaceful efforts to teach it, not only at

the open ports but in all parts of the empire, under the protection of the great Christian powers of the West, and commended them as "entitled to the protection of the Chinese Authorities." The position of Missionaries in 1859 was thus wonderfully different from what it was in 1844 when they had not any recognition from any human authority but were here on sufferance as the citizens of their respective countries engaged in a peaceful pursuit. When the American Ambassador, the Hon. W. B. Reed, returned from Tientsin to Shanghai, after he had completed the revision of the Treaty, the American Missionaries resident there addressed a letter to him congratulating him on the successful result of his Mission and thanking him for the enlarged privileges he had obtained for Missionaries. In his reply Mr. Reed stated a fact which had come to his knowledge in his intercourse with the high officers of no small interest to Missionaries. He said that when discussing with the Chinese diplomatists the question of increased facilities for intercourse with the Chinese people in all parts of the land they offered to give the privilege of free intercourse everywhere to the Missionaries. They said that as the Missionaries, spoke the language of the country and were quiet and peaceable in their intercourse with them there was no danger of trouble from their going among the people. Mr. Reed said that as he could not obtain that privilege for all classes of his fellow citizens he could not accept it for one class. But that it was only proper and right that the circumstance should be stated as it was so creditable to Missionaries, showing the estimate which had been formed of them by the Chinese officials. A short time after this the late Bishop Boone of Shanghai mentioned to me a fact which had an intimate connection with what Mr. Reed had stated. Bishop Boone stated to me that the Peking Government, in preparation for the questions which it knew were to come up in the contemplated revision of the treaties, had sent down to the officials at the five open ports a series of questions relating to various matters connected with the intercourse with Foreigners. Among other matters referred to to there were particulars inquiries as to the various classes of the foreign population as Merchants, Missionaries &c. &c. In answer to the questions about Missionaries the officers at Shanghai sent their answer in nearly the words which the diplomatists used in speaking of the matter to Mr. Reed. Bishop Boone said he knew this from a young man who was a writer in the office of the official who sent the answer to the series of questions which had been sent to him, and this young man had seen the answers which were sent on this point. The reason why this young man had been so communicative to Bishop Boone was that he had been educated in the school under the Bishop's

superintendence, and was thus indebted to him for the education in English which had secured him employment in the office of this official. So far as I know this statement of the late Bishop Boone has never appeared in print.

The want of space and strength prevent me from going into minute details of the expansion of the missionary work since 1859 in consequence of the enlarged facilities and opportunities secured by the revised treaties. This has been fully and ably done in the Reports made at the General Missionary Conference at Shanghai, in 1877.

This expansion has gone on with increasing rapidity since that time until Missionaries now reside in seventeen out of the eighteen provinces in the Empire. The number of Missionaries, male and female, not counting the wives of Missionaries, is now five hundred and forty-four. The number of stations where Missionaries are resident is one hundred and twenty, with some seven hundred out-stations. There are more than four hundred organized Churches, with some twenty-four thousand members. There are nearly fifteen thousand children gathered into Christian schools including sabbath schools; there are more than one hundred ordained native preachers, some six hundred assistant preachers, more than one hundred colporteurs, more than one hundred Bible women, two hundred and seventy church buildings for worship, and over six hundred preaching places or chapels. Some one hundred and fifty thousands patients are seen annually in the eighteen hospitals and twenty-four dispensaries. There are some two hundred and fifty theological students in the twenty-one Theological schools.

This measure of increase and enlargement amidst all the difficulties and hindrances which have been met with may well increase the faith of God's people and stimulate the churches to yet increased efforts for the spread of the Gospel among this multitudinous people. There has been a fulfilment of the words of the Psalmist, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

During the last 18 months little external progress has been made. The rumors of war which have been so current and the outbreak of popular violence at Canton have arrested all enlargements. The persecutions and trials which have come to native christians have diminished attendance upon church services and have, in some places, scattered the members of the churches. But the fact which has been stated that when exposed to such trials none of the converts have been known to deny their faith, even when cast into prison, affords just grounds to believe in the sincerity of their profession of the Gospel. After passing through such severe ordeals, it may be antic-

ipated that, with the return of peace and quietness, there will be a yet more rapid spread of Christianity in this land than at any time hitherto. How fortunate are they who are permitted to continue their labors among this people, and how especially fortunate are they who are commencing their labors, when the facilities and opportunities are so great in all parts of the land. What finite mind can forecast the progress, which, with the blessing of our blessed Lord, who has said, "Lo, I am with you always even unto the end of the world," may be seen during the coming forty years. The promises are all yea and amen in Christ Jesus. And whatever labor it may cost, and whatever difficulties may be encountered the promise of God is sure when He says, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Animated with increased earnestness and hopefulness let all unite in prayerful efforts to secure this blessed consummation—and may God in His grace hasten the day—that they who have sown and they who reap may rejoice together.

Correspondence.

The Tao Tê Ching.

SIR,

You kindly offer to print any answer I may send to Mr. Giles criticisms.

All I need to do in reply to Mr. Giles is to throw back a few of his elegant words upon himself. Referring to his article in the last number of the *Recorder*, I may say, it is 'full of errors,' 'bold without sense,' an 'egregious perversion,' most 'outrageously absurd,' and 'sheer nonsense.'

Finally, 'The *Tao Tê Ching* has not yet been rendered into the English tongue' by HERBERT A. GILES.

Yours truly,

JOHN CHALMERS.

HONGKONG,
November 1st, 1884.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Singapore, October 17th, the wife of Rev. J. A. B. Cook, English Presbyterian Mission, of a son.

At Soochow, October 29th, the wife of Rev. J. N. HAYES, of the American Presbyterian Mission (North), of a daughter.

At Ningpo, November 5th, the wife of Rev. W. J. McKEE, of the American Presbyterian Mission, of a son.

At Foochow, December 5th, the wife of Rev. F. OHLINGER, of the American M. E. Mission, of a daughter.

MARRIAGES.

At the English Presbyterian Mission, Swatow, on October 30th, by the Rev. H. L. MACKENZIE, M.A., Assisted by the Rev. G. SMITH, M.A., the Rev. D. MacIVER, M.A. to Elizabeth, eldest daughter of Mr. GEORGE MURRAY, Edinburgh.

At Chefoo, China, November 26th, 1884, at the home of the officiating Clergyman, Rev. HUNTER CORBETT, in the presence of the U. S. Consul, A. R. PLATT, M.D., Rev. CHARLES R. MILLS, D.D. of the American Presbyterian Mission, Tengchow, to Miss ANNETTA E. THOMPSON, daughter of ROBERT W. THOMPSON, Esq., of Portage, Livingston Co., New York, U.S.A.

At the Cathedral, Shanghai, on Monday, November 10th, Rev. J. STONEHOUSE, of the London Mission, Shanghai, to Gertrude Eliza Randall.

At the same time and place Rev. A. BONSEY, of the London Mission, Hankow, to Marianne Ford.

DEATHS.

At Shanghai, November 18th, Miss ROSA MINCHIN, of the China Inland Mission.

At Foochow, on Saturday, November 22nd, BISHOP WILEY, of the American Methodist Episcopal Church, while on an official tour among the Missions of Japan and China.

At Kiukiang, on December—the wife of Rev. J. A. SMITH, of the American Methodist Episcopal Mission.

ARRIVALS.—At Shanghai, November 17th, Miss A. E. Thompson, to join the American Presbyterian Mission, at Tengchow fu.

At Shanghai, November 23rd, Rev. and Mrs. S. C. Partridge and Mrs. Mills, to join the American Protestant Episcopal Mission.

At Shanghai, November 4th, Miss Randall, to join the L. M. S. at Shanghai, Miss Ford, to join the same Mission at Hankow, Misses Philip and Smith, to join the same Mission, at Peking.

At Shanghai, November 11th, Misses Carrie I. Jewell and Lizzie M. Fisher to join the American Methodist Episcopal Mission, at Foochow.

At Shanghai, November 24th, Rev. S. F. Woodin, on his return, Mrs. Peet, Rev. and Mrs. G. H. Hubbard, Kate C. Woodhull, M.D. and Miss H. C. Woodhull, all to join the A.B.C.F.M. Mission, at Foochow.

At Shanghai, November 17th, Rev. J. M. W. Farnham D.D., and wife of the American Presbyterian Mission, on their return, Mrs. Y. J. Allen and three children, on their return, Rev. and Mrs. W. B. Bonnell and four children, Misses L. A. Haygood, D. Hamilton, J. Atkinson, to join the American, M. E. Mission (South), at Shanghai; Rev. O. A. Dukes, M.D., to join the same Mission, at Nansiang; Misses M. M. Phillips, M.D., and L. Phillips to join the same Mission at Soochow.

* * *

DEPARTURES.—From Shanghai, Nov. 15th, Rev. and Mrs. T. H. Worley and one child, of the American M. E. Mission, (North), for U. S. A. via Europe.

From Shanghai, November 18th, Mrs. J. S. Adams and four children of the American Baptist Missionary Union, Kihwa, for London.

From Shanghai, November 20th, Rev. and Mrs. A.H. Smith, and two children, of the A. B. C. F. M. Mission, Panchwang, for Honolulu, via San Francisco. Home address; Oahu College. Honolulu. S. I.

* * *

The Publishers of the *Chinese Recorder and Missionary Journal*, have appointed Mr. J. Dalziel, agent at Shanghai, and he is authorized to receive names and collect subscriptions.

* * *

TIENTSIN.—Rev. C. A. Stanley who has recently returned from a country tour reports 16 additions to the Churches in his care. The country is quiet where he has been.

* * *

NEWCHWANG.—Rev. J. Macintyre reports the work in his Mission as progressing more rapidly than ever. Whole families are coming forward and desiring to unite themselves with the Christian Church. He says "The women and girls, even in this season of (political) excitement, are quite willing to make public profession of their faith." This is good evidence of sincerity, for the hatred of foreigners is transferred to the adherents to the "foreign religion" in such troublous times as these.

It will be esteemed a favor if our local agents will revise their lists of subscribers and obtain new names as early as possible in the new year. No 1 for 1885 will be sent to all whose names appear on the list for 1884, unless a request to discontinue is sent in.

WANTED

A Copy of Mr. Medhurst's Dictionary of the Hok Keen dialect of the Chinese language. Write stating price to.

P. J. HOGNARD.
Missionary.
Sophia Road.
Singapore.

THE Publishers of the *Chinese Recorder and Missionary Journal* take pleasure in announcing that Rev. Luther H. Gulick M.D. has kindly consented to undertake the duties of Editor and will enter upon his office January first 1885. It is hoped that the mention of this fact will be amply sufficient to assure all subscribers to the RECORDER, and those who are so kind as to prepare articles for its pages that there will be no retrograde in the Magazine. It is anticipated, also, that the proximity of the Editor to the office of publication will result in the elimination of those defects which it has been impossible to avoid, because a closer supervision could not be given. The *Recorder* enters upon a new year under favorable auspices. But it should be borne in mind that the extent of the usefulness of such a publication is largely dependent upon the assistance of contributors. However upon this subject the Editor will doubtless speak.

* * *

AN Evangelical Alliance was organized at Shanghai on the 22nd of December in connection with the China Branch which was commenced at Peking in May. Though called the Evangelical Alliance of Shanghai, it is not intended to exclude any residents of neighbouring cities who may find it feasible and agreeable to join. The creedal basis adopted was, of course, the same as that of the Parent Branch at Peking, which was adopted, we have understood, from the French Branch of the Alliance. Though not as full as the formula adopted by the English Branch, and to many not as satisfactory, it seems on the whole to preserve the essentials of Evangelical Faith, and it will probably be acceptable to a larger number. Exception has been taken to some of the phraseology, particularly to the words "bloody passion," and it may not be amiss, when the Branch itself shall meet

in full session, to modify the statement though we trust there will be no essential change made in the doctrinal basis.

The following officers and committee were elected, Rev. Luther H. Gulick *President*; Rev. J. Stonehouse *Secretary* and *Treasurer*; Ven. Arch. Deacon Moule, B.D., Rev. J. M. W. Farnham D.D., and Rev. J. W. Lambuth D.D., *Executive Committee*. We subjoin the Constitution:—

In organizing a local branch of the Alliance, we adopt the following articles of the China Branch as our foundation, namely:

a.—The object of the Alliance shall be to promote unity in spirit and effort among all Christians in China; to collect and circulate information in regard to the various departments of Christian work; to render assistance as far as practicable in case of persecution and other difficulties; and to incite Christians to united prayer for the advancement of the Kingdom of God throughout the land.

b.—This Branch of the Alliance shall receive as members “all Christians who walk in brotherly love, and who according to Holy Scripture, confess their common faith in God the Saviour—in the Father who loved them, and justified them by grace—in the Son who redeemed them by His bloody passion and death—and in the Holy Ghost through whom they are born again and sanctified—in one God blessed for evermore to whose praise and glory they desire to consecrate their lives.”

For the basis of operations in this district we agree to the following constitution:

I.

This local organization shall be termed the Evangelical Alliance of Shanghai.

II.

The members shall consist of all persons who sign the constitution.

III.

The Officers shall be, a President, a Secretary, who shall also act as Treasurer, and an Executive Committee of three persons. The officers shall be *ex officio* members of the Committee. The Officers and Committee are to be elected by ballot at the annual meeting.

IV.

The Executive Committee shall have power to call a meeting at such times and places as they deem advisable.

V.

The above Articles of the local constitution may be amended by a vote of two-thirds majority of all the members, providing the Amendment has been proposed at least one week previously.

* *

We learn incidentally that a local Alliance has also been formed at Hankow, with Rev. Griffith John as *President*, and Rev. D. Hill as *Secretary*, but we have received no particulars as to its organization. It is to be hoped that still other local organizations will be effected, and we trust that we may be able to publish in due time full details regarding them.

* *

THE List of Missionaries, published in the present number of the *Recorder* gives the following figures for China:—

	Men			
	Married	Single	Single	Women
British	152	67		61
German	22	2		5
American	133	34		68
	<u>307</u>	<u>103</u>		<u>134</u>
Total of Men and Single Women				544
Total of Men, and Women				857

Notices of Recent Publications.

Chinese Music. By J. A. Van Aalst. Shanghai, Statistical Dept. of the Inspectorate General of Customs.

THOSE who are interested in studies of the Chinese in their work or recreation, will find themselves again indebted to the Imperial Customs, Service for the task undertaken and happily carried through by J. A. Van Aalst, Esq., in the pamphlet before us, Special Series, No 6. CHINESE MUSIC. We should judge that our author has taken his work in hand *con amore* and he has succeeded in producing a valuable monograph on what, to those who listen with foreign ears and tastes, is usually disagreeable, not to say offensive. In his introduction, Mr. Van Aalst well says, "Amongst the subjects which have been treated with the least success by foreign writers, Chinese Music ranks prominently. If mentioned at all in their books, it is simply to remark that 'it is detestable, noisy, monotonous; that it hopelessly outrages our Western notions of Music,' etc." He then proceeds to set before us what he has proposed to do viz., "In the description I give here I will endeavour to point out the contrasts or similarity between Western and Chinese Music, to present abstruse theories in the least tiresome way, to add details never before published, and to give a short yet concise account of Chinese Music."

Passing over what is said "On Ancient Music" we came to the topic in hand. The origin of Music in

China is attributed, by the Chinese themselves, to Fu Hsi, B.C. 2852, but it did not assume its characteristic form until the accession of the "Yellow Emperor" B. C. 2697. When it took on its peculiar tones is not mentioned. We quote, "A certain note is taken as the base; sounds are fixed, and receive names; comparisons are drawn between the notes and the celestial bodies; music becomes a necessity in the State—a key to good government. HUNG TI hears it. To obey the desire of his human nature, he renders it manifest through all the Empire to comply with the wishes of heaven; (what does that mean?) he practises it, to be in accordance with the rites of propriety; and he establishes it in the Empire, to render the people better and happier. The succeeding Emperors followed the system of HUANG TI, and composed hymns; the great SHUN (B.C. 2255) composed the piece called *Ta Shuo*, the very same which, 1,600 years later, so deeply impressed CONFUCIUS that for three months "he did not know the taste of meat,"—that is, he was so captured by the beauty of the piece that for three months he thought of nothing else. All the philosophers are unanimous in their praise of ancient music; it was eminently sweet and harmonious, and produced inexpressible sensations of pleasure in the hearers. Therefore they

lament and regret that it has been lost. According to Chinese ideas, music rests on two fundamental principles—the 神理 (*shén-li*), or spiritual, immaterial principle, and the 器數 (*ch'i-shu*), or substantial form. All natural productions are represented by unity; all that requires perfecting at the hands of man is classed under the generic term 萬 (*wan*), plurality. Unity is above, it is heaven; plurality is below, it is earth. The immaterial principle is above, that is, it is inherent in material bodies, and is considered their 本 (*pén*), basis, origin. The material principle is below; it is the 形 (*hsing*), form or figure of the *shén-li*. The form is limited to its proper shape by 數 (*shu*), number, and it is subjected to the rule of the *shén-li*. Therefore when the material principle of music (that is, the instruments) is clearly and rightly illustrated, the corresponding spiritual principle (that is, the essence, the sounds of music) becomes perfectly manifest, and the State's affairs are successfully conducted. If all this seems obscure, the fault lies with the Chinese."

When the destruction of the Looks was undertaken Music books and Musical instruments were also destroyed. But afterwards it was revived, which many must regard as a misfortune, especially as regards its popular forms, of which the writer knows how to speak. "Chinese music must be divided into two different kinds: ritual or sacred music, which is passably sweet, and generally of a minor character; and the theatrical or popular music.

The populace, as every foreigner in China has experienced, delights in the deafening noise of the going,

accompanied by the shrieking tones of the clarionet; and such music requires no scientific study. Who has not met a funeral or a wedding procession where four or five clarionet-players blow their souls out with furious accompaniment of drums and gongs? Let it not be thought that the present Chinese do not like music. They do everything in music: they are born, they worship, they marry, and they die in music. Only they do not find it dignified to perform it themselves, not even as "amateurs." The streets are continually paraded by bands of two, three, or four musicians, mostly blind men, who go from gate to gate offering their services."

These remarks are followed by a chapter on the Lüs, a series of bamboo tubes invented by Hwang-ti, and arranged by him according to the well known *Pa kwa*. In this chapter is a diagram representing the Lüs and a comparative table of Chinese and Western notes together with a brief paragraph on PITCH. This is followed by CHINESE NOTATION which must be read to be appreciated. Indeed the whole subject of Music is gone through in a scientific manner, no point being omitted. The value of Notes, Rests, Time, Signs of alteration of notes, the Diatonic Gamut, Major and Minor, the Chromatic Scale, Singing, Harmony and Chords, all receive such treatment as any one who is fond of the study of Music and would like to get an idea of the Chinese system, would enjoy perusing. We then reach an essay on RITUAL MUSIC by which is meant "all Music performed at court or at the religious ceremonies of the sect

of the Learned, of which the Emperor is chief." This topic is copiously illustrated by the ceremonies observed at Confucian temples. A description of the Confucian temple is given; mention is made as to who the man was and how general is his worship in China; the offerings presented, the services conducted, the hymn in praise of Confucius, set to the music both in foreign and native notation, the chants, the worship offered by the Emperor, and the evolutions of the posturers with representations of their movements, are all described, thus making this article of double interest and value. The hymn is also translated into English.

After Ritual Music we are introduced to the popular sort. "A Cantonese Orchestra" is presented in a wood cut. Happy must the dwellers in Canton be, for we see no *tom toms*, no hoarse trombones in the group. But they are found in the list of instruments which are used in the performance of this POPULAR MUSIC, under the three little letters "etc" "where more is meant than meets the ear." This branch of the subject is also well illustrated by tunes, and poetry. Mr. Van Aalst next gives attention to musical instruments. His descriptions, which are quite accurate, are accompanied with representations of the instruments described, which enhance the usefulness of the treatise for any who might be taken with a mania for making a collection of Chinese musical instruments. The instruments are classed according to the most important element in their construction. The Chinese name of each is given, with,

often, an account of its use. Forty seven different instruments are mentioned, and the list contains the most important of those in use. But it is not complete if our informant, a dealer, is correct. A visit to a native music store would repay any one interested in this topic and would show how inexpensive it would be to make a collection of the common instruments. The highest priced we have seen in visits at different shops is the *Chin* 琴 for which \$12.00 were asked.

We commend the CONCLUSION of the whole matter to those whose fingers naturally seek their ears when "the Band begins to play." It contains good sense. Our music does not sound so very well to the native's ear. His tympanum may be constructed on a different plan from ours. Or the nerve centres may be so situated as to catch music where we hear discord. Certain it is at any rate that we are not in harmony on the subject of what is good music. But here is the conclusion in our author's own words.

"The question is often asked—Why does not Chinese music leave a better impression on the ears and minds of foreigners? Most naturally because it has not been made for foreigners. But from a theoretical point of view we may say that it is because :—

1°. The intervals of the Chinese scale not being *tempered*, some of the notes sound to foreign ears utterly false and discordant.

2°. The instruments not being constructed with the rigorous precision which characterises our European instruments, there is no exact justness of intonation, and the

Chinese must content themselves with *à peu près*.

3°. The melodies being always in unison, always in the same key, always equally loud and unchangeable in movement, they cannot fail to appear wearisome and monotonous in comparison with our complicated melodies.

4°. Chinese melodies are never definitely major nor minor; they are constantly floating between the two, and the natural result is that they lack the vigour, the majesty, the sprightliness, the animation of our major mode; the plaintive sadness, the tender lamentations of our minor mode; and the "charming effects resulting from the alternation of the two modes.

It is incontestable that Chinese music compares unfavourably with European music. From our point of view it certainly appears monotonous, even noisy—disagreeable, if

you please; but what matters this if the Chinese themselves are satisfied with it? And that they are satisfied, that they like it, that it is a necessity for them, is fully proved by the constant use of music in their ceremonies and festivities; by the numerous bands parading the streets and offering their services; by the strict attention with which they listen to the ballad singers,—now exhibiting emotion at an affecting picture of suffering, now bursting into hearty laughter when the subject is of an amusing kind; and finally, by the large variety of instruments which, although often played without taste or feeling, are nevertheless remarkable for their beautiful simplicity of form, and their extreme cheapness. According to the Chinese themselves, music proceeds from the heart of man; it is the expression of the feeling of the heart."

Abriss der Geschichte China's seit seiner Entstehung, Nach Chinesischen Quellen übersetzt und bearbeitet. Von Sigmund Ritter Von Fries. Shanghai and Hongkong, Kelly and Walsh. Wien, W. Frick, 1884.

THIS book is a compendious History of China in the German language. The early period is divided into Epochs of which we find ten, the first being that of the Three Rulers, and the last the reign of Shun, B.C. 2255—2205. A very brief statement is made under each epoch, showing the number of generations or families in the epoch. Beginning with the Hia Dynasty our author proceeds Dynastically, mentioning under each the name of the Ruler, the length of his reign, and any other matter which seems to be of sufficient importance to be worth recording.

Of course brevity is absolutely necessary, and the writer has been brief. The book is brought down to the present Dynasty and to the reign of Kien Lung 乾隆, who is represented under the euphonious name of *Thsien-Lung*. We think the poor man would not know his own name should he hear it pronounced as it is spelled. This same outrageous system of romanization and hyphenization runs through the whole book. The Tsing Dynasty figures as the *Thsing-Dynastie*. What in the name of common sense does the man want of a hyphen between the

name of the Dynasty and the word Dynastie? Would he write House-of-Bourbon, or House-of-Hapsburg, or hyphen *any* such names? Or in giving the name of a European would he say Frederick-William? Yet there is as much reason for the one as the other. It would be as sensible to hyphen the Chinese characters as the European spelling of those characters. It is getting toward the time when writers on Chinese subjects use an uniform

method of spelling. But we fear that day is far distant. The volume closes with a series of nine Maps, viz., 1. China during the "Hsia-and Shang-Dynastie" 2. "Dshou-Dynastie" 3. "Thsin Dynastie" 4. "Han-and Dhsin-Dynastie" 5. "Tang-Dynastie" 6. "Sung-Dynastie." 7. "Yuan-Dynastie." 8. "Ming-and Thsing-Dynastie." 9. "Hsi Yü 西城, (Turkestan) während der Han-Dynastie."

LIST OF PROTESTANT MISSIONARIES IN CHINA, COREA, SIAM, AND THE STRAITS SETTLEMENTS.

CORRECTED TO DECEMBER, 1884.

The accompanying list is compiled with a view of showing at a glance the number of missionaries belonging to the different Societies having representatives in China. The names are arranged according to date of arrival, keeping those in each locality together. The date when each Society commenced operations in China is given in the same line with the name of the Society. Those marked with an asterisk are unmarried.

COMPILED BY W. S. HOLT.

C H I N A .

BRITISH.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
倫敦會			BRITISH AND FOREIGN BIBLE SOCIETY. (Cont.)		
LONDON MISSION. 1807.			Adamson, A.*	孫 Shansi ...	1884
Dudgeon, J., M.D. C.M.	德 (absent)	... 1863	Dyer, S. Agent.	代 Shanghai ...	1878
Owen, Rev. G. S.	文 Peking ...	1866	Olssen, A.	孫 Shanghai ...	1882
Gilmour, Rev. J.	景 Peking ...	1870	Murray, D.* Sub-agent	牧 Shanghai ...	1883
Meech, Rev. S. E.	密 (absent)	... 1871	Mollmann, J.*	莫 Chungking	1865
Rhys, Rev. W. H.	瑞 Peking ...	1883	Harmon, F.*	郝 Moukden†	1883
Philip, Miss.	別 Peking ...	1884	Upercroft, W.*	侯 Kweichow	1883
Smith, Miss.	施 Peking ...	1884	Walley, J.*	懷 Kinkiang ...	1883
Lees, Rev. J.	理 Tientsin ...	1861	Brown, F.*	寶 Chefoo ...	1883
Mackenzie, J. K.	馬 Tientsin ...	1875	Paton, T.	巴 (absent) ...	1882
M.R.C.S., L.R.C.			Reinhardt, *	賴 Hongkong	1883
King, Rev. A.	王 Tientsin ...	1880	13		
John, Rev. Griffith.	楊 Hankow ...	1855	CHURCH MISSIONARY SOCIETY. 1844.		
Bryson, Rev. T.	貝 (absent) ...	1866	Moule, Rt. Rev. G. E. D. D.	慕 Hangchow†	1858
Mawbey, Rev. W., M.D.*	毛 (absent) ...	1879	Elwin, Rev. A.	伊 (absent) †	1870
Owen, Rev. W.*	文 Hankow ...	1879	Sedgwick, Rev. J. H.*	葉 (absent) †	1874
Bonsey, Rev. A.	潘 Hankow ...	1882	Main, D., M.D.	梅 Hangchow†	1882
Gillison, Dr. T.*	紀 Hankow ...	1882	Horsburgh, Rev. J. H.	花 Hangchow†	1883
Muirhead, Rev. W.*	慕 (absent) ...	1847	Moule, Ven Archdeacon	慕 Shanghai ...	1861
Stonehouse, Rev. J.	施 Shanghai ...	1882	Lanning, Mr. G.	覽 Shanghai ...	1875
Macgowan, Rev. J.	馬 Amoy ...	1860	Bates, Rev. J.	裴 Ningpo ...	1867
Palmer, W. S., M.D.*	班 Amoy ...	1882	Hoare, Rev. J. C.*	霍 Ningpo ...	1876
L.R.C.S.I.			Russell, Mrs. W. A.	祿 Ningpo ...	1848
Sadler, Rev. James.	山 Amoy ...	1866	Laurence, Miss M.	陸 Ningpo ...	1870
Budd, Rev. C.*	傅 Amoy ...	1880	Shann, Rev. R.	山 (absent) ...	1879
Bondfield, Rev. G. H.*	文 Amoy ...	1883	Groves, Rev. W. L.	林 Ningpo ...	1879
Chalmers, Rev. J. L. D.	湛 Hongkong	1852	Valentine, Rev. J. D.	法 Shaohing	1864
Edge, Rev. Chas.	越 (absent) ...	1874	Fuller, Rev. A. R.	傅 Shaohing	1882
Rowe, Miss.	盧 Hongkong	1876	Wolfe, Rev. J. R.	胡 Foochow ...	1861
Pearce, Rev. T. W.	皮 Canton ...	1879	Stewart, Rev. R. W.	史 (absent) ...	1876
Eichler, Rev. E. R.*	藹 Canton ...	1881	Lloyd, Rev. L.	羅 Foochow ...	1876
28			Taylor, Von S., M.D.	雷 Foochow ...	1878
聖書會			Banister, Rev. W.	班 Foochow ...	1881
BRITISH AND FOREIGN BIBLE SOCIETY. 1843.			Shaw, Rev. C.	左 Foochow ...	1882
Bryant, Rev. E. Agent.	白 Peking ...	1865	Martin, Rev. J. R.	馬 Foochow ...	1882
Evans, D.*	伊 Tientsin ...	1884			

† P. O. address, via Newchwang.

† P. O. address, care of L. P. O. Shanghai.
‡ P. O. address, Ningpo.

LIST OF PROTESTANT MISSIONARIES IN CHINA.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
CHURCH MISSIONARY SOCIETY. (Cont.)			ENGLISH PRESBYTERIAN MISSION. (Cont.)		
Gough, Miss.	岳 岳	Foochow ... 1883	Cousland, P.B.M.B.C.M.	高 高	Swatow ... 1883
Bushell, Miss T.	滿 滿	Foochow ... 1884	Mann, Miss C.	孟 孟	Swatow ... 1883
Burdon, Rt. Rev. J. S. D.D.	包 包	Hongkong 1853	Scott, Miss B.	舒 舒	Swatow ... 1883
Ost, Rev. J. B.	何 何	Hongkong 1880	30		
Grundy, Rev. J.	賈 賈	Canton ... 1878	WESLEYAN MISSION. 1852.		
27			Hill, Rev. D.*	李 李	Hankow ... 1865
浸 禮 會			Scarborough, Rev. W.*	沙 沙	Hankow ... 1865
BAPTIST MISSION. 1845.			Brewer, Rev. J. W.	衛 (absent)	... 1872
Richard, Rev. T.	李 (absent) †	1869	Mitchil, Chas. W.*	米 米	Hankow ... 1873
Turner, Rev. J. J.	德 德	Taiyuenfu† 1876	Tomlinson, Rev. W. S.	孫 孫	Wuchang ... 1875
Sowerby, Rev. A.	蘇 蘇	Taiyuenfu† 1881	North, Rev. T. E.	羅 羅	Wusueh ... 1880
Morgan, Rev. E.	慕 慕	Taiyuenfu† 1884	Fordham, Rev. J. S.	傅 (absent)	... 1878
Kitts, Rev. J. T.	杞 (absent)	1879	Bramfitt, Rev. T.	費 費	Wusueh ... 1875
James, Rev. F.	秀 秀	Chingchowfu 1876	Watson, Rev. W. H.	華 華	Wusueh ... 1882
Jones, Rev. A. G.	仲 仲	Chingchowfu 1876	Bell, Rev. Joseph.*	劉 劉	Tehngan ... 1882
Whitewright, Rev. J. S.	懷 懷	Chingchowfu 1881	Wenyon, Rev. C. M. D.	雲 雲	Fatshan§ ... 1881
Conling, Rev. S.	高 高	Chingchowfu 1884	Masters, Rev. F. J.	馬 (absent)	... 1874
Forsyth, Rev. R. C.	福 福	Chingchowfu 1884	Bone, Rev. C.	潘 潘	Canton ... 1880
10			Bridie, Rev. W.*	英 英	Canton ... 1882
長 老 會			Tope, Rev. S. G.*	陶 陶	Canton ... 1882
ENGLISH PRESBYTERIAN MISSION. 1847.			Parker, Rev. H. J.*	柏 柏	Canton ... 1884
Swanson, Rev. W. S.	宜 宜	Amoy ... 1860	Hargreaves, Rev. G.	夏 夏	Shiukwan§ 1879
McGregor, Rev. W.	倪 倪	Amoy ... 1864	17		
Gordon, Rev. R.	吳 (absent)	... 1872	美 以 美 會		
Thompson, Rev. H.	佟 佟	Amoy ... 1877	METHODIST NEW CONNECTION MISSION. 1860.		
Watson, Rev. J.	越 越	Amoy ... 1880	Innocent, Rev. J.	殷 殷	Tientsin ... 1860
Grant, D., M.B.C.M.*	顏 顏	Amoy ... 1880	Candlin, Rev. G. T.	甘 甘	Tientsin ... 1878
Macleish, Rev. A. L. M. D.	李 李	Amoy ... 1881	Robinson, Rev. J.	羅 羅	Wutingfu† 1877
MacLagan, Miss G.	安 安	Amoy ... 1883	Stenhouse, D., L.R.	施 施	Wutingfu† 1878
Maxwell, J. L. M. D.	馬 馬	Taiwanfu ... 1863	C.P. & C., Ed.		
Ritchie, Mrs. E. C.	李 (absent)	... 1867	Hinds, Rev. J.	漢 漢	Kaiping† ... 1879
Campbell, Rev. Wm.	甘 甘	Taiwanfu ... 1871	Aitkin, W. K., M.D.	金 金	Kaiping† ... 1884
Barclay, Rev T.*	巴 巴	Taiwanfu ... 1874	6		
Anderson, P. L. R. C. S. E.	安 安	Taiwanfu ... 1878	CHURCH OF ENGLAND MISSION, IN NORTH CHINA. 1874.		
L.R.C.P.E.			Scott, Rt. Rev. C. P. D. D.*	史 史	Peking ... 1874
Thow, Rev. W.*	徐 徐	Taiwanfu ... 1880	Greenwood, Rev. M.*	林 林	Peking ... 1874
Main, Rev. J.*	閔 閔	Taiwanfu ... 1882	Brereton, Rev. W.	賓 賓	Peking ... 1875
Thompson, Rev. W. R. B. A.	冬 冬	Taiwanfu ... 1883	Hildesley, Mr. W.*	遲 (absent)	... 1881
Ede, Mr. Geo.	余 余	Taiwanfu ... 1883	Vincent, Mr. J. R.*	尹 (absent)	... 1881
Smith, Rev. G.	施 施	Swatow ... 1857	Sprent, Mr. F. H.*	卞 卞	Peking ... 1883
Mackenzie, Rev. H. L.	金 金	Swatow ... 1860	Smith, Rev.*	史 史	Peking ... 1884
Duffus, Rev. W.	卓 卓	Swatow ... 1869	7		
Gibson, Rev. J. C.	汲 汲	Swatow ... 1874	NATIONAL BIBLE SOCIETY OF SCOTLAND. 1868.		
Ricketts, Miss C. M.	李 李	Swatow ... 1878	Murray, W. H.*	穆 穆	Peking ... 1871
McIver, Rev. D.	紀 紀	Swatow ... 1879	Archibald, John.	計 計	Hankow ... 1877
Lyall, A.* M.B.C.M.	來 來	Swatow ... 1879	Wilson, John.*	孫 (absent)	... 1878
Riddell, Rev. W. M. B. C. M.	烈 烈	Swatow ... 1881	Burnett, Robert	卜 卜	Wuhu ... 1878
Paton, Wm., Esq.	白 白	Swatow ... 1881	4		
McPhun, J. F. M. B. C. M.	豐 豐	Swatow ... 1883			

† P. O. address, care of Collins & Co., Tientsin.
 ‡ P. O. address, care of Sietas & Co. Chefoo.

§ P. O. address, Canton.
 † P. O. address, Tientsin.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
內地會			CHINA INLAND MISSION. (Cont.)		
CHINA INLAND MISSION. 1865.			Stroud, Miss.	達 Chentu† ...	1882
Taylor Rev. J. H. <i>Director</i>	戴 (absent) ...	1854	Dowman, Miss A.	道 Chentu† ...	1883
Horne, Miss C.	如意 Taiyuenfu	1876	Butland, Miss E.	蒲 Chentu† ...	1883
Pigott, T. W.	畢 Taiyuenfu	1879	Nicoll, G.	李 Chungking†	1875
Kingsbury, Miss E.	美麗 Taiyuenfu	1880	Thompson, D. B.*	湯 Chungking†	1881
Lancaster, Miss A.	明真 Taiyuenfu	1880	Trench, F.*	董 (absent) ...	1878
Edwards, E. H., M.B.*	葉賜 Taiyuenfu	1882	Broumton, J. F.	巴 Kweiyang†	1875
Schofield, Mrs.	蘭 (absent)	1882	Andrew, George.	安 Kweiyang†	1881
Rendall, C. H.	蘭 Taiyuenfu	1883	Windsor, T.*	恩 Kweichow†	1884
King, T. H.*	景 Taiyuenfu	1884	Hughesdon, E.*	魯 Kweichow†	1884
Key, W.*	姬 Taiyuenfu	1884	Tomalin, Edward.	林 Nganking...	1879
Broomhall, A. H.*	薄 Taiyuenfu	1884	Evans, Miss Mary.	義 Nganking...	1882
Broomhall, Miss A. G.	薄 Taiyuenfu	1884	Williams, Miss Lydia.	衛 Nganking...	1883
Drake, Rev. S. B.	林 Pingyang	1878	Wood, F. M.*	木 Nganking...	1883
Douthwaite, A. W. M.D.	稻 (absent) ...	1874	Mulpas, Miss L. A.	慕 Nganking...	1883
Baller, Rev. F. W.	鮑 Chefoo ...	1873	Taylor, H. Hudson.*	戴 Nganking...	1881
Elliston, W. L.	善 Chefoo ...	1878	Black, Miss.	黑 Nganking...	1884
Sharland, Mrs. Ellen.	沙 Chefoo ...	1880	Black, Miss Emily.	黑 Nganking...	1884
Pruen, W. L., L.R.C.P.*	潘 Chefoo ...	1880	Marston, Miss E.	董 Nganking...	1884
Seed, Miss S.	細 Chefoo ...	1883	Drake, Miss A.	葛 Nganking...	1884
Whitchurch, Miss.	魏 Chefoo ...	1884	Hughes, Miss K.	吳 (absent) ...	1876
Todd, Miss.	得 Chefoo ...	1884	Cooper, William.*	顧 Nganking...	1881
Symon, Miss.	滿 Chefoo ...	1884	Parrott, A. G.	怕 (absent) ...	1878
Parry H. L. R. C. M. R. C. S.*	配 Chefoo ...	1884	Langman, A.*	浪 Yangchow	1884
Broman, Miss.	白 Chefoo ...	1884	Judd, C. H.	祝 Chinkiang	1868
Macintosh, Miss K.	林 Chefoo ...	1884	Barclay, Miss.	來 Chinkiang	1884
Gibson, Miss A.	孫 Chefoo ...	1884	Taylor, Miss A. R.	戴 Chinkiang	1884
Webb, Miss E.	魏 Chefoo ...	1884	Phelps, Albert.	伯 Chinkiang	1884
Parker, G.	帕 Tsinchow†	1876	Kay, Duncan.	葛 Chinkiang	1884
Hunt, Henry W.	韓 Tsinchow†	1879	Miller, Geo.	梅 Chinkiang	1884
Jones, Miss H.	爲錦 Tsinchow†	1881	Langhton, Wm.	老 Chinkiang	1884
Clarke, G. W.*	花 Talifu† ...	1875	Reid, John.	來 Chinkiang	1884
Stevenson, O.*	孫 Talifu† ...	1883	McKee, Stewart.	馬 Chinkiang	1884
Steven, F. A.*	孫 Talifu† ...	1883	Murray, Miss C. K.	來 Chinkiang	1884
Easton, Rev. G. F.	義 Hangchung†	1876	Murray, Miss M.	來 Chinkiang	1884
King, G.*	金 Hangchung†	1875	McTarlane, Miss C.	麥 Chinkiang	1884
Pearse, Rev. E.	貝 Hangchung†	1876	Grey, Miss J.	蘭 Chinkiang	1884
Wilson, Miss.	蘭生 Hangchung†	1876	Horobin, Chas.	何 Nanking ...	1884
Wilson, W. M.B.*	孫 Hangchung†	1882	Hutton, Thos.	胡 Nanking ...	1884
Goodman, Miss C. S.	谷 Hangchung†	1883	Dorward, A. C.*	吳 Shashi† ...	1878
Muir, Miss S.	苗 Hangchung†	1883	Dick, H.*	翟 Shashi† ...	1883
Black, Miss J.	黑 Hangchung†	1883	Coulthard, J. J.*	郭 Shanghai	1879
Black, Miss H.	黑 Hangchung†	1883	Cheney, Mrs.	Shanghai ...	1884
Sturman, J. H.*	孟 Fancheng †	1883	Fowles, Miss.	福 Shanghai ...	1884
Burnett, W. E.*	卜 Fancheng †	1883	Whiller, Andrew.	余 Ningpo ...	1878
Landale, J. R. M.A.	藍 (absent) †	1876	Williamson, Rev. J.	衛 Funghwa ...	1866
Eason, Arthur E.	伊 Yünnanfu†	1881	Meadows, Rev. J.	宓 Shaohing ...	1862
Riley, J. H.	賴 Chentu† ...	1878	Carpenter, Selina Miss.	嘉 Shaohing ...	1883
Clarke, Samuel R.	陳 Chentu† ...	1878	Carpenter, Matilda.	嘉 Shaohing ...	1883

LIST OF PROTESTANT MISSIONARIES IN CHINA.

Names.	Station.	Arrival.	Names.	Station.	Arrival
CHINA INLAND MISSION. (Cont.)			UNITED PRESBY. CHURCH OF SCOTLAND. (Cont.).		
Murray, Miss J. H.	愛信 (absent)	... 1876	Westwater, A. McD. M.D.	西 (absent)	... 1881
Randle, H.	藍	Kiuchow ... 1876	Westwater, Rev. A.	西	Chefoo ... 1882
Boyd, Miss F.	寶德	Kiuchow ... 1878	MacIntyre, Rev. J.	馬	Newchwang 1872
Stott, G.	曹	Wunchow... 1866	Ross, Rev. John.	羅	Newchwang 1872
Jackson, J. A.	蔡	Wunchow... 1866	Webster, Rev. J.	司	Newchwang 1882
Rudland, W. D.	路	Taiohow ... 1866	Christie, Rev. M.D.	魏	Newchwang 1882
Stevenson, J. W.	范 (absent)	... 1866	7		
Turner, Miss E.	梅嶺 (absent)	... 1872	UNITED METHODIST FREE CHURCH. 1868.		
Soltau, H.	施	Bhamo ... 1875	Galpin, Rev. F.	闕	Ningpo ... 1868
Cameron, Rev. J.*	賈 (absent)	... 1875	Swallow, Rev. R.	燕	Ningpo ... 1874
McCarthy, Rev. J.	麥	... 1867	Soothill, Rev. W. E.	蘇	Wenchow ... 1882
Moore, Rev. C. G.	慕 (absent)	... 1878	3		
Kerr, Miss C. M.	翠貞 (absent)	... 1880	日耳蘭長老會		
Sambrook, A. W.*	散	Honan ... 1879	IRISH PRESBYTERIAN CHURCH. 1869.		
Finlayson, John.*	富	Honan ... 1884	Carson, Rev. James.	蓋	Newchwang 1874
Slimmon, J. A.*	史	Honan ... 1884	Shaw, Rev. W. W.	沙	Newchwang 1884
113			2		
CANADIAN PRESBYTERIAN MISSION.			福音會		
Mackay, Rev. G. L. D.	偌	Tamsui ... 1871	CHURCH OF SCOTLAND. 1878.		
Jamieson, Rev.	例	Tamsui ... 1884	Cockburn, Rev. G.	郭	Ichang ... 1872
2			Dowsley, Rev. A.	寶	Ichang ... 1880
SOCIETY FOR THE PROMOTION OF FEMALE			Wood, Mr. P., Col.	伍 (absent)	... 1878
EDUCATION IN THE EAST. 1864.			3		
Smith, Miss G.	史	Ningpo ... 1878	UNCONNECTED.		
Johnstone, Miss.	眞信	Hongkong 1874	Faber, Rev. E.	花	Hongkong 1862
2			Downing, Miss C. D.	道	Chefoo ... 1866
蘇格蘭長老會			Foster, Rev. A.	富	Hankow ... 1871
UNITED PRESBY. CHURCH OF SCOTLAND. 1865.			Dalziel, Mr. J.	涂	Shanghai ... 1878
Williamson, Rev. A.	韋 (absent)	... 1855	Kemp, Miss S. F.	耿	Taiyuenfu 1882
B.A., LL.D.			Jeremiassen, Mr. C. C.*	謝	Hainan ... 1884
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AMERICAN.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
美部會			A. B. C. F. M. MISSION. (Cont.)		
A. B. C. F. M. MISSION. 1830.			Goodrich, Rev. C.	富	T'ungchow† 1865
Williams, Rev. Mark.	馬	Kalgan† ... 1866	Sheffield, Rev. D. Z.	謝	T'ungchow† 1869
Diament, Miss Naomi	戴	Kalgan† ... 1870	Andrews, Miss Mary.	安	T'ungchow† 1868
Sprague, Rev. W. P.	雷	Kalgan† ... 1874	Evans, Miss Jennie.	范	T'ungchow† 1872
Roberts, Rev. J. H.	羅	Kalgan† ... 1877	Holbrook, Miss M. A. M. D.	厚	T'ungchow† 1881
Chapin, Rev. F. M.	金	Kalgan† ... 1880	Beach, Rev. H. P.	榮	T'ungchow† 1883
Murdock, Miss V. C. M. D.	穆	Kalgan† ... 1881	Stanley, Rev. C. A.	山	Tientsin ... 1862
Blodget, Rev. H. D. D.	栢	Peking ... 1854	Perkins, Rev. H. P.*	秦	Tientsin ... 1881
Chapin, Miss Jennie.	江 (absent)	... 1874	Stimpson, Rev. M. L.	晃	Taiku† ... 1881
Ament, Rev. W. S.	梅	Peking ... 1877	Atwood, Rev. I. J.	文	Taiku† ... 1882
Noble, Mr. W. C.	寶	Peking ... 1878	Tenny, Rev. C. D.	丁	Taiku† ... 1882
Haven, Miss Ada.	文	Peking ... 1879	Clapp, Rev. D. H.	克	Taiku† ... 1884
Chapin, Rev. L. D.	江 (absent)	... 1863	Osborne, D. E., M.D.	烏	Taiku† ... 1884
† P. O. address, Peking.			† P. O. address, care of Collins & Co. Tientsin.		

Names.	Station.	Arrival.	Names.	Station.	Arrival.
A. B. C. F. M. MISSION. (Cont.)			PROTESTANT EPISCOPAL MISSION. (Cont.)		

Price, Rev. F. M.	賈 (absent) ...	1883
Pierson, Rev. Isaac.	貝 Paotingfu†	1870
Pierson, Miss Lizzie B.	貝 Paotingfu†	1877
Peck, A. P., M.D.	裴 Paotingfu†	1880
Smith, Rev. A. H.	明 (absent) †	1872
Porter, Rev. H. D., M.D.	博 P'anchwang†	1872
Porter, Miss Mary H.	博 P'anchwang†	1868
Baldwin, Rev. C. C., D.D.	摩 Foochow ...	1848
Hartwell, Rev. Chas.*	夏 Foochow ...	1853
Woodin, Rev. S. F.	吳 Foochow ...	1860
Whitney, H. T., M.D.	惠 (absent) ...	1877
Newton, Miss E. J.	唐 Foochow ...	1878
Garretson, Miss E. M.	宋 Foochow ...	1880
Hartwell, Miss E. S.	夏 Foochow ...	1883
Hubbard, Rev. G. H.	許 Foochow ...	1884
Woodhull, Kate C., M.D.	富 Foochow ...	1884
Woodhull, Miss H. C.	富 Foochow ...	1884
Walker, Rev. J. E.	和 Foochow ...	1874
Hager, Rev. C. R.*	喜嘉 Hongkong	1883

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浸禮會

BAPTIST MISSIONARY UNION. 1834.

Lord, Rev. E. C., D.D.	羅 Ningpo ...	1847
Barchet, S. P., M.D.	白 Ningpo ...	1868
Goddard, Rev. J. R.	高 Ningpo ...	1868
Inveen, Miss E.	應 Ningpo ...	1879
Jenkins, Rev. H.	秦 Shaohing§	1860
Mason, Rev. G. L.	梅 Shaohing§	1880
Adams, Rev. J.	姚 Kinhwa§ ...	1875
Ashmore, Rev. W., D.D.	耶 Swatow ...	1851
Partridge, Rev. S. B.	巴 Swatow ...	1868
McKibben, Rev. W. K.	目 (absent) ...	1875
Ashmore, Rev. W. jr.	耶 Swatow ...	1880
Fielde, Miss A. M.	旨 (absent) ...	1866
Thompson, Miss M. E.	章 Swatow ...	1876
Norwood, Miss S. A.	娜 Swatow ...	1877
Daniells, Miss C. H., M.D.	董 Swatow ...	1878

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監督會

PROTESTANT EPISCOPAL MISSION. 1835.

Thomson, Rev. E. H.	湯 Shanghai ...	1859
Boone, Rt. Rev. W. J., D.D.	文 Shanghai ...	1869
Boone, H. W., M.D.	文 Shanghai ...	1880
Bruce, Miss M.	白 (absent) ...	1882
Lawson, Miss S. E.	廖 Shanghai ...	1882
Spencer, Miss E. A.	施 Shanghai ...	1883

† P. O. address, Tientsin.

§ P. O. address, Ningpo.

Purple, Miss J.	布 Shanghai ...	1884
Partridge, Rev. S. C.	潘 Shanghai ...	1884
Mills, Mrs.	密 Shanghai ...	1884
Sayres, Rev. W. S.	謝 Chinkiang	1878
Deas, W. A., M.D.*	翟 Wuchang ...	1881
Graves, Rev. F. R.	郭 Wuchang ...	1881
Sowerby, Rev. H.	蘇 Wuchang ...	1882
Locke, Rev. A. F.	羅 Wuchang ...	1883
Sayres, Mrs. Kate.	謝 Shanghai ...	1883

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長老會

PRESBYTERIAN MISSION. 1838.

Lowrie, Mrs. A. P.	路 Peking ...	1854
Wherry, Rev. J.	惠 Peking ...	1864
McCoy, Rev. D. C.	高 Peking ...	1869
Whiting, Rev. J. L.	懷 Peking ...	1869
Douw, Miss D. M.	道 (absent) ...	1869
Atterbury, B.C., M.D.*	阿 (absent) ...	1879
Strong, Miss F. M.	金 Peking ...	1882
Lowrie, Rev. J. W.*	路 Peking ...	1883
Lowrie, Miss M. J.	路 Peking ...	1883
Murray, Rev. J.	莫 Chinanfu†	1876
Hunter, Rev. S. A., D.M.D.	洪 Chinanfu†	1879
Bergen, Rev. P.	柏 Chinanfu†	1883
Mills, Rev. C. R., D.D.	梅 Tengchow†	1857
Mateer, Rev. C. W., D.D.	狄 Tengchow†	1863
Shaw, Mrs. M. H.	邵 (absent)†	1874
Kelsey, Miss A. D., H.M.D.	契 (absent)†	1878
Hayes, Rev. W. M.	海 Tengchow†	1882
Neal, J. B., M.D.	乜 Tengchow†	1883
Mateer, Rev. Robt.	狄 Weihient†	1881
Laughlin, Rev. J. H.*	梁 Weihient†	1881
Mathewson, J. M., M.D.*	馬 Weihient†	1883
Nevius, Rev. J. L., D.D.	倪 Chefoo ...	1854
Corbett, Rev. H.	郭 Chefoo ...	1863
Leyenberger, Rev. J. A.	雷 Chefoo ...	1866
Anderson, Miss J. E.	安 (absent) ...	1878
Reid, Rev. G.*	李 Chefoo ...	1882
Berry, Miss M. L.	貝 Chefoo ...	1883
Leaman, Rev. C.	李 Nanking	1874
Abbey, Rev. R. E.	艾 Nanking	1882
Chapin, Rev. O. H.	賈 Nanking	1882
Fitch, Rev. G. F.	費 Soochow	1870
Hayes, Rev. J. N.	海 Soochow	1882
Farnham Rev. J. M., W.D.D.	范 Shanghai ...	1860
Holt, Rev. W. S.	和 Shanghai ...	1873
Smith, Rev. J. N. B.*	斯 Shanghai ...	1881

† P. O. address, Chefoo.

|| P. O. address, Mission Press, Shanghai.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
PRESBYTERIAN MISSION. (Cont.)			METHODIST EPISCOPAL MISSION. (Cont.)		
Butler, Rev. J.	甯波 Ningpo	... 1868	Beebee, R. C. M.D.	裴 Wuhu	... 1884
Warner, Miss S. A.	華 Ningpo	... 1878	Hart, Rev. V. C.	赫 Nanking†	1866
McKee, Rev. W. J.	麻 Ningpo	... 1879	Hoag, Miss L. H. M.D.	賀 Chinkiang	1872
Judson, Rev. J. H.	求 Hangchow†	1879	Woodall, Rev. G. W.	吳 Chiukiang	1882
Mills, Rev. F. V.	密 Hangchow†	1882	Longden, Rev. W. C.	郎 Chinkiang	1883
Happer Rev. A. P. D.	哈吧 Canton	... 1844	Robinson, Miss. M. C.	郁 Chinkiang	1884
Kerr, J. G., M.D.	嘉 (absent)	... 1854	Sites, Rev. N.	薛 (absent)	... 1861
Noyes, Rev. H. V.	哪 Canton	... 1866	Ohlinger, Rev. F.	武 Foochow	... 1870
Noyes, Miss H.	哪 Canton	... 1868	Plumb, Rev. N. J.	李 Foochow	... 1873
Noyes, Miss M.	哪 (absent)	... 1873	Trask, Miss S., M.D.	戴 Foochow	... 1874
Henry, Rev. B. C.	香 (absent)	... 1873	Worley, Rev. J. H.	華 Foochow	... 1882
Happer, Miss A. C.	哈吧 Canton	... 1880	Smyth, Rev. G. B.	施 Foochow	... 1882
Fulton, Rev. A. A.	富惠 Canton	... 1880	Wilcox, Rev. M. C.*	魏 Foochow	... 1882
White, Rev. W. J.	哪 Canton	... 1880	Corey, Miss C. A., M.D.	高 Foochow	... 1884
Thomson, Rev. J. C. M.D.	譚 Canton	... 1881	Jewell, Miss C. I.	珠 Foochow	... 1884
Butler, Miss E. M.	畢 Canton	... 1881	Fisher, Miss L. M.	費 Foochow	... 1884
Niles, Miss M., M.D.	廖 Canton	... 1882			
Lewis, Miss H.	賴 Canton	... 1883			
Baird, Miss. M. A.	包 Canton	... 1884			
Fulton, Miss. M.D.	富 Canton	... 1884			

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美以美會

METHODIST EPISCOPAL MISSION. 1847.

Lowry, Rev. H. H.	劉 Peking	... 1867
Davis, Rev. G. R.	達 Peking	... 1870
Pyke, Rev. J. H.	白 Peking	... 1873
Cushman, Miss. C. M.	滿 (absent)	... 1878
Willits, Rev. O. W.	衛 (absent)	... 1880
Sears, Miss A. B.	希 Peking	... 1880
Yates, Miss E. U.	葉 Peking	... 1880
Hobart, Rev. W. T.	厚 Peking	... 1882
Jewell, Mrs.	珠 Peking	... 1883
Denny, L. D. M.D.	德 Peking	... 1884
Walker, Rev. W. F.	倭 Tientsin	... 1870
Pilcher, Rev. L. W.	李 (absent)	... 1873
Taft, Rev. M. L.	德 Tientsin	... 1880
Akers, Miss L. E. M.D.	恩 Tientsin	... 1882
Howe, Miss G.	何 Chungking	1872
Gamewell, Rev. F. D.	加 Chungking	1881
Wheeler, Miss F. D.	韋 Chungking	1881
Lewis, Rev. S.	鹿 Chungking	1881
Crews, G. R., M.D.	珂 Chungking	1883
Hykes, Rev. J. R.	海 Kiukiang	... 1873
Knpfer, Rev. C. F.	庫 Kiukiang	... 1882
Smith, Rev. J. A.	史 Kiukiang	1884
Jackson, Rev. J.	翟 Wuhu	... 1876

† P. O. address, Mission Press, Shanghai.

‡ P. O. address, via Hankow.

七日浸理會

SEVENTH DAY BAPTIST MISSION. 1847.

Davis, Rev. D. H.	臺 Shanghai	... 1879
Swinney, Miss E. M. D.	蘇 Shanghai	... 1883

2

浸理會

SOUTHERN BAPTIST MISSION. 1847.

Crawford, Rev. T. P. D. D.	高 Tengchow§	1852
Holmes, Mrs. S. J.	花 (absent) §	1859
Moon, Miss L.	慕 Tengchow§	1873
Halcomb, Rev. N. W.	賀 Tengchow§	1881
Pruitt, Rev. C. W.*	浦 Tengchow§	1882
Joiner, Rev. J. M.	權 Tengchow§	1884
Davault, Rev. E. E.	臺 Tengchow§	1884
Yates, Rev. M. T., D.D.	晏 Shanghai	... 1847
Hunnex, Rev. W. J.	胡 Chinkiang	1882
Graves Rev. R. H. M. D. D.	紀 Canton	... 1856
Simmons, Rev. E. Z. 士文	Canton	... 1871
Whilden, Miss I. F.	威 Canton	... 1872
Stein, Miss S. E.	全 Canton	... 1880
Young, Miss E.	容 Canton	... 1884

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監禮會

METHODIST EPISCOPAL (SOUTH) MISSION. 1848.

Lambuth, Rev. J. W. D. D.	藍 Shanghai	... 1854
Allen, Rev. Y. J. L. D. D.	林 Shanghai	... 1860
Allen, Miss M.	林 Shanghai	... 1878
Royall, Rev. W. W.	羅 Shanghai	... 1880
Loehr, Rev. G. R.*	劉 Shanghai	... 1880

† P. O. address, Chinkiang.

‡ P. O. address, Chefoo.

Names. Station. Arrival.
METHODIST EPISCOPAL (SOUTH) MISSION. (Cont.)

Muse, Miss A. J. ...	梅	Shanghai ...	1882
Bonnell, Rev. W. B.	馮	Shanghai ...	1884
Atkinson, Miss J.	金	Shanghai ...	1884
Haygood, Miss L. A.	海	Shanghai ...	1884
Hamilton, Miss D.	漢	Shanghai ...	1884
Parker, Rev. A. P.	潘	Soochow†	1875
Lambuth, Rev. W. R. M. D.	藍	Soochow†	1878
Reid, Rev. C. F.	李	德 (absent)†	1879
Anderson, Rev. D. L.	孫	Soochow†	1882
Park, W. H. M. D.*	柏	(absent)†	1882
Phillips, Miss M. M. M. D.	費	Soochow†	1884
Phillips, Miss L.	費	Soochow†	1884
Rankin, Miss L.	雷	Nansiang†	1878
Rankin, Miss Dora.	雷	Nansiang†	1879
Mingledorff, Rev. O. G.	明	Nansiang†	1882
Dukes, O. A., M. D.*	公	Nansiang†	1884

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AMERICAN REFORMED MISSION. 1858.

Talmage, Rev. }	打馬字	Amoy ...	1847
J. V. N., D. D. }	來	(absent) ...	1859
Rapalje, Rev. D.	來	(absent) ...	1859
Kip, Rev. L. W., D. D.	汲	Amoy ...	1861
Talmage, Miss M. E.	打馬字	Amoy ...	1874
Talmage, Miss C. M.	打馬字	Amoy ...	1874
Van Dyck, Rev. A. S.*	栗	Amoy ...	1883

6

WOMAN'S UNION MISSION. 1859.

Burnett, Miss M. A.	貝	Shanghai ...	1875
Reifsnyder, Miss E. M. D.	羅	Shanghai ...	1883
McKechnie, Miss E. M.	密	Shanghai ...	1884

3

長老會

SOUTHERN PRESBYTERIAN MISSION. 1807.

Stuart, Rev. J. L.	司徒	Hangchow†	1868
Randolph, Mrs A. E.	蘭	Hangchow†	1872
Painter, Rev. G. W.*	貝	Hangchow†	1873
Kirkland, Miss H.	客	Hangchow†	1875
Sydenstricker, Rev. A.	賽	Hangchow†	1880
Johnson, Rev. J. F.*	章	Hangchow†	1883
DuBose, Rev. H. C.	杜	Soochow†	1872
Davis, Rev. J. W.	戴	Soochow†	1873
Safford, Miss A. C.	帥	(absent)†	1873
Woodbridge, Rev. S. I.	吳	Chinkiang	1882
Woods, Rev. H. M.	林	Chinkiang	1884

11

聖經會

AMERICAN BIBLE SOCIETY. 1876.

Gulick, Rev. L. H. M. D. Agt.	古	Shanghai ...	1876
Bagnall, Mr. B.*	栢	Peking ...	1871

† P. O. address, Shanghai.

‡ P. O. address, No. 2 Seward Road, Shanghai.

Names. Station. Arrival.
AMERICAN BIBLE SOCIETY. (Cont.)

Wills, Rev. W. A. Asst.	蔚	Shanghai ...	1876
Ware, J.	惠	Shanghai ...	1881
Protheroe, T.*	白	Shanghai ...	1881
Copp, A.	柯	Chinkiang	1878
Aminoff, John.*	安	Foochow ...	1884
Taylor, J. B.*	凌	Hongkong	1883
Thorne, J.*	湯	Hankow	1883
Colman, C. A.*	高	Canton ...	1884

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CONTINENTAL.

RHENISH MISSION. 1847.

Dietrich, Rev. W.	鐵	Canton ...	1877
Genahr, Rev. I.	奏	Fukwing ...	1883
Gottschalk, Rev. R.	葛	—	1884

3

BASEL MISSION. 1847.

Lechler, Rev. R.	黎	Hongkong	1847
Reusch, Rev. G.	斐	Hongkong	1872
Bender, Rev. H.	邊	Chonglok ...	1862
Gussmann, Rev. G.	顧	(absent) ...	1869
Kiang, Rev. A.	江	Chonglok ...	1877
Schaible, Rev. D.	舒	Chonglok ...	1877
Züglér, Rev. H.	祭	Chonglok ...	1871
Chan, Rev. M.	陳	Sinon ...	1869
Morgenroth, Rev. G.	莫	Sinon ...	1877
Kammerer, Rev. P.	甘	Sinon ...	1877
Shin En Li, Rev.	李	Sinon ...	1878
Schulze, Rev. O.*	瑞	Sinon ...	1881
Piton, Rev. C. P.	畢	Lilong ...	1864
Loercher, Rev. J. G.	駱	Lilong ...	1865
Schaub, Rev. M.	紹	Lilong ...	1874
Ott, Rev. R.	葛	Yunon ...	1873
Leonhardt, Rev. J.*	梁	Yunon ...	1881

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BERLIN MISSION. 1882.

Hubrig, Rev. F.	何	Canton ...	1866
Lehmann, Rev. H.	凌	Canton ...	1882
Kollerker, Rev. A.	郭	Canton ...	1883

3

BERLIN FOUNDLING HOSPITAL. 1850.

Süss, Miss Louise	范	Hongkong	1862
Brandt, Miss Louise.	胥	Hongkong	1864
Schroeder, Miss Fanny.	倫	Hongkong	1873
Hartmann, Rev. F.	夏	Hongkong	1883
Schnaebeli, Miss Anna.	舒	Hongkong	1883
Cooper, Miss Liti.	汲	Hongkong	1884

6

C O R E A .

AMERICAN.

PRESBYTERIAN MISSION. 1884.

Allen, H. N., M.D. 敖 Seoul ... 1883

S I A M .

AMERICAN.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
BAPTIST MISSION. 1833.			PRESBYTERIAN MISSION. (Cont.)		
Dean, Rev. W., D.D.	(absent) ...	1834	McLaren, Mrs.	Petchaburi	1882
Eaton, Rev. L. A.*	Bangkok ...	1882	Neilson, Miss J. B.	Petchaburi	1884
2			McGilvary, Rev. D.	Chiengmai	1858
PRESBYTERIAN MISSION. 1838.			Wilson, Rev. J.	Chiengmai	1858
McDonald, Rev. N. A.	Bangkok ...	1860	Cheek, M. A., M.D.	Chiengmai	1874
McFarland, Rev. S. G.	(King's College)	1860	Peoples, Rev. S. E., M.D.	Chiengmai	1882
Van Dyke, Rev. J. J. W.	Bangkok ...	1869	Warner, Miss N.	Chiengmai	1882
McDonald, Miss H. H.	Bangkok ...	1879	Griffin, Miss J.	Chiengmai	1882
Hartwell, Miss M. E.	(absent) ...	1879	Cheek, Miss.	Chiengmai	1884
Olmstead, Miss L. H.	Bangkok ...	1880	Westervelt, Miss E. P.	Chiengmai	1884
Cross, Mr. S. Col.	Bangkok ...	1882	20		
Dunlap, Rev. E. P.	Petchaburi	1875	UNCONNECTED.		
Sturge, E. A., M.D.	Petchaburi	1880	Smith, Rev. S. J.	Bangkok ...	1849
Cort, Miss M. L.	(absent) ...	1874	Bradley, Mrs. S. B.	Bangkok ...	1850
			2		

STRAITS SETTLEMENTS.

MISSIONS TO THE CHINESE.

Names.	Station.	Arrival.	Names.	Station.	Arrival.
SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST. 1843.			長老會 ENGLISH PRESBYTERIAN MISSION. 1848.		
Cooke, Miss S.	谷 Singapore	1853	Cook, Rev. J. A. B.	閣 Singapore	1881
Ryan, Miss E.	來 Singapore	1858	1		
2			UNCONNECTED WITH ANY SOCIETY.		
聖書會			Graut, Alex M. A.	顏 Singapore	1862
BRITISH AND FOREIGN BIBLE SOCIETY. 1843.			Hocquard, P. J.	福 Singapore	1880
Haffenden, J. Ag't.	何 Singapore	1882	Macdonald, Wm.	馬 Penang	—
Christiansen, A. Col.	祈 Singapore	1884	3		
2			SOCIETY FOR THE PROPAGATION OF THE GOSPEL.		
			Gomes, Rev. W. H., B.D.	龔 Singapore	—
			1		



CORRECTIONS SOLICITED.

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

COMPILED BY W. S. HOLT.

- | | |
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| <p>1799.
Eng. Bapt. Mis.—J. Marshman.
1807.
London Mis.—Robert Morrison.
1813.
London Mis.—William Milne.
1817.
London Mis.—H. W. Medhurst, John Slater.
1818.
London Mis.—John Ince, S. Milton.
1820.
London Mis.—Robert Fleming, G. H. Huttman.
1821.
London Mis.—J. Humphreys.
1822.
London Mis.—David Collie.
1824.
London Mis.—Samuel Kidd.
1826.
London Mis.—John Smith.
1827.
London Mis.—J. Tomlin, S. Dyer.
Netherlands Mis.—K. F. A. Gützlaff.
1828.
London Mis.—W. Young.
1830.
A. B. C. F. M.—E. C. Bridgman, D. Abeel.
1832.
Netherlands Mis.—H. Röttger.
1833.
A. B. C. F. M.—I. Tracy, S. W. Williams, S. Johnson, S. Munson.
1834.
A. B. C. F. M.—H. Harker.
1835.
A. B. C. F. M.—E. Stevens.
Am. Bapt. Mis. (North).—W. Dean.
Am. Epis. Mis.—H. Lockwood, F. H. Hanson.
London Mis.—E. Davies, S. Wolfe.
1836.
Am. Bapt. Mis. (North).—J. L. Shuck, A. Reed.
A. B. C. F. M.—J. T. Dickinson, M. B. Hope, S. Tracy, E. Doty
1837.
Am. Bapt. Mis. (North).—I. J. Roberts.
Am. Epis. Mis.—W. J. Boone, Sr.
1838.
London Mis.—A. Stronach, J. Stronach.
Am. Presbtn. Mis.—R. W. Orr, A. J. Mitchell.
A. B. C. F. M.—D. Ball, G. W. Wood, W. J. Pohlman.
1839.
London Mis.—W. Lockhart, W. C. Milne, B. Hobson.
A. B. C. F. M.—W. B. Diver, M.D.</p> | <p>1840.
Am. Bapt. Mis. (North).—J. R. Goddard.
A. B. C. F. M.—N. Benham, L. B. Peet.
London Mis.—J. Legge.
Am. Presbtn. Mis.—T. L. McBryde.
1841.
Am. Presbtn. Mis.—J. C. Hepburn, M.D.
1842.
Unconnected.—W. H. Cumming, M.D.
Am. Presbtn. Mis.—W. M. Lowrie,
1843.
Am. Bapt. Mis. (North).—D. J. Macgowan, M.D.
1844.
A. B. C. F. M.—J. G. Bridgman.
Am. Presbtn. Mis.—R. Cole, D. B. McCartee, M.D., R. Q. Way, J. Lloyd, A. P. Happer, M. S. Culbertson, A. W. Loomis.
London Mis.—W. Gillespie.
C. M. S.—G. Smith, T. McClatchie.
Am. Bapt. Mis.—T. T. Devan.
1845.
Am. Presbtn. Mis.—H. A. Brown.
A. B. C. F. M.—S. W. Bonney.
Am. Epis. Mis.—H. W. Woods, R. Graham, E. W. Syle.
London Mis.—W. Fairbrother.
Eng. Bapt. Mis.—T. H. Hudson, W. Jarrom.
1846.
London Mis.—J. F. Cleland.
Am. Bapt. Mis. (North).—E. N. Jencks.
Am. Bapt. Mis. (South).—S. C. Clopton, G. Pearey.
Am. Presbtn. Mis.—W. Speer, J. B. French, J. W. Quarterman.
1847.
Basel Mis.—T. Hamberg, R. Lechler.
Rhenish Mis.—F. Genähr, H. Köster.
Am. Bapt. Mis. (North).—E. C. Lord.
Am. Seventh Day Bapt. Mis.—S. Carpenter, N. Wardner.
Am. Bapt. Mis. (South).—F. C. Johnson, T. W. Tobey, M. T. Yates.
London Mis.—H. J. Hirschberg, W. Muirhead, B. Southwell, A. Wylie.
Am. Reformed Mis.—J. V. N. Talmage.
Am. M. E. Mis. (North).—M. C. White, J. D. Collins.
Am. Epis. Mis.—P. D. Spalding.
Eng. Presbtn. Mis.—W. C. Burns.
1848.
Am. Bapt. Mis. (North).—J. Johnson.
Am. M. E. Mis. (North).—R. S. Maclay, Henry Hickok.
A. B. C. F. M.—S. Cummings, Caleb C. Baldwin, W. L. Richards.
Am. Bapt. Mis. (South).—J. S. James.
C. M. S.—R. H. Cobbold, W. A. Russell.
Rhenish Mis.—W. Lobscheid.</p> |
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LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

Kay, J. Hyslop.
Am. M. E. Mis. (South).—C. Taylor, M.D.,
B. Jenkins.

1849.

Am. Presb'tn. Mis.—H. V. Rankin, J. K.
Wight, M. S. Coulter.
Am. Bapt. Mis. (South).—B. W. Whilden.
C. M. S.—J. Hobson.
Swedish Mis.—K. J. Fast.

1850.

Berlin Mis.—R. Neumann.
Swedish Mis.—A. Elgquist.
Eng. Presb'tn. Mis.—J. H. Young, M.D.
Basel Mis.—C. Vogel.
C. M. S.—F. F. Gough, W. Welton, E.
T. R. Moncrieff, R. D. Jackson.
A. B. C. F. M.—J. Doolittle.
Am. Presb'tn. Mis.—S. N. D. Martin, W.
A. P. Martin.
Rhenish Mis.—R. Krone.
Am. P. E. Mis.—Miss L. M. Fay.

1851.

Am. Bapt. Mis. (North).—W. Ashmore.
Eng. Wesleyan Mis.—G. Piercy.
Am. M. E. Mis. (North)—J. Colder, J. W.
Wiley, M.D.
Am. Epis. Mis.—C. Keith, R. Nelson, J.
T. Points.

1852.

Berlin F. Hospital.—Miss J. Poser.
Am. Bapt. Mis. (South).—T. P. Crawford,
G. W. Burton, M.D.
A. B. C. F. M.—D. Vrooman, F. H. Brewster.
Basel Mis.—P. Winnes.
London Mis.—J. Chalmers.
Am. Presb'tn. Mis.—J. Byers.
Am. M. E. Mis. (North).—W. G. E. Cun-
nyngnam.

1853.

Am. Bapt. Mis. (South).—A. B. Cabaniss.
A. B. C. F. M.—C. Hartwell.
C. M. S.—J. S. Burdon, H. Reeve.
Eng. Presb'tn. Mis.—J. Johnston.
Eng. Wesleyan Mis.—J. Cox.

1854.

Eng. Presb'tn. Mis.—C. Douglas.
C. I. M.—J. H. Taylor, A. Taylor, W.
Parkes.
Am. Presb'tn. Mis.—J. L. Nevius, C. F.
Preston, J. G. Kerr, M.D., R. Lowrie.
Am. Bapt. Mis. (North).—M. J. Knowlton,
R. Telford.
A. B. C. F. M.—H. Blodget, W. Aitchison,
W. A. Macy.
Am. Bapt. Mis. (South).—C. W. Gaillard.
Am. M. E. Mis. (South).—D. C. Kelly,
M.D., J. S. Belton, J. W. Lambuth.

1855.

Netherlands Mis.—H. Z. Kloekers.
Berlin Mis.—A. Hanspach, H. Göcking, M.D.
Eng. Wesleyan Mis.—S. Hutton, J. Preston,
S. J. Smith.
Am. M. E. Mis. (North).—E. Wentworth,
O. Gibson.
C. M. S.—F. McCaw, M. Fearnley.

Am. Epis. Mis.—M. W. Fish, M.D.
London Mis.—G. John, A. Williamson.
Berlin F. Hospital.—Misses. L. Nagel,
Ch. Sussertott.

1856.

Eng. Presb'tn. Mis.—D. Sandeman.
A. B. C. F. M.—J. S. Jorammon.
London Mis.—W. K. Lea.
C. I. M.—J. Jones.
Am. Bapt. Mis. (South).—R. H. Graves, M.D.
Am. Epis. Mis.—J. Liggins, C. M. Williams.

1857.

Berlin F. Hospital.—Mrs. Ladendorff, Miss
B. Ladendorff.
Am. Presb'tn. Mis.—E. B. Inslee, O. R.
Mills, S. R. Gayley.
Rhenish Mis.—W. Louis.
London Mis.—Wong Fun, M.D.
C. I. M.—C. J. Hall.
Eng. Presb'tn. Mis.—G. Smith.

1858.

C. M. S.—G. E. Moule, W. H. Collins.
Eng. Presb'tn. Mis.—A. Grant.
Pomerania Mis.—H. E. J. Voegler.
Am. Presb'tn. Mis.—W. Gamble.
Am. M. E. Mis. (North)—S. L. Baldwin.
Am. Reformed Mis.—D. Rapalje, A. Ostrom.

1859.

Basel Mis.—Ch. Martig.
C. M. S.—G. Smith.
Am. Bapt. Mis. (South).—J. B. Hartwell,
J. L. Holmes.
London Mis.—H. Cowie, F. S. Turner.
Am. Epis. Mis.—E. H. Thomson, H. M.
Parker, D. D. Smith, T. Yocum, J. J.
Schereschewsky, H. Purdon, J. T.
Doyen, E. Hubbell.
Eng. Presb'tn. Mis.—J. Carnegie.
Am. Presb'tn. Mis.—D. D. Green, J. A.
Danforth.
Am. M. E. Mis. (North).—Misses. B. and
S. H. Woolston.

1860.

Berlin F. Hospital.—Miss A. Heidsick.
C. M. S.—T. Fleming.
A. B. C. F. M.—S. F. Woodin.
Am. Presb'tn. Mis.—J. M. W. Farnham,
W. T. Morrison, I. M. Condit.
Am. United Presb'tn. Mis.—J. C. Nevin.
Am. Bapt. Mis. (North).—H. Jenkins.
Eng. Meth. N. C. Mis.—W. N. Hall, J.
Innocent.
London Mis.—R. Wilson, J. Macgowan,
R. Dawson, J. Henderson.
Eng. Wesleyan Mis.—J. S. Parkes.
French Prot. Mis.—O. Rau, Bonhoure.
Eng. Presb'tn. Mis.—W. S. Swanson, H.
L. Mackenzie.
Am. M. E. Mis. (South).—R. L. Wood, Y.
J. Allen.

1861.

Am. M. E. Mis. (North).—N. Sites.
Am. Bapt. Mis. (North).—Sawtelle.
Rhenish Mis.—A. Kroleczyk.
London Mis.—J. Edkins, T. Gillan, B.

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

C. M. S.—J. Fryer, A. E. Moule.
Am. Presb'tn. Mis.—S. Dodd, J. S. Roberts.
Am. Reformed Mis.—L. W. Kip.

1862.

London Mis.—J. R. Carmichael, M.D., J. Lees.
Am. M. E. Mis. (North).—S. L. Binkley.
C. M. S.—T. Stringer, J. R. Wolfe.
Am. Presb'tn. Mis.—A. Folsom.
C. I. M.—J. Meadows.
Basel Mis.—H. Bender, E. J. Eitel.

1863.

Berlin F. Hospital.—Miss L. Brandt.
Eng. Bapt. Mis.—R. F. Laughton, W. H. McMechan.
A. B. C. F. M.—C. A. Stanley, L. D. Chapin.
S. P. G.—F. R. Michell, John Stewart.
Am. Reformed Mis.—A. Blauvelt.
Eng. Presb'tn. Mis.—W. Gauld, M.D., J. L. Maxwell, M.D.
London Mis.—R. J. Thomas, J. Williamson, J. Dudgeon, M.D.
Eng. Wesleyan Mis.—T. P. Smith, M.D.

1864.

Berlin F. Hospital.—Misses L. Süß and P. Leseman.
Am. Presb'tn. Mis.—C. W. Mateer, H. Corbett, J. Wherry.
Eng. Wesleyan Mis.—H. Parkes, F. P. Smith, M.D.
C. M. S.—J. D. Valentine.
A. B. C. F. M.—J. T. Gulick.
Eng. Bapt. Mis.—E. F. Kingdon.
Eng. Wesleyan, Mis.—W. R. Fuller.
Eng. Presb'tn. Mis.—W. Macgregor.
Basel Mis.—W. Bellon, C. P. Piton.
Soc. for P. F. Ed.—Miss Oxlade.

1865.

C. M. S.—C. F. Warren, A. W. Cribb, W. Atkinson.
United Presb'tn. Mis.—J. Parker, M.D.
Eng. Wesleyan Mis.—D. Hill, W. Scarborough.
Basel Mis.—T. Lörcher, U. Toggenburger.
Am. Reformed Mis.—J. H. Van Doren.
A. B. C. F. M.—C. Goodrich.
C. I. M.—G. Crombie, S. P. Barchet, M.D.
Eng. Wesleyan Mis.—J. Mara.
London Mis.—J. Gentle, M.D., J. Anderson.
Rhenish Mis.—E. Faber, S. Hanff.

1866.

London Mis.—G. S. Owen, E. Bryant.
Am. Presb'tn. Mis.—J. A. Leyenberger, H. V. Noyes, A. Marcellus, Miss C. B. Downing.
Am. Epis. Mis.—A. C. Höhling.
Eng. Wesleyan Mis.—J. Gibson, J. H. Rogers.
Am. Bapt. Mis. (North).—C. T. Kreyer, Miss A. M. Fielde.
Am. M. E. Mis. (North).—V. C. Hart, L. N. Wheeler, E. S. Todd.
A. B. C. F. M.—Mark Williams.
C. I. M.—G. Stott, J. W. Stevenson, J. Williamson, L. Nicol, J. R. Sell, G. Duncan, W. Rudland, J. A. Jackson.

Eng. Meth. N. C. Mis.—W. D. Thompson, W. B. Hodge.

Berlin Mis.—F. Hubrig.

1867.

London Mis.—T. Bryson, J. Sadler.
C. I. M.—J. McCarthy, H. Cordon.
C. M. S.—H. Gretton, J. Bates.
Eng. Presb'tn. Mis.—H. Ritchie.
Eng. Wesleyan Mis.—S. Whitehead, F. P. Napier.
A. B. C. F. M.—A. O. Treat, M.D.
Am. M. E. Mis. (North).—H. H. Lowry.
Rhenish Mis.—J. Nacken.
Berlin F. Hospital.—E. Klitzke.

1868.

Eng. Wesleyan Mis.—T. E. Selby.
C. I. M.—J. E. Cardwell, C. H. Judd, E. Fishe.
Eng. U. Meth. Mis.—F. Galpin.
A. B. C. F. M.—T. W. Thompson, P. R. Hunt, Misses M. Andrews, M. A. Porter, and J. S. Peet.
Am. Bapt. Mis. (North).—J. R. Goddard.
Am. Presb'tn. Mis. (North).—J. S. McIlvaine, J. Butler, Miss H. Noyes.
Am. Presb'tn. Mis. (South).—J. L. Stuart, M. H. Houston, B. Helm.
Am. M. E. Mis.—McKelvy.

1869.

Basel Mis.—G. Gussman.
C. M. S.—J. E. Mahood.
Eng. Bapt. Mis.—T. Richard.
C. I. M.—T. P. Harvey, C. T. Fishe.
Am. Reformed Mis.—Davis.
Eng. Presb'tn. Mis.—W. Duffus.
Irish Presb'tn. Mis.—J. Hunter, M.D.
A. B. C. F. M.—C. Holcombe, D. Z. Sheffield, Miss A. M. Payson.
Am. Bapt. Mis. (North).—S. B. Partridge.
Am. Epis. Mis.—S. R. J. Hoyt, W. J. Boone, Jr.
Am. Presb'tn. Mis. (North).—D. C. McCoy, J. L. Whiting, E. P. Capp, L. W. Eckard, Miss D. M. Douw.
Berlin Mis.—C. Pritzsche, W. Vahldick.

1870.

Am. Ref. Mis.—Miss H. M. Doren.
London Mis.—J. Gilmour.
C. M. S.—A. Elwin, R. Palmer, Miss M. Laurence.
Eng. Wesleyan Mis.—E. P. Hardey.
Scottish Bible Society.—R. Lilley.
Unconnected.—R. White.
Eng. and Con. Bapt. Mis.—C. Bäschlin.
A. B. C. F. M.—I. Pierson, D. W. Osgood, M.D., Miss N. Diamant.
Am. Presb'tn. Mis. (North).—J. F. Crossette, G. F. Fitch, D. N. Lyon, Miss M. B. North.
Am. M. E. Mis. (North).—L. W. Pilcher, G. R. Davis, H. H. Hall, F. Ohlinger, N. J. Plumb, J. Ing.

1871.

Am. M. E. Mis. (North).—Miss M. Q. Porter.
London Mis.—S. E. Meech, A. Foster.
C. M. S.—J. Galt, M.D., A. B. Hutchinson.
Eng. Bapt. Mis.—J. Brown, M.D.

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

Eng. Presb'tn. Mis.—W. Campbell, M. Dickson, M.D.
 United Presb'tn. Mis.—J. MacIntyre, W. A. Henderson.
 Scottish Bible Society.—W. H. Murray.
 A. B. C. F. M.—Miss J. Chapin.
 Am. Presb'tn. Mis. (North).—J. L. Mateer, W. Patterson, M.D., Miss L. B. Happer.
 Rhenish Mis.—W. Dilthei.
 Am. Bapt. Mis. (South).—E. Z. Simmons.
 Canadian Presb'tn. Mis.—G. L. Mackay.

1872.

Eng. Presb'tn. Mis.—R. Gordon.
 Eng. Wesleyan Mis.—J. W. Brewer.
 United Presb'tn. Mis.—J. Ross.
 A. B. C. F. M.—A. H. Smith, H. D. Porter, M.D., J. E. Walker, Misses J. Evans, and E. A. Claghorn.
 Am. Bapt. Mis. (South).—N. B. Williams, Misses E. Moon, and L. Whilden.
 Am. Presb'tn. Mis. (South).—H. C. DuBose, Mrs. A. E. Randolph.
 Basel Mis.—G. Reusch.
 Berlin F. Hospital.—Miss Schroeder.

1873.

London Mis.—J. S. Barradale.
 Eng. Wesleyan Mis.—C. W. Mitchel, J. Race.
 C. I. M.—F. W. Baller, M. H. Taylor, J. P. Donovan, F. Groombridge.
 A. B. C. F. M.—M. W. Hunt.
 Am. Bapt. Mis. (South).—Miss L. Moon.
 Am. Epis. Mis.—F. Stricker.
 Am. Presb'tn. Mis. (North).—W. S. Holt, A. Whiting, B. C. Henry, S. A. Davenport, Misses L. Crouch, and M. Noyes.
 Am. M. E. Mis. (North).—W. F. Walker, J. H. Pyke, A. J. Cook, J. R. Hykes, A. Stritmatter, B. E. Edgell, Miss L. L. Combs, M.D.
 Am. Presb'tn. Mis. (South).—G. W. Painter, J. W. Davis, Miss A. C. Safford.
 Basel Mis.—R. Ott.

1874.

Soc. for P. F. Ed.—Miss Johnstone.
 London Mis.—J. C. Edge, E. J. Dukes, E. R. Barrett.
 C. M. S.—J. H. Sedgewick.
 Eng. Presb'tn. Mis.—J. L. Gibson, T. Barclay.
 Eng. Wesleyan Mis.—F. J. Masters, A. W. Nightingale, E. Sinziniex.
 S. P. G.—M. Greenwood, C. P. Scott.
 C. I. M.—A. W. Douthwaite.
 Eng. U. Meth. Mis.—R. Swallow.
 Irish Presb'tn. Mis.—J. Carson.
 A. B. C. F. M.—J. H. Sprague, J. B. Blakely.
 Am. Bapt. Mis. (North).—M. A. Churchill.
 Am. Epis. Mis.—A. C. Bunn, M.D.
 Am. Presb'tn. Mis. (North).—J. Shaw, C. Leaman, Misses F. Harshberger, L. Sellers.
 Am. M. E. Mis. (North).—D. W. Chandler, S. D. Harris, Misses S. Trask, M.D., L. Mason, M.D.
 Basel Mis.—M. Schaub.
 Berlin F. Hospital.—Miss E. Josephson.
 Canadian Presb'tn. Mis.—Frager, M.D.

1875.

Am. Presb'tn. Mis. (South).—Miss H. Kirkland.
 C. M. S.—W. Brereton.
 Eng. Wesleyan Mis.—W. S. Tomlinson.
 C. I. M.—H. Soltan, J. S. Adams, G. Cameron, G. King, G. W. Clarke, J. F. Broumton, G. F. Easton, G. Nicoll.
 Am. Bapt. Mis. (North).—W. K. McKibben.
 Am. M. E. Mis. (South).—A. P. Parker.
 Am. M. E. Mis. (North).—W. E. Tarbell, M.D., Miss M. A. Campbell.
 London Mis.—J. McKenzie, M.D.
 Am. Womans Union Mis.—Misses M. K. Colburn, and M. A. Burnett.

1876.

U. P. Mis.—Misses Martin, and Doig.
 Rhenish Mis.—A. Blankenagel.
 Am. Presb'tn. Mis. (North).—J. F. Carrow, M.D., J. Murray, Miss A. P. Ketchum.
 Eng. Wesleyan Mis.—J. Bramfitt, J. Jackson, H. Friend, A. P. Langley.
 Am. P. E. Mis.—Misses M. C. Nelson, and H. T. Harris.
 Am. Bible Society.—L. H. Gulick, M.D.
 C. I. M.—G. Parker, F. James, C. Budd, E. Pearce, H. Randle, J. Turner, W. A. Wills.
 C. M. S.—R. W. Stewart, L. Lloyd, J. C. Hoare.
 Basel Mis.—H. Ziegler, P. Kammerer.
 London Mis.—Miss Bear.

1877.

National B. Soc. of Scotland.—J. Archibald.
 Eng. Bapt. Mis.—A. G. Jones.
 Basel Mis.—P. Schaible, C. Morgenroth.
 Eng. Presb'tn. Mis.—H. Thompson.
 A. B. C. F. M.—H. T. Whitney, M.D., W. S. Ament, J. H. Roberts, Miss L. B. Pierson.
 Am. M. E. Mis. (North).—W. G. Benton, Miss Dr. Jones, Leonora A. Howard, M.D.
 Eng. M. N. C. Mis.—J. Robinson.
 Am. Presb'tn. Mis. (North).—Miss M. E. Barr, Sara J. Anderson, M.D.
 Am. Bapt. Mis. (South).—Miss S. A. Norwood.
 Rhenish Mis.—W. Dietrich, R. Eichler.
 Am. Bible Soc.—J. Thorne.

1878.

Am. Presb'tn. Mis. (North).—Misses A. S. Cooley, A. I. Schmucker, B. L. Houston, A. D. H. Kelsey, M.D., J. Anderson, S. A. Warner.
 C. I. M.—Misses Rossier, Smalley, Bella, Müller, Mitchell, Snow, F. and E. Boyd.
 Messrs J. Dalziel, A. G. Parrott, A. French, C. G. Moore, J. H. Riley, S. R. Clark, A. C. Dorward, A. Whiller, W. L. Elliston, S. B. Drake, A. Copp.
 Am. M. E. Mis. (South).—W. R. Lambuth, M.D., Miss L. Rankin, Miss M. Allen.
 Eng. Wes. Mis.—J. S. Fordham.
 Canadian Presb'tn. Mis.—K. F. Junor.
 National B. Soc. of Scotland.—J. Wilson, J. Burnett.
 A. B. C. F. M.—W. C. Noble, Ella J. Newton.

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

Eng. M. N. C. Mis.—J. Candlin, D. Stenhouse, m.d.
 C. M. S.—Miss Foster, Von S. Taylor, m.d., J. Grundy.
 Ch. of Scotland Mis.—J. Cockburn, Dr. McFarlane, Messrs. Woods, Paton and Ewen, Miss Thomson.
 Am. Epis. Mis.—W. S. Sayres, D. M. Bates.
 Eng. Presb'tn. Mis.—Miss C. M. Ricketts, P. Anderson, m.d.
 Am. M. E. Mis. (North)—Miss C. M. Cushman, Julia E. Sparr, m.d.
 B. & F. B. Soc.—S. Dyer.
 Soc. for P. F. Ed.—Miss G. Smith.
 Am. Bapt. Mis. (North).—Caroline H. Daniells, m.d.

1799.

C. M. S.—R. Shann, W. L. Groves.
 Am. Bapt. Mis. (North).—Misses E. Lightfoot and E. Inveen.
 C. I. M.—E. Tomalin A. W. Sambrook, T. Pigott, W. McCarthy, J. Hunnex, J. J. Coulthard, H. W. Hunt, Misses Howland, Pring and Kidd.
 Am. Presb'tn. Mis. (North).—W. J. McKee, B. C. Atterbury, m.d., S. A. D. Hunter, m.d., J. H. Judson, Miss M. Happer.
 Eng. Wes. Mis.—G. Hargreaves.
 Am. Seventh Day Bapt. Mis.—D. H. Davis.
 L. M. S.—Miss A. Jackson, W. Mawbey, m.d.
 Am. Womans Union Mis.—Miss Annie E. Kirkby.
 Eng. Bapt. Mis.—J. T. Kitts, m.d.
 A. B. C. F. M.—Misses Clapp, Whitney and Ada Haven.
 Am. M. E. Mis. (South).—C. F. Reid, Miss D. Rankin.
 Am. M. E. Mis. (North).—Miss D. Howe, Kate C. Bushnell, m.d.
 Eng. M. N. C. Mis.—J. Hinds.
 Eng. Presb'tn. Mis.—D. MacIver.

1880.

C. I. M.—H. Sowerby, W. L. Pruen, H. Schofield, m.d., Misses E. Kingsbury, A. Lancaster, C. M. Kerr, Mrs. E. Sharland.
 Am. M. E. Mis. (North).—T. C. Carter, M. L. Taft, O. W. Willetts, Misses A. B. Sears and E. W. Yates.
 Am. Epis. Mis.—Miss Roberts, H. W. Boone, m.d.
 Am. Presb'tn. Mis. (South).—A. Sydenstricker.
 Eng. Presb'tn. Mis.—J. Watson, W. Thow, D. Grant, m.b., Miss E. Murray.
 Am. M. E. Mis. (South).—W. W. Royall, — Maclean, G. R. Loehr.
 London Mis.—A. King, C. Budd.
 Ch. of Scotland Mis.—A. Dowdsley.
 Am. Bapt. Mis. (North).—J. L. Mason, W. Ashmore, Jr.
 Am. Presb'tn. Mis. (North).—W. J. White, A. A. Fulton, Miss A. C. Happer.
 Eng. Wesleyan Mis.—C. Bone, T. E. North.
 C. M. S.—J. B. Ost.
 A. B. C. F. M.—F. M. Chapin, A. P. Peck, m.d. W. H. Shaw, Miss E. Garretson.

Am. Bible Society—Mr. A. Anderson.

1881.

Eng. Wesleyan, Mis.—C. Wenyon.
 C. I. M.—Miss H. Jones, Messrs D. B. Thompson, H. H. Taylor, T. Protheroe, W. Cooper, W. Gassick, A. E. Eason, G. Andrew.
 London Mis.—R. Eichler.
 A. B. C. F. M.—Miss V. C. Murdock, m.d., Miss M. A. Holbrook, m.d., M. L. Stimpson, H. P. Perkins.
 Am. Presb'tn. Mis. (South).—R. B. Fishbourne, m.d.
 C. M. S.—C. B. Nash, W. Bannister.
 Am. M. E. Mis. (North).—F. D. Gamewell, S. Lewis, Miss E. Gilchrist, m.d., Miss F. D. Wheeler.
 Eng. Bapt. Mis.—A. Sowerby, J. S. White-wright, Miss Sowerby.
 Ch. of Eng. Mis. in North China.—C. J. Corfe, W. Hildesley, H. Topp, J. R. Vincent.
 Am. Presb'tn. Mis. (North).—J. N. B. Smith, J. C. Thomson, m.d., W. M. Hayes, J. H. Laughlin, H. R. Smith, m.d., J. E. Stubbart, m.d., R. M. Mateer, Misses Archibald, E. M. Butler, I. Tiffany, L. Mateer.
 Am. Epis. Mis.—E. R. Buttles, F. R. Graves, W. A. Deas, m.d., Misses A. R. Stevens and Boyd.
 Basel Mission.—T. Leonhardt, O. Schulze, Eng. Presb'tn. Mission.—A. L. Macleish, m.b., W. Riddell, m.b., J. A. B. Cook, W. Paton, Miss M. Mellis.
 Am. Bapt. Mis. (South).—N. Halcomb.
 Am. Bible Society—J. Ware.

1882.

London Mis.—G. Griffiths, J. Stonehouse, A. Bonsey, T. Gillison, m.d., W. S. Palmer, m.d., Miss Hope.
 Am. M. E. Mis. (North).—C. F. Kupfer, M. C. Wilcox, T. H. Worley, J. H. Worley, G. W. Woodall, W. T. Hobart, J. B. Taylor, m.d., G. B. Smyth, Miss L. E. Akers, m.d.
 Am. Bapt. Mis. (South).—W. S. Walker, S. W. Pruitt.
 C. M. S.—J. R. Martin, A. R. Fuller, C. Shaw, D. Main, m.d., Miss E. A. Goldie.
 C. I. M.—J. W. M. Macgregor, E. H. Edward, m.b., W. Wilson, m.b., Misses A. L. Groom, F. Stroud, M. Evans, J. Findley, A. M. Hayward, Mrs. Pruen.
 Am. Presb'tn. Mis. (North).—J. N. Hayes, R. E. Abbey, O. H. Chapin, G. Reid, F. V. Mills, Mary Niles, m.d., Miss F. Strong.
 A. B. C. F. M.—C. M. Cady, J. J. Atwood, C. D. Tenney, Miss A. Harris, C. R. Hager.
 United Presb'tn. Mis.—J. Webster, Dr. Christie, A. Westwater, A. McD. Westwater, m.d.
 B. and F. Bible Society—A. Olssen, T. Paton.

LIST OF MISSIONARIES TO THE CHINESE SINCE 1799.

Am. M. E. Mis. (South).—H. W. Park, m.d., D. L. Anderson, O. G. Mingledorff, Miss A. J. Muse.
 Eng. M. E. Free Church.—W. E. Soothill.
 Am. Epis. Mis.—H. Sowerby, Misses M. Bruce, S. E. Lawson.
 Unconnected.—Misses E. J. and S. F. Kemp.
 Am. Presb'tn. Mis. (South).—S. I. Woodbridge.
 Eng. Wesleyan Mis.—W. Bridie, S. G. Tope, W. H. Watson, J. Bell.
 Berlin Mission.—H. Lehmann, F. Zentsch.
 Eng. Presb'tn. Mis.—J. Main

1883.

Rhenish Mission.—I. Genähr.
 Berlin Foundling Hospital.—F. Hartmann, Miss. H. Schnaebli.
 Eng. Presb'tn. Mis.—W. R. Thompson, Geo. Ede, J. F. McPhunn, m.b., P. B. Cousland, m.b., Misses G. MacLagan, C. Mann and B. Scott.
 Am. Presb'tn. Mis. (South).—J. F. Johnson.
 B. and F. Bible Society—F. Harmon, F. Brown, D. Murray, W. Upcroft, J. Walley,—Reinhardt.
 Am. Epis. Mission.—G. H. Appleton, A. F. Locke, Miss E. A. Spencer, Mrs. Kate Sayres.
 C. I. M.—F. A. Steven, F. M. Wood, G. Rendall, J. H. Sturman, W. E. Burnett, O. Stevenson, H. Dick, Misses C. S. Goodwin, L. Williams, L. A. Malpas, S. and M. Carpenter, A. Dowman, E. Butland, S. Seed,—Horne, J. and H. Black, Muir.
 Berlin Mis.—A. Kollecker.
 A. B. C. F. M.—F. M. Price, H. P. Beach, D. D. Jones, Misses F. Hale, E. S. Hartwell.
 Am. Presb'tn. Mis. (North).—P. D. Bergen, H. N. Allen, m.d., J. B. Neal m.d., J. M. Matthewson, m.d., J. W. Lowrie, Mrs. A. P. Lowrie, Misses M. Berry, H. Lewis, M. J. Lowrie.
 Am. M. E. Mis. (North).—Mrs. Jewell, G. B. Crews, m.d., W. C. Longden.
 Am. Womans Union Mis.—Elizabeth Reifsnnyder, m.d., Mrs. Pruyn.
 London Mis.—W. H. Rhys, G. H. Bondfield.
 Am. Seventh Day Bapt. Mis.—Ella F. Swinney, m.d.
 C. M. S.—J. H. Horsburgh, Miss Smitheman, Miss E. Gough.
 Ch. of Eng. Mis. in North China.—F. Sprent.
 Am. Reformed Mission.—Miss C. M. Talmage.

Am. Bible Society—J. R. Taylor.

1884.

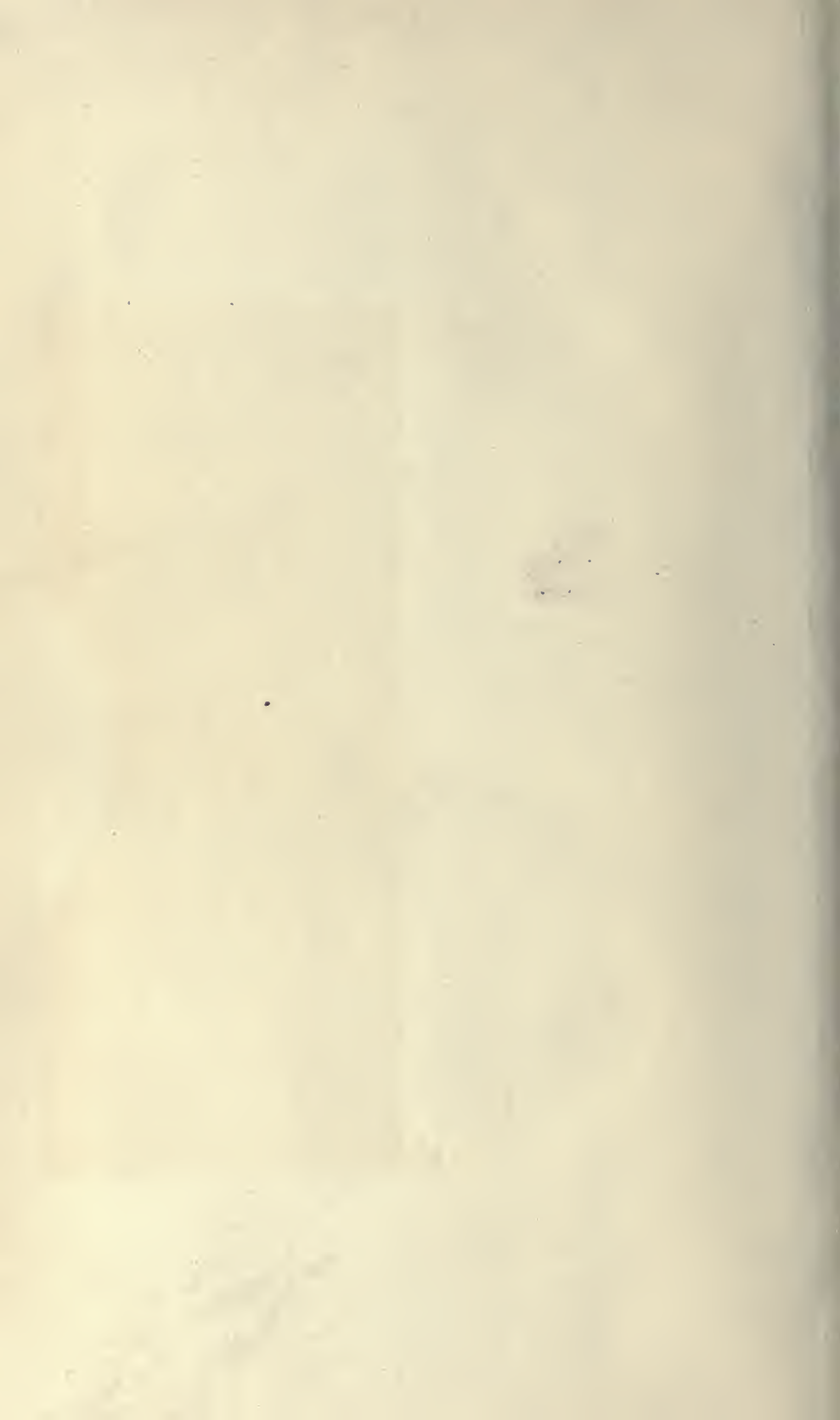
B. and F. B. Soc.—D. Evans, A. Adamson.
 C. M. S.—Miss. T. Bushell, Smith.
 Eng. Wesleyan Mis.—H. J. Parker.
 C. I. M.—W. Key, J. H. King, T. Windsor.
 E. Hughesdon, J. Finlayson, C. Horobin, J. Reid, S. McKee, J. A. Slimmon, T. Hutton, G. Miller, W. Langhton, A. H. Broomhyll, H. Parry, m.d., A. Sangman, A. Phelps, D. Kay, Misses A. G. Broomhall, Todd, Symon, Broman, K. Macintosh, A. Gibson, E. Webb, Black, E. Marston, A. Drake, Barclay, A. R. Taylor, C. K. Murray, M. Murray, C. McTarlane, J. Grey, E. Black, Fowles, Minchin, Whitechurch, Mrs. Cheney.
 Canada Presb'tn. Mis.—Jamieson.
 Unconnected.—C. Jeremiasson.
 Am. Epis. Mis.—Miss J. Purple, Rev. S. C. Partridge, Mrs. Mills.
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